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NAA



THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

SEPTEMBER TO DECEMBER (INCLUSIVE,)

—1802—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

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For SEPTEMBER, 1802.

Stulta est Clementia, cum tot ubique
Vatibus occurras, perituræ parc i chartæ.

JUVENAL.

ORIGINAL CRITICISM.

The Georgics of Virgil. Translated by William Sotheby, Esq. F.R.S.
and A. S. S. London, Wright. 1800.*

VIRG'L, in his Georgics, has displayed, in a supreme degree, those powers in which he most excelled; we mean taste, judgment, and the graces of style. Having made choice of a subject which demanded every embellishment that could be given to raise it above its natural level, and to please, he put forth all his strength "*angustis addere rebus honorem*," and has succeeded in giving to the world a poem which, in its kind, will ever stand unrivalled. With what art does he blend the preceptive part with his beautiful episodes! How admirably conceal what is mean by the splendour of his diction! Viewing his pictures of inanimate nature, instead of feeling languor and satiety, he rouses, delights, and surprizes us; by giving life and motion to the whole. His plants and trees speak to us; his bees, while they charm, instruct us; and, in his hands, the dull clod becomes a source of entertainment. Were this the place, much more might be said on the subject; but we have said enough to convince our readers that the translation of such a poem must be a truly arduous task. To give dignity in our own language to a subject where terms must be employed which are considered as mean, is a work of no small difficulty. This difficulty has not deterred Mr. Sotheby—

* Accidents inseparable from the nature of our publication have prevented us from sooner noticing this work.

he has boldly ventured to exert his powers on the bow of Ulysses : with what success the public will best judge, by a comparison of his labours with those of two of his most respectable predecessors.

We have made choice of part of Virgil's description of the pestilence among the animal creation ; in which he wrestles with his precursor Lucretius, * and gives dignity and interest to a subject which, naturally, possessed neither.

" A dire example of this truth appears,
When, after such a length of rolling years,
We see the naked Alps, and thin remains
Of scatter'd cotts, and yet unpeopled plains,
Once fill'd with grazing flocks, the shepherd's happy reigns.

" Here from the vicious air, and sickly skies,
A plague did on the dumb creation rise ;
During th' autumnal heats th' infection grew,
Tame cattle, and the beasts of nature flew.
Pois'ning the standing lakes, and pools impure ;
Nor was the foodful grass in fields secure.
Strange death ! for when the thirsty fire had drunk
Their vital blood, and the dry nerves were shrunk,
When the contracted limbs were cramp'd, even then—
A watrith humour swell'd, and ooz'd again ;
Converting into bane the kindly juice,
Ordain'd by nature for a better use.
The victim ox that was for altars press'd,
Trimm'd with white ribbands, and with garlands dress'd,
Sunk of himself without the God's command ;
Preventing the slow sacrificer's hand ;
Or, by the holy butcher, if he fell,
Th' inspected intrails could no fates foretel.
Nor, laid on altars, did pure flames arise,
But clouds of smould'ring smoke forbad the sacrifice.
Surely the knife was redden'd by his gore,
Or the black poison stain'd the sandy floor.
The thriven calves in meads their food forsake,
And render their sweet souls before the plenteous rack.
The sawning dog runs mad, the wheafing swine
With coughs is choak'd, and labours from the chine.
The victor horse, forgetful of his food,
The palm renounces, and abhors the food :
He paws the ground, and on his hanging ears
A doubtful sweat in clammy drops appears,
Parch'd is his hide, and rugged are his hairs ;
Such are the symptoms of the young disease,
But, in time's process, when his pains increase,
He rolls his mournful eyes, he deeply groans
With patient fobbing, and with manly moans.

* In his celebrated description of the plague at Athens.

He

Sotheby's *Translation of Virgil's Georgics.*

He heaves for breath, which from his lungs supply'd
And, fetch'd from far, distends his lab'ring side.
To his rough palate his dry tongue succeeds,
And ropy gore he from his nostrils bleeds.
A drench of wine has with success been us'd,
And thro' a horn the gen'rous juice infus'd,
Which, timely taken, op'd his closing jaws,
But, if too late, the patient's death did cause.
For the too vig'rous dose too fiercely wrought,
And added fury to the strength it brought.
Recruited into rage, he grinds his teeth
In his own flesh, and seeds approaching death.
Ye Gods! to better fate good men dispose,
And turn that impious error on our foes.

" The steer, who to the yoke was bred to bow,
(Studios of tillage, and the crooked plough)
Falls down, and dies, and dying spews a flood
Of foamy madness, mix'd with clotted blood.
The clown, who, cursing providence, repines,
His mournful fellow from the team disjoins:
With many a groan forsakes his fruitless care,
And in the unfinish'd furrow leaves the share.
The pining steer no shades of lofty woods
Nor flow'ry meads can ease, nor crystal floods
Roll'd from the rock; his flabby flanks decrease,
His eyes are settled in a stupid peace.
His bulk too weighty for his thighs is grown,
And his unweildy neck hangs drooping down.
Now what avails his well-deserving toil
To turn the glebe, or smooth the rugged soil?
And yet he never supp'd in solemn state,
Nor undigested feasts did urge his fate,
Nor day to night luxuriously did join,
Nor surfeited on rich Campanian wine.
Simple his beverage, homely was his food,
The wholesome herbage, and the running flood;
No dreadful dreams awak'd him with affright,
His pains by day secur'd his rest at night."

Dryden's *Georgics*, book iii.

" This truth to know, th' ærial Alps behold,
And meads thro' which Timavus' streams are roll'd,
And Noric cliffs with ruin'd castles crown'd,
Lo! waste and wild the plains appear around;
Ev'n now deserted stands the shepherd's state,
And far and wide the lawns are desolate.
Here sprung of old, by sickly gales begot,
A plague, with all the fires of autumn fraught;
Which slew the beasts that range the field or wood,
Defil'd the freshness of the crystal flood,
And scorch'd with baleful breath the grassy food.

Strange kind of death! for when the parching pain
 Had thrunk the limbs, and throb'd in ev'ry vein,
 A pois'nous humour flow'd from all the frame,
 'Till every bone a putrid mass became.
 Before the shrine, in snowy fillets dress'd,
 And holy bands, the consecrated beast
 Fell, and prevented oft the lingering priest;
 Or, if he sunk beneath the fatal stroke,
 Lo! on the shrine his entrails fail to smoke.

" No more, misled by many a doubtful sign,
 The prophet can the dark event define;
 While scarce the knife with the faint tincture reeks,
 Nor the thin gore the sandy surface streaks.
 O'er flow'ry meads, or at the plenteous stall,
 In lifeless heaps the calves and heifers fall.
 The gentle dogs run mad, the sick'ning swine
 Pant with thick coughs, with swelling quinries pine,
 The victor horse, forgetful of his food,
 The palm renounces, and abhors the flood:
 By fits he stamps the ground with eager feet,
 While from his body bursts a doubtful sweat,
 That stood in icy drops, as death appear'd:
 His parch'd hide to the touch is rough and hard.
 These signs at first his future fate presage;
 But as the spreading pest improv'd its rage,
 With sanguine beams fierce glow'd his ardent eyes,
 And heav'd his struggling breath with groans and sighs;
 Of blood black torrents from his nostrils sprung.
 To the swoln palate clove his surly tongue.
 Some have at first with short success apply'd,
 Pour'd thro' a horn, Lenæus' purple tide;
 But soon fresh fuel to the growing flame
 It gave, and death the medicine became:
 While, with bare teeth, their limbs all bath'd in gore,
 Ev'n in the bitterest dying pangs, they tore.
 O crown, ye Gods! a pious people's prayer,
 And let the bad alone so dire an error share.

" Lo! while he toils the galling load beneath,
 Foaming black blood, the bullock sinks in death:
 The pensive hind the brother-steer relieves,
 Who faithful for his lost companion grieves,
 And the fix'd share amid the furrow leaves.
 Nor grassy mead, nor shade of lofty grove,
 The mournful mate's afflicted mind can move:
 Nor yet from rocks delicious streams that roll
 As amber clear, can sooth his sorrowing soul:
 His flanks grow loose, his eyes grow dim and dead,
 And low to earth he bears his heavy head.
 Ah! what avails their ceaseless useful toil?
 What boots it to have turn'd the stubborn soil?
 Yet, ne'er choice Massic wines debauch'd their taste,
 Ne'er did they riot in the rich repast;

Their food is leafy browse, and nature's gra's,
Their draught fresh rills that thro' the meadows pass,
Or torrents rushing from the rocky steep;
Nor care disturbs their salutary sleep."

Wharton.

"Cast o'er Timavus' meads thy mournful sight,
O'er Alps, and forts that crown the Noric height,
How wide the waste! where flocks and shepherds spread,
The cot unpeopled, and the lawn unfed.
There baleful Pestilence o'er æther cast
Her spotted wings, and fir'd th' autumnal blast,
Smote all that graz'd the field or rang'd the wood,
Scorch'd every plain, and poison'd every flood.
Dire was the death; for when th' internal flame
Had shrunk the veins, and parch'd the shrivel'd frame,
Infected moisture flow'd, and day by day
Sap'd the soft bones, that piece-meal ooz'd away.
Oft, while the snowy fillet wreath'd his head,
The votive bull, before the altar led,
Ere yet the knife descending smote his brow
'Mid lingering Flamens dropt without a blow,
Or if the victim sunk beneath the wound,
No altars blaz'd with hallow'd entrails crown'd.
Vainly to fatten Gods the priest complains,
And speechless Augurs weep 'mid silent fanes:
The blood scarce reddens, while the wound yet reeks,
And putrid gore the sand's light surface streaks.
Calves 'mid rich fields and flow'ry pastures fall,
Loath the full crib, and perish in the stall;
Convulsions shake the swine's obstructed breath,
And the fond dog, infuriate, foams in death.
Forgetful of his name, the victor steed
Leaves the translucent rill and flow'ry mead:
Loose flap his ears, his hoof oft beats the ground,
His wasted limbs in fitful sweats are drown'd;
Sweats that, as dying pangs the victim seize,
Chill every pore, and life's slow current freeze.
On his dry skin the hairs in bristles stand,
Rise to the touch, and roughen on the hand.
Such the first signs: but as the pest drew near,
More horrid symptoms mark'd his dire career;
The eye-ball glares, deep breath with hollow tone
Heaves the long flanks, and bursts with frequent groan.
The tongue sur'd o'er th' obstructed palate lolls,
And from the nostrils sable blood distils.
Wine, pour'd thro' horns, that seem'd to sooth the pest,
But lull'd awhile to transitory rest.
Soon, rous'd to vengeance, with recruited ire,
The monster rag'd, and wing'd th' internal fire,
While with bare teeth the courser madly tore
His limbs in death, and bath'd his jaws in gore.
At once the bullock falls beneath the yoke,
Blood and mixt foam beneath his nostrils smoke:

He groans his last:—the melancholy swain
 Leaves the fix'd plough amid th' unfurrow'd plain,
 And frees the lonely steer, whose mournful eye
 Beholds with fond regret a brother die.
 Him, nor repose can sooth in forest shades,
 Nor dewy pasture 'mid luxuriant glades,
 Nor streams that, roll'd o'er rocks, thro' grassy plains
 More pure than amber wind their crystal trains.
 His glaz'd eye droops, each flaccid flank extends,
 And prone to earth his ponderous neck descends.
 Ah! what avails his unremitting toil
 And patient strength that tam'd th' unwilling soil?
 Yet his pure lip from feasts of blood refrain'd,
 Yet no crush'd grape his draught with poison stain'd;
 The leaf, the herb, the grass his simple food,
 His drink the lucid fount and living flood:
 No care corroded, nor disturbing woes
 Broke the deep stillness of his calm repose."

We have little hesitation in pronouncing this specimen of Mr. Sotheby's translation superior to either of the other two; and we at the same time are of opinion, though in some passages he may yield the palm to Dryden and Wharton, that he has, upon the whole, produced a more chaste and correct translation, something which approaches nearer to the perfection of the great original. Why Mr. S., in the extract we have given, should have left untranslated

"Di meliora piis, erroremque hostibus illum,"

we cannot say, unless, perhaps, he thought it an awkward parenthesis. In other places we have observed some omissions of the same kind: in the first book, Virgil's "*nudus ara, fere nudus*" is not translated, though it is to be presumed that *he* considered it as an essential precept. A like omission occurs in the third book: there, in the original, we have a description of the characteristics of a perfect horse; in which the colours to be chosen, and those which are to be rejected, are

— "Honesti

Spadices, glaucique; color deterrimus albis,
 Et gilvo:"

in the translation nothing of this appears. And not to dwell longer on this disagreeable part of our duty, the name of Mæcenas is totally omitted at the opening of the first book, so that a reader, who knows the Georgics by the translation only, will be surprized to hear that, in the original, they are addressed to him by name.

The original accompanies the translation on the opposite page, and the work is elegantly printed.

Belsham's *Memoirs of the Reign of George III.*
 (Continued from Vol. XII. P. 151.)

THE fifth volume, with increased ardour, inculcates the doctrines and sentiments which the four former volumes endeavoured to disseminate and promote. We find the same hostility to the constituted authorities, both of church and state; the same indiscriminate

enmity

omnity to his Majesty's ministers, whosoever they were, and to the measures of government, whatsoever their tendency or their effects. As in the former part we perceive a man not objecting merely to this council or to that minister, but to every council of the legislature, every act of the executive government and every servant of his Majesty, so in the present, one short and simple proposition may express all which the author attempts to demonstrate.

The following is its true enunciation: *Whatever the King of Great Britain has done in his executive capacity; or he, the Lords, and Commons, in their legislative have done, is ipso facto foolish and wicked.*

So very comprehensive a theorem which by multiplied repetition of assertion he has demonstrated to his own satisfaction, affords opportunities for *practical corollaries* which he either educes or hints. If indeed government and legislature be so extremely bad as he represents, the inference is very obvious.

In observing that there is an identity of object and principle between his present and his former volumes, we must notice a considerable difference in the operation. The volume which closed 1792, a period when the friends of this constitution were alarmed for its safety, and its enemies sanguinely expected its downfall, Mr. Belsham wrote in all the elation of confident hope. The prospects of leveling republicanism afterwards vanished; Mr. Belsham now writes under the gale of disappointment. Under this impression the present book uniformly descends to personal obloquy and invective; which though they frequently occurred did not entirely overspread the preceding memoirs.

The poor man is evidently in a great passion with kings, ministers and parliaments; and in that passion writes his history for the instruction of mankind. But a short analysis of this notable performance will evince its merits much better than any thing we can say.

The volume includes four years from the beginning of 1793; to each of these years is allotted a book, carrying the narrative to the close of 1796, and the rupture of Lord Malmesbury's first negotiation. One occurrence he steps forward half a year to notice; this was the death of Edmund Burke, whom he styles the grand incendiary of Europe; and whose dissolution, copying from Mackormick, he imputes to the irritability of his temper.

Prefixed to each book is a long table of contents, as a bill of fare, pointing out the quality as well as the articles of the entertainment; and, to continue the analogy, indicating the caterer's great fondness for French cookery, as we afterwards find manifested in the several dishes as well as the whole fare.

The work commences with the Parliamentary debates on the correspondence between Monsieur Chauvelin and Lord Grenville, whom, conformably to the French phraseology, he designates *Minister for foreign affairs*. Mr. Belsham first introduces us to Mr. Pitt representing the fate of the King of France in terms of the most high flown rhetorical exaggeration. The Parliamentary speeches and resolutions, with also the propositions of Mr. Fox and his supporters,

mostly quoted at full length, as they are found in the new Annual Register, compose this part of the narrative. Here we have to observe, that our author, in what he calls his Parliamentary history, neither presents to the reader the general views of the contending parties, and of their most efficient members, nor the relation of specific measures of either to these general views. An account of a parliamentary session, or of a military or naval campaign, by a skillful writer, may be woven into one whole, and must be so, to constitute history. Mr. Belsham, however, may say that he only professes to write memoirs. It may be so; but from memoirs we expect at least information, if not finished composition; and what information is contained in a huddle of extracts from the New Annual Register's abridgment of Debret's Parliamentary Debates, we profess ourselves unable to discover. So much for the political commencement. We are next carried to military operations, but receive from the author no view of the objects of the campaign either on the one side or the other. An historian, in describing a campaign, ought to shew what was proposed to be done. Why was it proposed to be done? How was it done or not done? What was the result to the one side or the other, as to the purposes of the war? The reader ought to have placed before him objects, causes, dispositions, operations and events, to enable him, as much as possible, to perceive the series and connection, otherwise the narrative carries, if any, unavailing information and no instruction. Attending military operations until the evacuation of the Netherlands by the French armies, he presents a transient glimpse of the state of France; from whence he makes rather an abrupt digression, in order to reprobate a memorial presented from his Britannic Majesty by Lord Auckland to the States General, exhorting them to prohibit the murderers of the king from finding an asylum from deserved punishment. This *sanguinary* memorial (as our author phrases it) he deduces from the spirit of popery at this time inflaming the court of London, instigated by Dr. Horsley (p. 41,) and in recompence for whose good services in disseminating that spirit, he (according to our author) was promoted to the bishopric of Rochester. From the gloomy scene of Britain he repasses to the bright and favoured land of France: gives a still more short and desultory account of the successes of the allies in 1793, to the capture of Quesnoy in September. Hence we are hurried back to England, and find ourselves in the preceding session of parliament. As a proof of the folly and iniquity of the British ministers, is mentioned their refusal to open a negotiation proffered them through the hands of Mr. John Saller, *notary public!* Mentioning the bankruptcies of 1793, he imputes them to the war, although so clearly demonstrated to have arisen from a totally different cause—the diminution of the usual paper accommodation. Mr. Grey's motion on parliamentary reform affords an opportunity for quoting the Sheffield petition; and for abusing Mr. Pitt as a *perfidious minister*; BECAUSE, having proposed a precise definite plan of reform, in one kind of circumstances, he had not in a kind of circumstances totally different

agreed

agreed to an undefined project of reform. Passing over to Ireland, he mentions the society of United Irishmen, then begun; and styles them an association of the friends of liberty. He next proceeds to the Scotch convention, which he admits to have met for obtaining universal suffrage and annual parliaments. The punishment inflicted on these ringleaders of sedition he styles extremely tyrannical. This subject produces a fresh occasion for venting his gall against a minister who was certainly a very effectual opponent of the parliamentary reform which these men sought. "The amiable qualities (he says) of the individuals who were condemned, excited a general sympathy for their sufferings, and inspired into the breasts of thousands a perfect detestation of the man and the minister who had raised himself to power by his pretended zeal for the cause of parliamentary reform, and had now become the most implacable prosecutor of those who still retained the principles which he had abandoned; preferring poverty, exile, and death, to the possession of riches and honours, purchasable only at the price of an *infamous and profligate apostasy*."

In this quotation Mr. Belsham advances a direct falsehood. Mr. Pitt never was the abettor of the reform proposed by these innovators, and therefore could not be an apostate from such doctrines. But, besides, is this scurrility the style of dignified and sober history? Is it not rather the language of a demagogue seeking the praises of a democratical club, than of an historian undertaking to narrate truth for the instruction of mankind; or more properly of a furious agitator enraged against the government whose vigorous policy crushed the efforts of such agitators. But abuse of the minister would be insufficient without invectives against the constituted authorities. Speaking of Scotland, he says, as "*the forms of procedure in the criminal courts of that kingdom are extremely arbitrary, and the evidence admitted in them to the last degree vague and slight*, the punishment annexed ought at least to be mild and moderate: but admitting the charges against the present delinquents to be fully proven, the sentence passed upon them was so disproportionate to their guilt, that the whole transaction was calculated to excite, and in fact it did excite general indignation and horror, not in Britain only, but throughout Europe."

Mr. Belsham's assertions concerning the judicial courts of Scotland are totally unfounded. We defy him to produce any evidence justifying this statement. Respecting the indignation and horror excited throughout Europe, we find no document or instance except the authority of a *German newspaper*.

From the judicial proceedings of Scotland we return to the political proceedings of France, and the military operations of the autumnal campaign. The terrible system of Robespierre had now, by the subjugation of the Girondists, removed all internal rivalry, and allowed the rulers to domineer at pleasure. Hence had arisen the extraordinary scheme of arming the people *en masse*; or, in other words, of compelling every man to leave his home, and become the soldier of the revolutionary decemvirate. On this design our historian be-

flows very high praise. "In a session (he says) of the French Convention, held August 16th, the energetic and fertile genius of Barrere conceived the sublime project of exciting the whole people of France to rise *en masse*."

The effects of this plan in restoring the affairs of the revolutionists; in compelling the Duke of York to raise the siege of Dunkirk; in overpowering the friends of monarchy and religion in La Vendee; in promoting the advances of terrorists and jacobins on every side, are detailed with evident pleasure, and at a length probably intended to atone for the shortness of the narrative which comprehended the capture of Valenciennes and the disappointment of jacobin arms. His endeavours to hold up to ridicule and contempt the loyalists, we cannot represent so characteristically of the author as in his own words.

"Notwithstanding the very serious aspect which the rebellion in La Vendee had for a time worn, the efforts of the convention were eminently successful also in that quarter. The character of the insurgents, who were the devoted adherents of church and king, was made up of ignorance, superstition and barbarity. It was said that they mingled the sacramental wine with the blood of their adversaries, and administered it to the people. On one of their captured standards, presented to the Convention, was embroidered on one side the figure of a bishop in his pontificals, and on the reverse the Virgin Mary with an infant Jesus."

The following part of this book is principally devoted to the proceedings against the Girondists, the murder of the Queen, and the renunciation of religion revealed and natural. Here we must do Belsam the justice to admit that he testifies indignation and horror against so fell enormities. But while reprobating the barbarities of the revolutionary tribunal, he creates opportunities for aspersing and degrading the character of its royal object, and pours out the most unqualified abuse against the late Queen of France.

Speaking of the naval conquests of England during this campaign, in order to diminish the acquisitions, he says; "maritime conquests seem regarded by the English nation almost as a matter of course. This expectation was not disappointed in the present war, conducted even by those weak and incapable ministers who so unnecessarily and unjustifiably plunged the country into it." In short, the general complexion of the first book is abuse of the politics of the British government.

The second book commences with the session of parliament 1794. The parliamentary history, like that of the former year, consists chiefly of extracts from the various speeches often repeated in periodical publications. With these extracts are interlarded panegyrics on the opponents of government. A considerable portion of the work is devoted to the repetition of the various arguments so often hackneyed by the parliamentary friends of the French revolution. In summing up his account of a debate concerning the introduction of the Hessians, without consent of parliament, our author observes;

"upon

"upon the whole, and on a general review of the debates in parliament respecting this great constitutional question, Mr. Pitt appears to have been the only man who took a decided part against the interests of his country."

When his Majesty announced the avowed intentions of the enemy to invade this country, our author expresses himself with great triumph. He says,

"So soon were the lofty and boastful predictions of ministers falsified, and their pride humbled, by a change of fortune of which they would not previously suppose the possibility. A great augmentation of the militia, and an addition of volunteer fencible corps, were accordingly voted, and the *dangerous and doubtful* expedient resorted to of soliciting voluntary subscriptions, by a formal letter written by the secretary of state to the lords lieutenants of the several counties of the kingdom."

During the whole narrative of the parliamentary proceedings of 1794, containing upwards of fifty pages, we have not met with a single passage really illustrating the views and arguments of the different parties and speakers, nor any historical information not trite to every one who read the common newspapers. Far as we are from approving the New Annual Register in point of principle and tendency, yet as to execution it bears the marks of historical skill and arrangement. From it a reader might learn what parliament was doing; he might perceive a beginning, a middle, and an end; in short, if not authenticity or impartiality, at least unity of design. But here, though there be, as we before observed, one simple object, yet there is no uniform system of means. The effect which he wishes to produce is obvious; but it is no less evident that he wants skill and ability to give colour and consistency to his proposed misrepresentations. We should think practice before this time might have made him more dexterous in misstatement. An able historian, whether he means to diffuse a good or bad spirit, must know and practise distillation. If he intend a noxious beverage, he is not to content himself with merely huddling together the refuse of damaged grains. It was not so that Rousseau and Voltaire laboured to overthrow religion and monarchy. To descend nearer Mr. Belsham's level, even Thomas Paine, instead of filling his book with quotations, amalgamates his materials into one mass. If he too collect scraps from other men's tables he stews them into one ollapodrida, which, seasoning to the palates of such guests as his, he easily infuses the maddening potion. But Belsham sets before his guests the mere offals.

The account of this session of Parliament, such as it is, being finished; after some parenthetical abuse of Lord Spencer, Lord Fitzwilliam, the Duke of Portland, and Mr. Windham, borrowed from the daily repetitions of the Morning Post and Morning Chronicle, he proceeds to the campaign of 1794. Every man who paid the slightest attention to the late momentous war, must see that its efforts and events divide themselves into two great branches. The operations of

of the allies, in which Britain bore a part; and the operations in which Britain acted alone. The former, not depending chiefly upon this country, were, on the whole, unfortunate and humiliating to those principally concerned. The latter depending solely on British genius, courage, energy, and skill, were fortunate and glorious. These two lines of belligerent exertion, though in themselves so clearly distinct, our author either weakly or wilfully confounds. At the same time he bestows his chief portion of detail on the disasters of the confederates; and is very short and general in his account of British victories. We have also to remark in his historical scenery a very frequent mixture of other parts which ought to have been kept separate. And as this confusion does not always promote the great objects of his performance, we do not always impute it to intention, but sometimes to the want of historical ability and skill: the victories of Pichegru and Jourdain in the fatal 1794 are repeated, not without accuracy of detail. Desirous, however, as he is of doing honour to the republican generals and armies, he displays no knowledge of their military conduct. If there be any new system of tactics, any new scheme of military progress, an historian competent to describe war will discover it, explain its principle, action, and consequences. Pichegru changed the system of advancing warfare; and proposed to bring his whole force as rapidly as possible against the enemy in the field, regardless of fortresses which in his progress he might leave behind. The French this year devised and employed new modes of posting with troops and artillery. These changes in the system and expedition of war this writer passes unnoticed. In describing a battle, a competent historian will shew the relative ground, force, and disposition of the contending armies, the modes of attack and defence, the continuation or change of position and manœuvre; in short, the point on which success turns. Mr. Bellsham praises his heroes in the lump, without shewing any comprehension of their distinctive and appropriate talents and exertions. An able historian, though he detested the cause for which the French fought, would place the military merits of their generals in a much more striking and favourable light than this their political partizan. To a man competent to write the history of war, the march of Lord Moira affords a subject to animate energy and exercise skill. A few lines dismiss this able and celebrated movement. The last effort of the British arms in defending Holland, though unfortunate, were, as all British efforts have been, signally honourable. Of these the account is almost equally cursory. A very short and vague summary is given of the glorious victory by Lord Howe; in which, not expressly stating but indirectly admitting the defeat of his country's enemies, he consoles them and himself by diminishing the glory and importance of the victory (see p. 182). Our achievements in the West Indies he barely mentions. Detailing the proceedings of Robespierre and the completion of despotism, he brings the internal affairs of France to the deposition and death of the tyrant.

Shifting

Shifting the scene to Britain, he introduces, as a detached episode, the departure of Dr. Priestley for America. He, our author tells us, had been driven from his philosophical retirement into the centre of the kingdom by the mad outrages of a barbarous people, *excited and encouraged by persons, however exalted above them in rank, scarcely less barbarous than they.* We cordially agree in Mr. Belsham's reprobation of any or all persons who instigate the populace to disorder and tumult. Who were the persons of rank that encouraged the riots at Birmingham? "But, (our author proceeds) under the administration of Mr. Pitt, bigotry and malignity advanced with an accelerated progress, and every species of improvement, moral, intellectual, or political, seemed gradually to become the object first of cold indifference to this *insidious statesman*, then of dislike, and at length of fear, of hatred, and of horror."

We immediately after find some clue to this scurrilous, ribalrous abuse. Mr. Belsham quotes the authority of Dr. Bedoes, the ravings of whose distempered imagination, and the sputterings of whose rage, this profound critic mistakes for genius and sensibility (p. 195.)—The episode concludes with a long quotation, proving, from the works of Bolingbroke, that the same sun, moon, and stars are to be beheld in America as in England.

We now return with our author to his narrative, which proceeds to the trials for high treason, which are introduced in the following terms: "The persons who in the month of May had been committed to prison, on the charge of a democratic conspiracy to overturn the government, were kept in close confinement the whole of the summer. It also happened that two men, Watt and Downie, on grounds totally different, were brought to trial in Scotland for high treason at this juncture; and *this incident might be regarded as the prologue to the fearful and bloody tragedy which it was in contemplation of the administration to perform in England*; and their conviction might be supposed to have a powerful effect on the mind of the English juries." The story told by Upton of a conspiracy to assassinate the king, is so introduced by our author as to appear another branch of ministerial preparations for an iniquitous prosecution of Hardy, Tooke, Thelwal and their associates. Were we indeed to receive the impression which Mr. Belsham means to convey, there never was a system of more bloody and murderous tyranny in the annals of despotism than that which the executive government of Britain attempted and the legislature seconded. But if the shaft be poisoned it is not noxious, borne down by its intrinsic heaviness it flies not to the mark. *Habet sub arundine plumbum.* The detail of these trials is a mere repetition of trite facts and common-place observation. An able historian would on so important a subject have presented to his readers a view of the treason laws as enacted by parliament in the reign of Edward III. and as since understood by judges and lawyers, in order to shew how far it applied to the facts charged; Mr. Belsham merely touches on this subject; his chief attention is bestowed

on the evidence of persons whom he insinuates to have been suborned by government. The following reflection on the acquittal is perfectly in unison with the general strain of his imputations against government.—“ Had the ministry succeeded in this infamous prosecution, which no Attorney-General, however respectable his private character, or whatever plea he might set up of professional duty, could engage in without *incurring eternal disgrace*—had they once dipped their hands in blood, they would most surely have gone on in the same sanguinary course till the whole land had become an aceldema—a scene of carnage and desolation.” Is this *furiosus invec-tive*, HISTORY! So much of this portion of the *narrative* as is not devoted to obloquy, consists of quotations from Mr. Erskine’s speeches, including Mr. Erskine’s quotations from Dr. Johnson. The embassy to China, and the dismemberment of Poland, occupy most of the remainder of the second book. The subjection of Poland he imputes to the want of that energy in the people which would have attacked their king and established monarchy. On this ground he severely censures a part of Kosciuszko’s proclamation that inculcates respect to the king. The Poles, Mr. Bellham deems deservedly subdued, because they did not imitate the French.

“ In this emergency (says our author) no chance of ultimate success could possibly remain, but in the adoption of the daring and decisive measure of summoning a National Convention, and of establishing a new constitution founded upon the broadest basis of democracy—a constitution in the preservation of which every individual would have felt himself deeply and permanently interested—a constitution which, as in France, would have excited the genuine spirit of republican enthusiasm, which would have converted Poland, like France, into an armed nation, and have infused into the breasts of all the heroic, the determined resolution to conquer or to die. But to a grand and glorious effort like this the genius and talents of Kosciuszko did not appear equal: on the contrary, a proclamation was published, stating, ‘ That as the Polish insurrection took place upon principles essentially different from those prevailing in France, it should be differently conducted; and that the king,’ [whole timidity and duplicity (Mr. Bellham parenthetically observes) had rendered him justly despicable in the eyes of all.] ‘ should be treated with the deference and regard due to his rank.’ It is difficult to conceive whose favour Kosciuszko could hope to conciliate by this *same and disgusting declaration*. Had America, France, and it may be added England, *hesitated in similar circumstances to proceed to the deposition of their respective sovereigns*, the revolutions effected in these several countries would have borne for ever the appellation of treason and rebellion. The original principles of the French revolution were no other than the genuine and immutable principles of liberty; and although these principles were doubtless more liable to abuse under a democratic than a mixed form of government, it was by the establishment of a pure democracy only, that, in Poland, the mass of the people, stupified by oppression, could be awakened to a just sense of their inherent rights, or inspired with the invincible resolution essential to the defence of them. From the publication of the proclamation in question, persons of discernment augured the speedy and melancholy termination of this unequal contest.”

The third book of this volume pursues the parliamentary history of 1795 on the same general plan of vilifying both government and parliament, and the same means, quotations from opposition speeches, as they are to be found in Debrett's Debates and the Annual Register for the year; but without any information or view that had not been hacknied through periodical works. To prop up arguments worn out and weak, he now and then introduces a joke, which, for aught we know, may pass for wit with his readers.

Mentioning the marriage of the Prince of Wales, he involves in his account an assertion containing a gross libel on the Prince. "It was (he says) well understood that the Prince acceded to this alliance with much reluctance: his attachment to the accomplished Mrs. Fitzherbert, with whom *the marriage ceremony*, though invalid by law, *had undoubtedly passed*, having suffered no diminution. His Royal Highness having, when this subject was before agitated, impowered Mr. Fox to contradict this report in parliament." We desire to know upon what authority Mr. Belsham charges the heir apparent of the crown with advancing a direct falsehood. Where are the documents by which he can make good an asseveration so injurious to its exalted subject. It is not a mere effusion of that rancorous gall which this outrageous democrat uniformly pours out against princes. In the Twelfth Night Sir Andrew Aguecheek not being able to combat an adversary, is by his friend advised to vent his rage in swearing at him. Much pleased with an advice which he could so easily follow, "Nay, (says the knight) let me alone for swearing." Mr. Belsham finding neither his facts nor his arguments, with all the auxiliary quotations, contain any real force to overpower the champions of the British constitution, endeavours to make up the deficiency by scolding; and, (as Sir Andrew phrases it) calling names: Pitt is a profligate *apostate*, a *blood-thirsty tyrant*; Burke is *an eloquent madman*, a *demoniac*, a *grand incendiary* of Europe.

The military events on the continent in 1795, compared with the preceding campaigns, do not occupy much of the history. This affords, however, the author an opportunity of heaping fresh abuse on the loyalists of La Vendee. Turning to the internal revolution in France, he bestows very high praises on the directorial government, and represents the FIVE as a constellation of genius and virtue. Returning to England, he finishes this book with the meeting of the Corresponding Society at Copenhagen-house.

Book the last opens with the insults offered to the King in his way to and from parliament. The Treason and Sedition bills follow, clouded as usual with quotations from the opposition speeches. From all this heap of citations no reader can educe the exact changes which these bills effected, nor the reasons of either support or opposition. Indeed we do not think that either here nor in any other part of his parliamentary narrative a reader could, from Belsham, perceive the scope and chain of opposition policy and reasoning. Eager as the author is to hold them up to exclusive admiration, it is not by a
tissue

tissue of detached quotations that an able author could shew biographically the genius and eloquence of Mr. Fox, but by concatenating his measures, propositions, and results. It is not by a tissue of quotations that an author can historically shew the wisdom or folly of systems or measures, but by shewing their causes, circumstances, and effects.

We will venture to say, that an able historian, inimical to the political object of Mr. Fox, would convey to the reader a much clearer and a higher idea of his intellectual character, as operating during the period before us, than is here presented by Mr. Belsham. An able Roman would much more adequately exhibit the talents of Hannibal, than a bungling Carthaginian. Without following our author through his parliamentary citations, which could be new to no reader, we attend him to his account of the celebrated campaign in 1796: here there was room for the author to shew his favourite French forming a very grand and comprehensive plan, and carrying it, in its principal field, into the most effectual execution. Still, however, we have nothing but patchwork of detail. In Germany we see that Jourdan advanced and was driven back early in the season; that Moreau, at a later period, retreated, and that is all. We neither see, on the one hand, the energy of the Archduke Charles invigorating the Germans to combat the rapacious invader on the north, and driving him back to France, nor, on the other, the masterly skill with which Moreau, on the south, deserted by Jourdan, in retreating, kept his enemy at bay.

But the more momentous operations in Italy affording so ample a theme for historical description, consist of a mere cursory summary of marches, battles, and sieges, without any view of the talents and energies employed, or the effects produced. Eagerly as Mr. Belsham is attached to the French republicans, we do not apprehend Buonaparté, were he desirous of having a history of his campaigns written in English, would chuse for his historiographer Mr. Belsham. This last book terminates with Lord Malmesbury's negociation; in his review of which, our author abridges the outlines of Mr. Erskine's pamphlet, and justifies the French in every part of their conduct, faithfully repeating the allegations of the French ministers.

The sixth volume opens with the session of parliament 1796-7; and, as usual, repeats, or abridges Debrett's Debates. Lord Malmesbury's negociation at Paris coming on by the repetition of the correspondence between our Ambassador and La Croix, pushes forward the history about eight pages. Next follows a long quotation from the often repeated reveries of the noted egotist.

Our author now professes to take a view of parties. Among the opponents of the war and ministers, Mr. Belsham ranks the learned, and especially those whom he calls a highly estimable class of men, combining with their literary and philosophical acquirements a perfect knowledge of the great volumes of human nature and human life. This assertion of our historian, though not true, is the fabrication of another,

another, a no less respectable philosopher, the learned and profound Mr. John Thelwal; that sage observes, in *his* answer to the Letter on the Regicide Peace, "except the scribbler Burke, the literary part of the community is *pure*, *we* are of a mind." *

In speaking of that wise and vigorous measure which saved the Bank, our author delivers himself as follows :

"A bill was forthwith introduced, confirming the order of council, and suspending the law for preventing the issue of notes under five pounds value; in consequence of which, the circulation of specie was suspended, and the kingdom inundated with notes of twenty shillings and forty shillings value. A clause of the utmost importance was also inserted, for preventing any person from being held to bail who offered Bank of England notes in discharge of debts; which was going, to every practical purpose, the length of making them a legal tender. But as government collectors, and officers of the revenue, were not only permitted, but obliged, by a clause of the bill, to receive these notes in payment of taxes, inasmuch as they were now become, no inconsiderable inconvenience was in fact felt from this extraordinary state of things, by any class or description of persons. The notes themselves suffered not the least depreciation; and the disastrous consequences which might, with great probability, have previously been supposed to result from the *daring and desperate* conduct of the minister, were happily found to be fallacious."

In his account of the mutiny, either from ignorance or design, he passes over its source in Jacobinical arts, from which this alarming convulsion proceeded. Reverting to parliamentary quotation and narrative, he takes an opportunity of panegyricizing Sir Francis Burdett: "a young man (says our historian) of great personal and political rectitude of character, accompanied with lofty sentiments of liberty, which time and experience only were wanting to mellow and mature." We have, of late, had a sample of this ripened crop of political rectitude.

We now find a long digression concerning parliamentary reform; containing a misplaced repetition of hacknied arguments. From Britain, our historian, without any previous intimation, transports us to Italy, and tries to follow the steps of Buonaparté. Willing as he is to praise a man who, according to him, is a hero who unites to every virtue the powers of the most distinguished genius, he neither shews the military talents nor political conduct of the French general. Having bestowed twenty-eight pages on the achievements of our enemies, he devotes two to the splendid victories of St. Vincent and of Duncan; thence he diverges to the internal affairs of France, and conducts us to the second negotiation with England. The document, from which he makes up the chief part of this account is a pamphlet entitled *The Question stated*; and which (he says) is an admirable work.

* See Thelwal's Vindication of the Rights of Nature against the Usurpations of Establishments.

However that may be, our author certainly finds it a very useful *one* to him, as numerous extracts from it serve to fill up the compilation. The rest of this account consists of copies of diplomatic correspondence. This book is closed with invectives against the national thanksgiving for our naval victories; the whole order of bishops, and especially the Bishop of Lincoln, because in a sermon he had drawn a contrast between religion and atheism, justice and confiscation, order and anarchy, and had proved Britain to be happier than France. The following observation on the clergy is foisted into a note. "The cause of religion, it has been well observed, is a modern motive to war, invented by the christian priesthood refining upon the heathen. The extreme callousness of the higher orders of the clergy in general, to the miseries of mankind, is indeed a striking feature of the profession. Wholly absorbed in the exalted feelings of devotion, they rise far superior to those of humanity." The parliamentary history of 1797-8 proceeds on the same plan as before, and requires no particular mention until the state of Ireland comes to be considered. The account of the Irish conspiracy and the rebellion endeavours to impute the convulsion to the ministers, as his models, democratic orators and writers, had done before him. A detailed recitation of trials next follows, including a very prolix account of Doctor Gilbert Wakefield's pamphlet and punishment.

Our author now proceeds to the expedition of Buonaparté to plunder and subdue Egypt; and with ostentatious parade exhibits the victories of disciplined Europeans over Arabs and Egyptians. The battle of the Nile, a theme which would have inspired the fervour of a patriotic Briton, is dismissed in a general and vague description. Following the effects of this memorable victory, he closes his history with the renewal of the confederacy against France.

These are the principal materials which we have been able to extract out of this chaos. From our analysis our readers will, we trust, perceive that our statement of its object is perfectly correct; that throughout it proposes to reprobate every measure, act, character, or political body, which is friendly to the British constitution; that from the time it arrives at triumphal democracy, maddened into Jacobinism, the virulence of this *historian* against his country is proportionably increased.

But our loyal and constitutional friends will console themselves for the malignity of the purpose by the flimsy futility of the performance. Though the spirit be willing yet the efforts are weak. Indeed, we apprehend no Jacobin of talents and erudition can approve of this rhapsody, because he must see it is not likely to promote Jacobinical purposes, except among readers for whom there are much more appropriate works to Jacobinize already. They will perceive that it is only a compilation, weakening by verbosity the more concise and nervous efforts of Tom Paine, and hundreds of his disciples. They will see that there is not a single fact, assertion, argument, or remark, to be found in four hundred and eighty-eight pages, which has not
been

been so often re-echoed as to be thoroughly familiar to every peruser of the Jacobin registers, reviews, and newspapers.

If, therefore, we Anti-Jacobins reprobate the design of this work, we rejoice at the despicable weakness of the execution. We are glad that, since a British Jacobin has undertaken to revile his country, the writer should be—Mr. Belsham.

Monographia Apum Angliæ; or, An Attempt to divide into their natural Genera and Families, such species of the Linnæan Genus, Apis, as have been discovered in England, &c. 8vo. 2 vols. Pp. 642. Plates. By William Kirby, B. A. F. L. S. Rector of Barham in Suffolk. White, London.

NO province of nature presents a more curious diversity of forms, a happier adaptation of organs and energies to their respective uses, or a more wonderful harmony of relations, than we may find among insects.

Yet, since the greater part of these small animals have but a remote and indirect regard to the convenience of human life; as the minuteness of their forms, and the general brevity of their terms of existence, elude careless observation; as ideas of filth and poison are connected with the appearance of many of them; since their numbers too, are so manifold; it is not surprising that, of almost all the branches of natural history, that which regards insects, should have remained nearly to the present time, in the most imperfect state of culture.

Linnæus first produced a systematic arrangement of these animals, at once sufficiently comprehensive, and in a due degree minute in its distinctions. He distributed all insects into seven orders; taking the distinctive marks from variations in the structure of the wings, or from the entire absence of these organs. In his first order, denominated COLEOPTERA, he placed insects having the membrane of the wing completely covered with a horny or crustaceous case. Insects with wings partly crustaceous, and consisting in part of an uncovered membrane, compose, under the title of HEMIPTERA, his second order. The LEPIDOPTERA, the third order, have the wings covered with scales minute and fine as if they were strewed with powder. The fourth order, the NEUROPTERA, contains those which have four membranous wings, transparent, and usually reticulated with veins or nerves. Those which, with four membranous wings, have likewise a sting in the tail, are named HYMENOPTERA, and compose the fifth order. The DIPTERA, forming the sixth order, are distinguished as having but two wings, while the other orders, excepting the Coleoptera, have not fewer than four. The APTEA, the seventh order, are without wings. The known genera, under these orders, not fewer in number than an hundred and twenty-one, are distinguished by characteristics assumed

from the antennæ, the parts of the mouth, the structure of the head, the thorax, and the abdomen. Under these genera are comprehended a numberless multitude of species, distinguished from one another, in every different genus, by differences in colour, in the structure of particular parts, in habits, and in the changes of form through which they respectively pass.

FABRICIUS, erecting a system entirely different from that of Linnæus, employs for the foundations of his arrangement the diversities in those parts of the organization with which insects take their food. He distributes the genera into eight separate classes: the *Eleuterata*, the *Ulonata*, the *Synistata*, the *Agonata*, the *Unogata*, the *Glossata*, the *Ryngota*, and the *Antliata*. That this is an arrangement beautifully ingenious is not denied. The new facts which its author has, from his own enquiries, added in it, to the natural history of insects, are many and important. But to the utility of the system is, with reason, objected, that the organization of the parts with which insects take their food, is too minute and uncertain to be assumed as the basis of a classification, in which the individuals shall be at all times easily and clearly referable to their proper places. It is urged, that neither was the system of Linnæus so very imperfect, nor is this system of Fabricius so much more orderly and natural, as that it could well become the author of the latter to offer by this, to supersede the work of his master. They who now study the history of insects are divided into the followers of Fabricius, and those who still prefer the method of Linnæus. On the Continent, many of the accounts of new researches, in this part of the animal kingdom, are accommodated rather to the order and the peculiar language of Fabricius. In Britain, as it should seem, the insectology of Linnæus is still chiefly in favour.

Mr. KIRBY, in the first part of his book, distinguishes himself as, in this path, one of the ablest and most zealous followers of the Swedish naturalist. His observations on the Linnæan class of *Hymenoptera*, filling nearly one half of the first volume, censure, with an earnestness which we cannot entirely approve, the ambition of Fabricius to raise a new system; trace the progress of the discoveries relative to insects having uncovered membranaceous wings from Charleton, Lister, and Ray, to Linnæus, Geoffroy, Fabricius, De Geer, and Latreille; particularly explain some peculiar phraseology of the Fabrician system; attribute due praise to Gmelin's attempt, in the last edition of the *Systema Naturæ*, to enrich the system of Linnæus, with all the genuine improvements of Fabricius; specify many instances in which Mr. Kirby has, by his own observation and research, discovered inaccuracies in the descriptions of both Fabricius and Linnæus, that deeply affect the generic subdivisions in their respective systems; and predict to the method of Linnæus an immortality which, this writer thinks, to be secured to it, by its happy adaptation to receive every possible future improvement, without change in its fundamental structure.

More accurate observation with the microscope has enabled Mr. Kirby

Kirby to describe the parts of those insects of which he writes the history, with new precision and minuteness. The second part, therefore, of his work, contains definitions of the Latin terms which he is afterwards to employ: and these definitions correct the inaccuracy of former naturalists, and enlarge their deficiencies, so as to accommodate the terms to convey exactly what this author has to communicate. He in these definitions considers the whole insect as composed of the three parts, the HEAD, the TRUNK, and the ABDOMEN. The head he subdivides into nine different parts, under some of which are comprehended several inferior subdivisions. The trunk consists of six parts here specified, with a variety of subdivisions under these. The parts of the abdomen are two, with their subdivisions. The table of these terms, with their definitions, is illustrated by a series of useful critical remarks immediately following it.

The next part of this work contains a new delineation of the natural characters of the Linnæan class of *Hymenopterous* insects, and a scheme, to which that is preparatory, of this writer's new arrangement of the genera and families of the *Apes*. Linnæus comprehended all these under the single genus of *apis*. Mr. Kirby divides them into two genera, *melitta* and *apis*. Between these, the most essential distinction is, that the *lingua*, or cartilaginous organ for suction, is in the *melitta*, short in the point, straight, flattish, and inclosed in a sheath of a form nearly cylindrical; while, in the *apis*, the *lingua* is longer, and is bent to one side. There are, beside these, differences in the other parts, which, with the former, may be, in all, sufficient to establish the generic distinction that Mr. Kirby contends for. To subdivide the genera into *families*, he sought for marks of distinction in the habits, anatomy, and æconomy of the species. The genus *melitta* he distributes into two families, comprehending five subdivisions in all. The genus *apis* contains, in this arrangement, likewise, two families, subdivided into seven branches. The illustrations which follow, of the distinctive characters of these families, sufficiently explain the propriety of the distribution, while they at the same time bespeak, in Mr. Kirby, an extensive acquaintance with the writings of other naturalists, and add, from his own observations, not a little to what we before knew respecting this part of nature.

The latter part of the first volume exhibits copies of two plates; the one containing figures to illustrate the definitions of the genus *melitta*; the other equally illustrating those definitions which peculiarly belong to the genus *apis*. The objects in the plates are clearly and satisfactorily explained in detail.

Next follows, in the beginning of the second volume, a view, in abstract, of the species belonging to the families of the genus *melitta*, which are in number 111, and of the species of the genus *apis*, the number of which amounts to 110.

The last division of the work, filling the greater part of the second volume, presents descriptions of all the species—the synonyma applied to them by different authors—references to the collections, or musea,

in which specimens of them are to be seen—and certain miscellaneous observations in English, which are interspersed among the Latin, in which the other information in this part of the work is, with due propriety, written.

At the end are indices of the trivial names, and of synonyma, with several plates exhibiting figures of some of the more remarkable of those new species which are here, for the first time, named in the printed pages of natural history.

Of the industry, the ingenuous fondness for the study of nature, the acuteness of discrimination, and the skill of lucid arrangement, which are evinced by Mr. Kirby, in the contents of these volumes, we feel ourselves utterly unable to convey to the reader any adequate idea in such an account of them as it is here convenient to give. He has added almost two-thirds to the species of *Apes*, whose existence had been observed by former naturalists. By the division of the genus into two, he has produced an arrangement more useful to the student and the collector of specimens, than that which he brings it to supersede. His defence of Linnæus, and his censure of Fabricius, though perhaps somewhat over-zealous, are well-supported. The improvements which he suggests, in the distribution of the genera in the class of *Hymenoptera*, are, plainly, judicious and important. We know not that any student in insectology has ever examined the insect-form with attention more accurate and minute. A portion of the piety of Ray and Derham pervades the work, and renders it truly worthy of a clergyman of the Church of England, and even an honour to the church to which he belongs. The difficulties which occur in the investigation of this province of natural history, and its manifold relations to the utilities of common life, add much to the importance of a work such as this. We value it also as an honourable specimen of that culture of natural history which has been excited in this country, by the transference of the cabinet of Linnæus to London, and by the establishment of that school of naturalists which now exists among us in the LINNÆAN SOCIETY.

That Mr. Kirby's Latin style is not more excellent than that of the other naturalists of the school of Linnæus; that the differences between his *melitta* and his *apis*, are scarcely important enough to form a generic distinction; that the species are hastily and unnecessarily multiplied in this account of the bee; and that, notwithstanding all his care, differences merely sexual have sometimes been mistaken by him, as if they had been specific; may be possibly asserted in censure of this work by others. We, however, have been too much pleased and instructed by it to retain the slightest inclination to use the language of censure.

*Archæologia; or, Miscellaneous Tracts relating to Antiquity.**(Concluded from Vol. XII. P. 368.)*

THE 12th article is "*Copies of two Manuscripts on the most proper method of Defence against Invasion, by Mr. Waad.*" The author, says the Rev. Mr. Ayscough the producer, who found them amongst the MSS. in the British Museum, was sent into Spain at the beginning of the year 1583-4, was afterwards knighted by King James in 1603, and made Lieutenant of the Tower. He wrote them, he says himself, "when the alarms of the Spaniards approached." Yet "in anno 88," he tells us, "there was special order given for the defence of the Isle of Thanet." And he notices "these long times of peace and rest, whereby we are generally grown to untowardliness in martial actions." He also notices "certain orders" as "meet to be observed upon any foreign invasion." He particularly blames the disuse of the pike, then growing upon our soldiery; and says,

He once interrogated "certain French captains, some of them antient in years, and such as were of the religion," and "demanded" from them "the reason that had moved them to give over that defensible weapon the pike, and to betake them altogether to shot. Not to say disliking or other cause, said they, but for that we have not such personable bodies, as you Englishmen have, to bear them; neither have we them at that commandment as you have, but are forced to hire other nations to supply our insufficiency, for of ourselves we cannot say we can make a complete body. Moreover they affirmed, that in the time of Newhaven, if we had let them have but 6000 of our armed pikes, they would have marched through all France; so highly esteemed *they* of the pike, who nevertheless in our judgment seem to have given over the same, or to make small account thereof."

When, however, these two papers were written, Mr. Waad does not say, Mr. Ayscough does not explain, and we have not leisure to tittle.

The 13th article is another manuscript found in the same place, and furnished by the same person, as "*An expedient or meanes in want of money to pay the sea and land forces, or as many of them as shall be thought expedient, without money in this year of an almost universal poverty of the English nation.*" By Fabian Philipps."

This is dated "4 July 1667." The scope of it will appear from a single extract, at the close.

"If we kept our own coined money at home, and carried not away the foreign coin and moneys which came in unto us; if we made, as our neighbour nations have done, some inferior base mettled moneys to help to save our moneys; and did our people not suffer ourselves to be deluded with the evill designs and talk rather than reason of those, that gain by begging our heretofore rich and flourishing nation, that the more moneys are sent out of England the more will come in, when it is sent out as fast as it comes in, with much of that which we had of our own before,

as if England had mines of gold and silver inexhaustible; as if depths had no bottom, breadths or lengths had nothing to terminate it [them], but were infinite; and as if our people of England, whole merchants and traders at sea are not one in every thousand of our many people (servants, women, and children excepted), were all or the greatest part as the Dutch, who with their wives and many of their children and servants do continually employ themselves in trade; and being the great and common carriers of the world, ing others of all the trade thereof, and more cunning traders into all the parts of it, are sure if they carry out their moneys to bring in a great deal more with advantage."

The 14th is an "*Explanation of a Seal of Netley Abbey, in a letter from the Rev. John Brand, secretary.*" This is too short an article to bear any extract from it, and too insignificant to provoke any comment upon it.

The 15th is an "*Explanation of a Seal of the Abbey of Lundore in Scotland,*" by the same person.

The 16th is a "*Copy of an original Instrument dated 25 Nov. 1449, concerning the church yard of St. Mary Magdalen in Milk Street, London.*"

The 17th is a "*Copy of an original Letter from Queen Elizabeth to the Earl of Warwick,*" urging him to a gallant defence of Newhaven, and promising him a speedy supply.

In the 18th we find what holds out to us a hope, of relief for a moment from the continued dullness of the articles immediately preceding, an "*Account of Flint Weapons discovered at Hoxne in Suffolk, by John Frere, Esq. F. R. S. and F. A. S.*"

Such weapons have often been discovered; but these were discovered in a site and with accompaniments, that render them singularly inviting to an antiquary.

"They lay in great numbers at the depth of about twelve feet, in a stratified soil which was dug into for the purpose of raising clay for bricks. The strata are as follows [follow]: 1. vegetable earth $1\frac{1}{2}$ feet; 2. argill $7\frac{1}{2}$ feet; 3. sand mixed with shells and other marine substances 1 foot; 4. a gravelly soil, in which the flints are found, generally at the rate of five or six in a square yard, 2 feet. In the same stratum," this of No. 4, "are frequently found small fragments of wood, very perfect when first dug up, but which soon decompose on being exposed to the air; and in the stratum of sand (No. 3) were found some extraordinary bones, particularly a jaw-bone of enormous size, of some unknown animal, with the teeth remaining in it. I was very eager to obtain a sight of this; and finding it had been carried to a neighbouring gentleman, I enquired of him, but learned he had presented it, together with a huge thigh bone found in the same place, to Sir Ashton Lever; and it therefore is probably now in Parkinson's Museum. The situation in which these weapons were found, may tempt us to refer them to a very remote period, even beyond that of the present world," an insinuation that surely ought not to have been published by the society, because it is as audacious as it is ridiculous.—

"But, whatever our conjectures on that head may be, it will be difficult to account for the stratum in which they lie being covered with another stratum;

stratum; which, on that supposition, may be conjectured to have been once the bottom, or at least the shore, of the sea. The manner in which they lie, would lead to the persuasion, that it was a place of their manufacture and not of their accidental deposit; and the numbers of them were so great, that the man who carried on the brick-work told me, *that*, before he was aware of their being objects of curiosity, he had emptied baskets full of them into the ruts of the adjoining road."

From this intimation concerning the flint weapons, and from the preceding of their being "in great numbers," there appears plainly to have been a manufacture of them here; the only one ever discovered in the island. This manufacture was carried on, upon what was then the native gravel of the ground. But the manufacture, from its very quality, appears to have been before the introduction of metals into the island, or at least before the copious fabrication of metals into weapons. Then the sea broke into this hollow, which is by Mr. Fiere's own account *nine* feet above the sand accumulated by that irruption of the sea, while the sand itself is only one foot thick with shells and other substances marine; and the sea, retreating afterwards, left a clay of $7\frac{1}{2}$ feet and a vegetable earth of $1\frac{1}{2}$, to accumulate successively upon the sea soil. But, at this irruption of the sea, came in some sea animal that was left there and buried under the accumulated soil; whose "extraordinary bones, particularly a jaw bone of enormous size, together with a huge thigh bone," were "found in the same place." *When*, therefore, did this animal, and these shells, come to cover the British manufacture of flint weapons at Hoxne? Did they come at "a very remote period, indeed," even beyond "that of the present world?" No, certainly.

The late John Ives, Esq. published in 1774 *Remarks upon the Garianonum of the Romans*.* In this light and lively essay that modest, ingenuous, and virtuous young gentleman, whom the writer of the present article knew personally in London about the year 1774, has overlooked the essential point of all. He has produced no evidence, to prove Burgh Castle in Suffolk the antient Garianonum. Yet he has unwittingly produced some, that proves it *not* to be so. Burgh Castle appears from his plates, *not* to be upon the river Yare, the Garion of the Romans, as the very name of Garianonum necessarily requires it to be; but to lie upon the Waveney. This single circumstance is fatal to his whole scheme. Then, as the Yare is *traditionally said* to have *formerly issued into the sea* "just under Caster" in Norfolk,† and, as Mr. Ives confirms the tradition,‡ Caster, as the only fort upon the Yare, is the true Garianonum of the Romans. Mr. Ives, indeed, makes his tradition to extend the mouth of the Yare from Burgh Castle to Caster. So it assuredly did extend, at this irruption of the sea into Hoxne valley. Accordingly Mr.

* P. 25.

† Gibson's Camden, 465.

‡ Ives, p. 8.

Ives's old map, "ex antiquâ in pergamen. delineatione illuminat." and dated conjecturally "A. D. 1000," carries the Yare into the sea by two openings, one at Burgh Castle, and the other at Caster, divided only by the large sand on which Yarmouth now stands. Yet the fact being this, that Burgh Castle stands upon the Waveney and not upon the Yare, upon the Waveney before it falls into the Yare, it could never be called Garianonum. But the anchors, rings, and other pieces of iron, the deep beds of sea-shells, and particularly of oysters, which have been found about the walls of Burgh Castle,* serve to prove *the much stronger influx of the tide up to this place formerly than now*. Caster in Norfolk, then, is Garianonum, the seat of the Stablesian Horse. Caster, indeed, is a much more commodious position for cavalry, than Burgh Castle in Suffolk; *this* being among the rivers and marshes, while *that* is upon champaign ground.† Nor will Mr. Ives's argument, from the existence of a great æstuary here in the time of the Romans, remove the objection. The rivers Waveney and Yare would still be clipping it in, on the west and north; while the marshes or island of Lovingland clipped it in, on the south and east. No position could possibly be more injudicious for horse, than this. Nor would the Romans, we may be very sure, have ever selected it for horse. Then its more inward situation, when compared with the ground of Caster, this being just on the very brink of the sea, and (as tradition says) at the very mouth of the Yare, has been very justly urged by Spelman against the idea, of placing Garianonum at that place instead of this.‡ Caster, about a century ago, had several remains about it, though it has none at present. Spelman describes it even in Mr. Ives's citation from him, as "Muri et muniminis rudera prodens."§ Many coins of the Romans are also allowed by Mr. Ives to have been found there.|| And, as the name certainly concurs with all to prove it a Roman fort, so does it plainly appear from the Yare once issuing under it into the sea, to have been the Garianonum of the Romans. When therefore did the Yare change its course, and turn southward to salute the sea at Yarmouth? "About the time of Edward the Confessor," says Mr. Ives, "the sea retreated from the sand at the mouth of the æstuary," which is formed by the Yare assisted with the Waveney, and "on which Yarmouth now stands."¶ This retreat of the sea from the sand of Yarmouth, fixes the æra of its recession from Hoxne valley; as, previously to this, "even the Waveney itself was navigable" up to Burgh Castle. "At the walls" of this castle, as Mr. Ives informs us, "have frequently been discovered parts of anchors, rings, and other pieces of iron, which, however uncouth in their appearance," as antique in their age, "could have been of no service but for maritime uses; and must either have belonged to the vessels of the

* P. 9—10. † P. 3—4. ‡ P. 4. § P. 4. 7. || P. 17. ¶ P. 7.

garrison, or have been left there by those unfortunate navigators, who in early times visited this dangerous coast. It is also to be remarked, that *every where round the walls* of the camp are found *immense quantities of sea shells*, particularly those of the oyster, *forming a strata* [stratum] *seven feet deep*,"* plainly therefore deserted by the recession of the sea at the mouth, and buried when the flints were covered in the vale of the Hoxne. The flints must have been deserted when metals were fabricated copiously into weapons. The sea broke in afterwards with the sea-animal, and covered them with only *one* foot deep of sands, shells, or other marine substances. "Upon observing the flat country for four miles," adds Mr. Ives, unconsciously against himself, concerning "the distance between Caster and Burgh, a considerable part of which is still water, and retains a Saxon appellation" of Bradan, or the Broad Water; "it evidently appears to have been *once covered by the ocean*, and the mouth of the Yare, at that time, an æstuary or arm of the sea: tradition, the faithful preserver of many a fact which history has overlooked or forgotten, *confidently and invariably asserts it*."† Here then we have in abundance, what refutes the wild tale of this *second Brydone*, that would carry the existence of a volcano or an æstuary up into a period anterior to the world itself, and upon such frivolous reasonings or such false arguments as would make our intellect the mere fool of our fancy.

And now a bubble bursts, and now a world.

The discovery at Hoxne proves, that in the time of the *Britons* the sea did not reach to Hoxne. But the discoveries at Burgh Castle and at Caster prove; that in the time of the *Romans* the sea broke in upon the land, and formed a large æstuary of four miles broad, which sent up its tides as far as Hoxne itself, lodged an enormous sea-animal upon the ground at which flints had been previously shaped into weapons, and covered it with sands, shells, or other substances marine, to the depth of even a whole foot. And the erection of Yarmouth upon the sea-sand at the mouth of the Waveney united with the Yare, proves the sea to have receded in the times of the Saxons, to have first receded from Hoxne as highest up the Waveney, to have therefore left only *one* foot of marine substance, but to have afterwards retreated from Burgh Castle as lower down the Waveney, to have latterly retired from Caster as near the mouth of the Yare, and to have thus left the sand of Yarmouth naked for the reception of a town upon it. The manufacture at Hoxne was co-eval probably with the invasion of Cæsar, when the little iron of the island was all confined to the southern kingdoms, and all the brass in it was merely what was imported;‡ but posterior certainly to the original

* P. 9—10. † P. 5.

‡ De Bell. Gall. v. 12. "In maritimis ferrum, sed ejus exigua est copia; ære utuntur importato."

migration of the Gauls into Britain, about the three-thousandth year of the world,* and as certainly posterior to the extension of population into Norfolk, some three or four hundred years afterward. Nor was this retirement of the sea, so responsive as it is to its encroachment before, to be brought down into the latest period of the Saxons, into the days of the Confessor, or even the year 1000. The very town, which was erected upon the bared sand, had been erected so long before the Confessor himself, that even in his reign it had no less than seventy burgesses in it. "Gernemwa," says Doomsday Book expressly, though unnoticed by Mr. Ives, there "tenuit Rex Edwardus semper lxx Burgenses." Where then are the numbers unnumbered of ages "beyond that of the present world," which the rash hand of Mr. Frere has accumulated for the discoveries at Hoxne? They are gone with Mr. Brydone's ante-mundane vulcano, and both their authors with them, each astride upon his hobby-horse, and each driving with the blast. Yet whither are they gone? Let Milton answer.

All these upwhirl'd aloft,
Fled o'er the backside of this world far off
Into a limbo large and broad, since called
THE PARADISE OF FOOLS,

The 19th is an "*Account of Antiquities from St. Domingo.* From Thomas Kyder, Esq."

This gentleman's brother, a lieutenant of the royal navy, "had them delivered to him by a sailor (who had promiscuously strung them together); and which sailor observed, he received them from a runaway negro, who took them out of a cave near Cape Nicholas, which few negroes had the courage to enter, it being traditionally a god's cave." This cave then was the wretched temple of the natives, and these antiquities the wretched representations of their gods. Nor can any figures be conceived as idols, more expressive of the stupidity of man in worshipping them for gods, and for them turning off from the God of all glory.

"XX. *Observations on Stone Pillars, Crosses, and Crucifixes,* by Thomas Astle, Esq. F. R. S. and F. A. S." The essay is at once learned, sensible, and pleasing.

"XXI. *Observations on Mr. Townley's antique bronze Helmet, found at Ribchester in Lancashire.* By the Rev. Stephen Weston, B. D. F. A. S." Here we have an essay short but strong, actuated with taste, and animated with knowledge.

"It seems then to me," Mr. Weston remarks, "that these exquisite remains of antique sculpture are of the best Roman work on the Greek model, and of the times of the Antonines; and that the head-piece, though found in the same heap of sand with the vizor, does not properly belong

* Brady on Boroughs, p. 3, and Little Domesday, fol. 118.

to the mask, which was itself antique, when the cap or petasus was fitted to it."

All this, however, is so darkly expressed, that we do not understand what "these exquisite remains of antique sculpture" are, whether the head-piece or the vizor, or both; why the vizor is seemingly made distinct from the mask, by the difference of expression for it; and why "the mask" is said to have been "itself antique, *when* the cap or petasus was fitted to it." But we proceed.

"This covering indeed" of a head-piece "is totally unworthy of its place" as connected with the mask or vizor, "being evidently of another age, somewhere between Severus and Constantius Chlorus. With this cap I have nothing to do at present," though the article is entitled observations on a *helmet*! "The piece of antiquity now before us, is what I conceive to have been used as a mask or vizor, at some sacred festival, on a day of procession, when the rites and orgies of the divinity represented by it were celebrated. In Callixenus's account of the procession to Ptolemy Philadelphus, in honour of Bacchus at Alexandria, the statue of the god was adorned with masks, chaplets, and mitres."

For this and other reasons, he supposes the mask to have been used at a feast in honour of Bacchus; but he left us some time at a loss to know, whether he had not made the string of the mitre to fasten the vizor under the chin. At last we perceive he is writing with ideas clear enough to himself, perhaps, who had the vizor immediately before his eyes, but dark to every one else. He is describing a head engraved on "this vizor of exquisite workmanship in Corinthian brass."

"XXII. *Observations on the Griggirry of the Mandingos.* From Elliott Arthy, Esq."

These are pieces of manuscript worn by the Mandingos, a tribe of Africans "situated about one hundred miles to the northward of the British colony at Sierra Leone. They are commonly folded into a small compass, and inclosed in little leathern cases, to which are fixed leathern thongs; by means of which they are hung, and constantly worn, round either the necks or waists of the Mandingos. A Mandingo man, possessing one of them, conceives himself secure *from* all harm whatever; not only *from* all kinds of diseases and mishaps, but even *from* being carried captive *from* his country, and shielded moreover *from* the deathful force of a bullet when shot *from* a musquet. There appears to me a very striking analogy between the Griggirry of the Mandingos and the Talisman of the Arabians; and I conceive it to be very probable, that the Mandingos did originally receive, and may perhaps even at this time obtain and be taught to compose, their Griggirrys by the Arabians; with whom, though very far distant, they are said to have frequent intercourse. The truth of my conjecture, however, rests *with* [on] comparing the inclosed piece of manuscript *with* some known Arabic characters, or shewing it to some person conversant in the Arabic language."

A note adds what carries this probable suggestion into actual certainty:

"Dr.

" Dr. Ruffel says, that this paper is written *in* the Arabic hand used *in* Barbary, and contains the name of God frequently repeated, with the addition of certain unintelligible characters. Charms of this kind are much used by the Mahometans. See Ruffel's Hist. of Aleppo, vol. ii. p. 103."

" XXIII. *Dissertations on the Lives and Works of several Anglo-Norman Poets of the thirteenth century. From Mons. De la Rue.*"

This worthy Frenchman having, in two dissertations, treated already upon the writings and lives of some of these Anglo-Norman poets in the 12th and 13th centuries, now passes on to those wholly in the thirteenth. He thus opens a new volume of intelligence to us: and we therefore feel a strong desire of encouraging him in it. Yet we can notice the essay, from the very nature of it, in a slight manner only.

Archbishop Langton of 1207 "has inserted in one of them" his sermons, "*stanza of a song*, which seems dictated by the Graces; and, if found in any other situation, it would appear to form a compliment delicately made to some beauty. I acknowledge that when I first read them, [it], my surprise made me return [turn back] to the title of the sermon, *that I might be sure that I was not mistaken.*" But no: it truly is in his sermon on the Holy Virgin, that this prelate has placed the stanza. The orator then enforces each particular verse, and applies it mystically to the Holy Virgin. The allegorical turn, which he gives to the whole of the stanza, is very happily handled. There can be no doubt, that the taste for French poetry must have been at that time very general in England; since the metropolitan of the kingdom thought to conciliate to himself more easily the attention of his auditors, by taking this poetic flight; and he must have himself been well persuaded, that it neither violated the rules of rhetoric then received, nor the dignity of his ministry; since he did not think it below him to insert in his discourse a sonnet, which in itself presents no other than ideas entirely of an amorous nature. But we have already seen, that in the preceding century Guernes de Pont St. Maxence had pronounced, in the metropolitan cathedral of Canterbury, the life of Thomas a Becket in French verse;† so that the discourse of Stephen of Langton contains nothing unusual; and many other examples of sermons in verse may be found, by those who study the history of the Anglo-Norman poets."

The introduction of a poetical address to the Virgin Mary in a sermon, would certainly sound very strange to the ears even of the most impassioned auditors at present. Nor have even the most impassioned listened with eagerness to any addresses in a sermon, even prosaical addresses, to the Virgin Mary, to the heavenly angels, or to any of the Persons in the Trinity. Our oratory, cold as the frosts of our climate, and creeping on in the languor of our spirits, never kindles into any flame, and never rises into any elevation, above the general

* This is translated from the French; *by whom* is not said, but apparently by one who attended not to the French idiom.

† "Archæologia, vol. xii."

warmth of common conversation, and above the level line of common addresses. Any thing extraordinary, from the flight of the fancy out of time into eternity, from the excursion of the mind beyond this dim spot of earth into the world of spirits, the abode of good men and women disembodied, or the residence of both in heaven, never raises one finger of emotion, never heightens one tongue of rapture, and never throws the preacher into one transport of proper enthusiasm, among ourselves. Are we placed too far north for such sensibilities? Yet, surely we may say with Lord Oxford upon another occasion

“ *Haud tam averfus equos Tyriâ sol jungit ab urbe.*”

“ *Chardry.* Odericus Vitalis asserts, that the Norman minstrels in the twelfth century celebrated the lives of saints in French verse; * and it is worthy of observation, that from those still existing it is clear, the poets set apart these holy poems for ecclesiastical festivals and sabbaths; † and that they kept for the other days of the week all their compositions on profane subjects. ‡ Chardry was one of those poets who exercised their genius on subjects of devotion; and we have from him the life of St. Josaphat, and that of the Seven Sleepers (brethren),” but “ not of St. Dormans, as improperly printed by Mr. Warton,” both “ in French verse. The Life of the Seven Sleeping Brethren contains more than one thousand eight hundred verses.”

The author next introduces *William of Waddington*.

“ The name of this poet sufficiently announces his origin; and he himself informs us that he was born in England.—Judging from his style, he lived, I believe,” rather I believe he lived, “ about the middle of the thirteenth century. In the first place, he treats of the general taste of the English for romances of knight-errantry, for fabulous tales, and songs; and he blames them only, because they employed themselves in the reading of these works on the Sabbath. Another kind of poetry, called *Rotewange*, was much in request among them; and we believe that it consisted of pieces which they sang, and at the same time accompanied them selves on the hardy gurdy. But those theatrical pieces called *Miracles*, were their delight beyond all others; they were of the nature of tragedy; which represented the martyrdom of some saint of the primitive church. Geoffrey, abbot of St. Alban’s, had introduced into England the taste for those theatrical pieces, as early as the beginning of the twelfth century. § By Fitz-Stephen’s account, it continued in force to the end of that century; and the city of London was the place before all others, famous for this kind of representation. || But the evidence of Waddington proves, that the interval till his day had greatly increased this taste among the English. From what he specifies on the subject of these entertainments, it seems that they were sometimes brought forward in the public places, but most commonly in burial grounds. They

* * Oder. Vit. apud Duchene, p. 598.”

† With surprize do we read this word for Sunday, in a French author.

‡ Warton’s Hist. of English Poetry.”

§ Math. Paris in vitâ abbatum Sii. Albani.”

|| Fitz-Stephen’s Description of London, p. 73.”

borrowed, as had been usual with Geoffrey of St. Alban's, * the ornaments of the church to decorate their theatre. It was always in the afternoon that these *miracles* were represented. Women in particular thronged to them from all quarters; the entertainment was often concluded by dances; sometimes by wrestling or tilting, a kind of play, which exercised the body, and was much in vogue among the English. Our poet lays great blame on these entertainments, these dances, and recreations; more particularly when they engrossed a part of the *Sabbath*. There is good reason to believe, that the clerks who were the authors were also the performers of these theatrical pieces."

In confirmation of this conjecture we produce a passage out of Stowe's Survey of London, that was unknown to this recent *Rueus*, and yet is very satisfactory.

"*Clarkes Well* or *Clarkenwell*," says our very useful topographer, "took name of the parish clerks in London, who (of old time) were accustomed there yearly to assemble, and to play some large historie of holy scripture. For example of later time, to wit, in the yeere 1390, the 14 of Richard the Second, I read that the parish clerks of London on the 18th of July, *plaid interludes at Skinners Well* neere unto *Clarkes Well*; which play continued three dayes together, the king, queene, and nobles being present. Also the yeere 1479, the tenth of Henry the Fourth, they played a play at the *Skinners Well*, which lasted eight days, and was of matter from the creation of the world; there were to see the same, the most part of the nobles and gentles in England, &c. other smaller wells were many neere unto *Clarkes Well*; namely *Skinners Well*, so called for that the skinners of London held there certain plays, yearly plaid of holy scripture, &c. In place whereof the wrestlings," which appear from M. De La Rue above, to have been only the epilogue (as it were) to the plays, "have of latter yeeres beene kept," to the superseding of the plays themselves, "and is in part continued at Bartholomewtide." †

This extract reflects a light upon Mons. De La Rue's, and receives a light from it. But, as the author goes on concerning the clerks as authors,

"To embellish their works they gave ample scope to their imaginations; and the more marvellous their production, the more certainty of applause. Wadington, nevertheless, forbids his readers to give faith to these prodigies falsely attributed to the saints; and considers the authors of these theatrical pieces as no other than madmen. But that which principally raises his indignation, is the use of disguises," without which no play can possibly be acted, but "with which they," though only a few in number "were able to represent the whole number of the different characters of their pieces. It does not clearly appear in what they consisted." Yet our author has himself told us before, that "they borrowed, as had been usual with Geoffrey of St. Albans, the ornaments of the church to decorate their theatre."

These indeed are said by him to have been "the ornaments of the church," and to have been used in order "to decorate their theatre."

* * Math. Paris loco citato."

† P. xi. edit. 1633."

But they are so said inaccurately concerning both, and the inaccuracy there has generated the contradiction here. They were merely personal ornaments, and merely personal decorations. This appears from the very passage, to which a reference is made concerning Geoffry.

"Apud Dunestapliam," says Paris, "quendam ludum de Sanctâ Catharinâ (quem *miracula* vulgariter appellamus) fecit; *ad quæ decorandas* petiit a sacristâ sancti albani, ut sibi *cape corales* accomadarentur; et obtinuit."†

The disguises then were evidently dresses, calculated for the different characters that were to be personated.

"He says positively, that they disguised their faces; but whether this was by masks, or merely by colours, or (in short) by putting on the form of voracious animals, to which the martyrs were often exposed, is a subject on which the author says nothing sufficiently clear, for us to form a precise and determinate opinion."

They must certainly have assumed the form of beasts, when they were to worry the martyr. They must equally have worn masks, when they were to personate different characters in the same play. And they must at times perhaps have coloured over their faces, as our players colour theirs in a Sir Toby Belch, or a Sir Andrew Aguecheek. But all these disguises, it seems, greatly raised the indignation of Waddington. He was plainly, therefore, a puritan by anticipation. And we have known such men in our own days, not indeed poets but prosemen, not actuated by any flame of poetic fire, but speaking in all the frigidity of prose, against any disguise whatever, proscribing all plays from the very necessity of disguises in them, and condemning all disguises as directly tending to immorality because they may so tend accidentally. Every act, even the best of actions, may so tend equally. But, indeed, the notion is too ridiculous for refutation, and the Quaker who burnt his wig as a disguise, was not more ridiculous in practice.

The author says, "that he should not have undertaken to translate his work into French verse, but to make it more palatable to a nation that pursued with avidity every thing written in *that* language:" a stroke concerning our national character then, as novel as it is amusing! "And to the end, (continues he) that it might be understood as well by the great as by the lower class of people:" as if the "great" understood not English, and as if "the lower class" actually understood French even in dialogue! Surely this can never be true as stated. As the lower must certainly have understood English, so the higher must as certainly have been the persons who understood French. And Mons. De La Rue, or his translator, have undoubtedly missed the meaning.

The author then goes on to other writers, but we cannot attend

him any further; and can only thank him very cordially now, for the information he has given us.

“XXIV. *A Short Chronological Account of the Religious Establishments made by English Catholics on the Continent of Europe.* By the Abbé Mann.”

The 42, 43, and 44 of these were “Carmelites, or Tereſian nuns, at Antwerp, Lier, and Hoogſtrate.” Those of Antwerp have settled unknown (we believe) to the Abbé, at Lanherne, a house belonging to Lord Arundel, in Cornwall, and situated in the parish of Mawgan, near St. Columb there.

“XXV. *Extracts from the Parish Register of St. Bennet’s, St. Paul’s Wharf, London.* Communicated by the Rev. Mark Nobbs, F. A. S.”

“XXVI. *Observations on a Greek Sepulchral Monument in the possession of Maxwell Garthshore, M. D. F. R. S. and F. A. S.* By Tayler Combe, Esq. F. A. S.

“XXVII. *A Description of the Church of Melbourne, in Derbyshire, with an Attempt to explain from it the real Situation of the Porticus in the ancient Churches.* By William Wilkins, Esq. F. A. S.”

This essay contains principally an attempt to settle “the real situation of the porticus in the ancient churches.”

In this attempt the author cites a variety of passages from “Mr. Bentham, in his learned and ingenious remarks on the history of Saxon churches; and, as it is a work to which future antiquaries will frequently refer, and on whose authority they may with good confidence rely, and more particularly affording assistance in the investigation of Gothic remains, I hope it will not betray too much presumption to controvert some opinions in the course of the work, or too much vanity to attempt a censure where so little opportunity is offered to the severity of criticism.”

We think not so highly of Mr. Bentham’s history, and have read many censures upon it in *manuscript*. We have particularly read one upon the very point which Mr. Wilkins is here handling. And all of them will soon be published, we understand, in a work entitled *The Œconomy of our Ancient Churches exemplified in the Ancient Cathedral of Cornwall*.

“From these passages of Mr. Bentham’s History,” notes Mr. Wilkins, “it is evident that he misconceives the situation of the porticus in these ancient churches; and with Mr. Collier, in his Church History, he is equally erroneous in his inferences, who has mistaken the porticus for the porch. It does not appear that either of them were aware that the porches to our present churches are of modern adoption; indeed they are not to be found but of Gothic workmanship. We never find the porches of the Saxon or of the Norman style; and they are generally, though not always, placed against the sides of the north and the south aisles, whereas the portico of these more ancient churches are [is] a part of the principal building, divided from the nave by arches, as in the instance of this church at Melbourne, where a continuity of roof covers the whole. It is evident enough from all the quotations from Bede, the Chron. Saxon, the Monast. Angl. &c. &c.” as recited

recited by Mr. Bentham in p. 18—20, and repeated from him by Mr. Wilkins here, "that the *porticus* does not mean the porch, nor indeed any part of the *side-isles*, as Mr. Bentham has conceived; and they clearly evince that the porticos, though not large, were not an inconsiderable portion of the buildings; and if the plan of the porticus of Melbourne church be consulted, there can be no difficulty in determining that Bede's account is sufficiently just, explanatory, and *perfectly consistent*, although 'he says nothing in direct terms either of pillars or arches;'^{*} and we ought not therefore to conclude, with Mr. Bentham, that Bede in this instance is at all *sparing in his description of his churches*, which probably had neither *PILLARS* nor *side-isles*. And if the west-end of the churches [which] he describes, were divided off like this at Melbourne for the *porticus*, it is also probable they were [this end was] subdivided in like manner into smaller portions, and each portion or portico was dedicated to a favourite saint." Mr. Wilkins then cites another passage from Mr. Bentham's history, and adds, that "these passages," he considered them as several combined into one, "very clearly fix the entrance into the churches at one end, and of course the end opposite to the chancel; and as distinctly point out the situation of the porticus, through which was the entrance."[†]

Mr. Wilkins accordingly gives us a neat ground plan of the church, with its "north portico," its "middle portico," and its "south portico;" but adds to this a fine "section" of the church, with its double tier of windows; both engraved by Basire. Mr. Wilkins thus coincides with Mr. Collier, in considering the porticus of our old authors as the porch still; and only fixes the porch as a continuation of the church at the west end of the whole. But will this portico answer any better than the porch, to Bede's account particularly? King Ethelbert "was buried, says Bede, in *portica Sancti Martini intra ecclesiam*; which shews," as Mr. Bentham argues justly, "that the porticus was within the church."[‡] Mr. Wilkins accordingly states his portico to be within the church originally, as the "walls, which at this time shut out the communication of the porticos with the church," are stated to have been open arches originally. § Yet this is rather an evasion than an answer. And what shall we say to another extract from Mr. Bentham's history, in Mr. Wilkins's own notes?

"In the year 674 Bishop Wilfrid began the foundation of this celebrated church (St. Andrew's at Hesham); and Eddius speaks with great admiration of it in this manner: 'its deep foundations, and the many subterraneous rooms there artfully disposed, all of hewn stone, and supported by sundry kinds of pillars and many porticos,—and the turnings of the passages, sometimes ascending or descending by winding stairs to the different parts of the building.'"^{||}

This undoubtedly delineates a church very different in form from

^{*} Hist. of Ely, p. 18. [†] P. 298, 299, 300.

[‡] Mr. Wilkins's own citation, 295. § P. 307.

^{||} P. 292.

Melbourne, and disposes its porticos in a very different place from Mr. Wilkins's. The porticos united with the pillars to support the building, as being "*subterraneous rooms*," and "*many*" in number; as having "*passages sometimes ascending or*" sometimes "*descending by winding stairs*" to or from them. And the words of Eddius, as cited by Mr. Bentham himself, are still stronger: "*super terram*" or above ground Wilfrid built "*multiplicem domum*" the large structure of the church, "*columnis variis et porticibus multis suffultam*."* We could wish to add more upon the subject, but we withhold our hand, because we derive our information from a manuscript that we think it wrong to anticipate. Nor need we to add any more, as what we have said is sufficient to refute both Mr. Bentham's and Mr. Wilkins's opinions upon the point. The rest we must leave to the reverend antiquary, when he chooses to publish. We only subjoin one remark upon another subject.

"It is very probable," cries Mr. Wilkins like a true antiquary, who draws every thing possible to be drawn into the vortex of his own ideas, and fancies every point of history to be bearing upon his own object, "that this church was built about that time or perhaps soon after, by Penda's son King Etheldred, who married Offride the youngest daughter of King Oswy, anno 677. The intermarriages of the kings of Mercia with the daughters of the king of Northumberland, and the conditions of their embracing Christianity, are circumstances which with others corroborate the idea, of this church's having been founded here about that time. The Saxon coins of king Edwine who began his reign A. D. 617, and of king Ethelred A. D. 726, bear in the center a cross between four points, exactly corresponding with the ornaments of a capital of one of the pillars towards the west end; which appears to have been a very favourite ornament, adopted on the conversion of the Saxon kings to Christianity."†

Such an argument as this for the age of a church, very frivolous in itself, is repelled at once by a fact. The silver pennies of William the Conqueror, coined at Rouen before the conquest, have just the same kind of cross and points imprinted upon them.‡

"XXVIII. *Enquiries concerning the Tomb of King Alfred at Hyde Abbey, near Winchester.* By Henry Howard, Esq."

In these enquiries we eagerly unite with the author, and with the author lament feelingly our disappointment. "The inside of the church, which stood on springy ground, was easily distinguished by its being laid with strong beaten clay to the depth of nearly four feet, the whole forming an oblong square, enclosed by the foundations and the rubbish." The foundations surely are decisive signatures of the extent. Yet "an oblong square" is so strange a form for a church built only under Henry the first, that we are startled at it. Nor does

* Bentham, p. 22.

† P. 292, 308.

‡ Ducarrel's Anglo-Norman Antiquities, plate 3.

this configuration agree with the actual dimensions of the church, as they were formerly measured in a more certain manner from the very walls then standing. "The church," says the History of Winchester published in 1773, and vainly reported in some trick of the booksellers at the time (we remember) to have been written by the Rev. Mr. Thomas Warton, "which was built with flint cased with stone, *appears from its ruins to have consisted of three isles, and to have been at least two hundred and forty feet long.*"* This shews there has been some great mistake committed, by either Mr. Howard or his informant, "The point *a* appeared to him," as Mr. Howard adds concerning the other, "nearly the centre of the clay taken from north to south, of which there was [were] about fourteen yards on each side. From *a* eastward to *b*," at the termination of the clay, "he supposed twenty-four yards; and from thence the rubbish and foundations," but not the clay, "extended some yards farther." All these measures from *a*, as "nearly the centre of the clay," give us a length of twenty-four yards to the east, and of as many to the west, with a width of twice fourteen; of eighty-four feet for the breadth of the nave and two aisles, yet only of a hundred and forty-four feet in the length, nearly one whole hundred of feet too short. This measure therefore is wrong, and the church extended on the west (as indeed Mr. Howard's own plan suggests) much longer than from *a* to the east. "About *d* and *d* there were two paths of clay nearly six feet wide, one ending to the north in a spot in which the clay was laid in a squarish shape, and about which there were also ruins of foundations. This, I conceive, may have been the sacrify; the other path to the south, at the termination of which much rubbish is to be seen, probably led to the cloisters," &c. There were evidently the two arms of the cross, that ended each in a chapel below, with a tower between them above, and that divided the nave from the chancel. At the centre between these arms, or "at *b*," as Mr. Howard speaks, "there were remains of a solid basis of masonry, and fragments of several small columns of Purbeck marble. Part of one of these I have obtained. It is ornamented in a spiral direction, with two animals coupled together on one side, and rudely carved flowers on the other. May not this have been part of the high altar?" This was the access under the tower from the nave into the quire. Nor was the high altar placed at any point but the very eastern termination of the whole. This altar, therefore, was placed at *b* in fact. There, also, as we are sure from Leland's testimony, were deposited the bones of Alfred. "In this suburbe," says Leland, "stoode the great abbaye of Hyde, and [it] hath yet a paroche chirche. The bones of Alfredus king of the West Saxons, and of Edward his sunne and king, were layid in a TUMBE BEFORE THE HIGH ALTARE at Hyde; in the *which tumb*e was a late found 2 litle tables of leade in-

scribed with theyr names.”* Nor can any discoveries made in the *nave* have any relation to Alfred. “About *a* was found,” says Mr. Howard in a pursuit the more blind as the more rash, “a stone coffin cased with lead both within and without, *and* containing some bones and remains of garments. The lead in its decayed state sold for two guineas; the bones were thrown about, and the stone coffin broken into pieces. There were two other coffins, and no more, found in this part; which were also, for the sake of the garden,” annexed to the New Gaol or Bridewell, erected in 1788 upon the site of the very church, and “in which they lay, broken and buried as low as the spring,” that has always infested this meadow of Hyde, that is only two feet below the level of the ground,† and that has caused the floor of the church to be raised by clay “nearly four feet” above this level. The “stone coffin cased with lead both within and without,” Mr. Howard would willingly hope to have been Alfred’s.—“May not this,” he asks, “have been part of the tomb of Alfred?” Certainly not, because that tomb was at the high altar in the quire, and this is merely in the nave. “Possibly the two other coffins,” he adds, “contained the remains of Edward and of Queen Alswitha.”‡ *In an historical view they cannot, possibly,* as the bones only of Alfred and his son Edward were translated from Winchester to Hyde, and as these were deposited before the high altar on the east. “Farther west, as in *gg*,” subjoins Mr. Howard, “many stone coffins were found, *and the clay extended to oo*,” still farther west; “the situation and number of coffins denote this to have been the nave [the extremity of the nave] of the church.—Further *east* than *b*” where *we* are clear the high altar stood, “were great numbers of stone coffins, and some rather more south, *just beyond*; but *in this part there was no clay*; and, being beyond the traces of the foundations, we may conclude that it was the church yard.”§ We thus end with a satisfaction peculiar to antiquaries, perhaps, that amidst all the devastations of sacrilege, amidst all the desolations of time, the remains of Alfred, which continued “in a tumber before the high altare” as late as the days of Leland, had even had “a late sound” in the tomb “2 litle tables of leade inscribed with theyr names,” and are actually still at rest though the tomb has been destroyed. So little is it requisite for hearts most in love with Alfred, to “feel some share of that indignation,” which Mr. Howard erroneously felt, “when I inform you,” he says, “that the ashes of the great Alfred, after having been scattered about by the rude hands of convicts,” employed in building this bridewell or jail, “are now probably covered by a building erected for their confinement and punishment.”¶ That “this small field” should have been “purchased by the county,” and that “in it they”

* Vol. 3. p. 102.

† Arch. xiii. 310.

‡ P. 311.

§ P. 312.

¶ P. 309—310.

should have "erected the new Gaol or Bridewell,"* is perhaps to be deplored by all men of taste or sensibility. But we must consider coolly who *they* are, that so direct a county. They are in general men of slight education, capable of acting properly in the common business of life as magistrates, but utterly incapable of looking back with sensibility upon past monarchs, and utterly insensible therefore of any delicacy due to their remains. "When you are told," subjoins Mr. Howard, "that this occurred so late as the year 1788, and that no one in the neighbourhood," not the bishop, not a clergyman under him, not even Mr. Milner, "led either by curiosity or veneration for his remains, attempted to discover or rescue them from this ignoble fate; your surprise," he says, as he speaks to George Naylor, Esq. York Herald, "will not (I think) be less than my own."† Yet for the comfort of Mr. Naylor, Mr. Howard, Mr. Milner, or even any of the clergy of the cathedral, let us remark, that the place where Alfred and Edward were entombed has never yet been violated, that their remains still rest in peace at the foot of the ground on which the high altar stood, and that we hope, if no clergyman of the church of England interposes from his reverence for either or for both, yet Mr. Milner will interpose from his respect for the relicks of such a saint as Alfred, to save them from being disturbed by the spade of the gardener, and (as we could almost wish) to secure them from disturbance by a monument over them. We therefore thank Mr. Howard, who is a military gentleman accidentally quartered at Winchester, for giving us an opportunity of suggesting this to the public.

"XXIX. *Copy of a curious record of Pardon in the Tower of London. Communicated by Thomas Astle, Esq.*"

"XXX. *Copy of an original Manuscript entitled 'A Breviate touching the order and governmente of a Nobleman's house.' Communicated by the Right Hon. Sir Joseph Banks, Bart, K. B. P. R. S. and F. S. A.*"

This seems to prove, that the *buttery* in our houses meant originally where "beare and hogshedes are of store" in butt, ‡ and to mark our *coverpain* for "a fine square cloath of cambricke called a coverpaine," as ordered "to cover the breade" when set upon the table previous to dinner.§ We had many other observations, but cannot afford room for them, as we have laid out so large a portion of our review upon the articles preceding.

On the same principle we cannot stop at the Appendix which comes next. Nor can we add more, than that we think the whole so much like life well spent, as will not allow us to condemn it in general because it has many excellencies, or to applaud it in general because it has many deficiencies, but to consider it on the whole as less perfect than we wished it to be, and yet more perfect than we expected to find it.

* P. 310.

† P. 310.

‡ 329.

§ P. 334.

Rees's New Cyclopedia.

(Continued from Vol. XII. P. 190.)

WHEN we began our critique upon this article we felt that we were about to fulfil one of the most imperious obligations of our duty as Anti-Jacobins. We were called to it by the voice of public appeal, of public reprobation; but our pen "*nullius in verba magistri*" was suspended until we had tried the work before us by that test which we at the commencement of our labours, declared to be the "*norma loquendi*" of our office as Reviewers. It is unnecessary for us to recapitulate what that was, but it is sufficient to observe that whatever has appeared boldly or insidiously, in word, deed, or design, to militate against the establishment of these realms in church or state, has been sure to meet with our decided opposition; and this we assert on the broadest principle of consistency has uniformly constituted the tenor of our labours. As Reviewers therefore we owe no other account to those authors who by the construction of their works bring on themselves our censure, than what those works anticipate us in. In them, therefore, let their respective writers who conceive themselves aggrieved read our reasons for that censure. We do not judge it necessary or in any degree incumbent upon us to delay the performance of our duty a single instant by digressions of elaborate vindication. Our principles are grounded on the firmest basis of impartial truth. That constitution which every honest subject has sworn to defend, and which is framed in the most perfect mould of religious and civil polity, forms the standard of our sentiments. Its natural and prescriptive rights we are resolved to maintain with all our might against the attempts of those who seem to be equally resolved to destroy. The matter has been long at issue between us, and there is reason, good reason, to conclude, that on our side of the question no ground has been lost. We will now return to this part of the contest in which we have to encounter the main strength of the enemy's host, drawn up in all the formidable array of that solid column of attack, *an Encyclopædia*.

We observed in our last number that we considered the principles of this work as the most important object of our concern, because the work itself is already issuing from the press, and will in its present form of publication continue to do so for several years before it can be completed. Were we, therefore, to wait till all its component parts should be united in the one vast whole, the mischief which it behoves us to endeavour to obviate would be effected, its design would be perfected, its success secured. This would therefore involve us in reproach as being guilty of a supineness unworthy of ourselves and of the cause we have espoused. With respect to most of the scientific parts we do not hesitate a moment in declaring it as our opinion that the editor appears to have availed himself of much modern matter,

well

well selected from the recent publications on the several subjects which have hitherto escaped his mutilating plan of arrangement, and have preserved to themselves a connection of discussion. The botanical part, as far as we have seen hitherto, is peculiarly accurate, explanatory and satisfactory. In the physiological department, the article "Absorption," though briefly, and we think rather too briefly, treated, is in other respects well put together. It is a subject of too much importance, however, in the animal economy not to have deserved a regular disquisition, instead of a confined compendium. Several very ingenious and very intelligent treatises have been lately written upon it which would have furnished ample materials for the compiler: that published by Dr. Fullarton would have afforded a very conclusive and instructive extract. In the article of "Acceleration" we find a very striking instance of the inconvenient and "mutilating" system of arranging the various subjects in divisions and subdivisions, and not under their principal heads. We have here no less than eight different references to other parts of the Dictionary. "Accent" is the best supported subject we have met with throughout the *First Part*; and we are free to acknowledge that it is as copious a compilation as the nature of the editor's plan can admit of: it is very accurately digested, the authorities are judiciously selected, and the several opinions justly applied. We do not, however, altogether coincide with the editor, or rather with his authority Mr. A. Browne, in the remark attached to the conclusion of this article—that, "we are greatly mistaken in our idea of the supposed lofty sound of *μεγαλοσβόλι θαλασση*, as the borderers on the coast of the Archipelago take their ideas from the gentle laving of the shore by a summer wave, and not from the roaring of a winter ocean, and they accordingly pronounced it *Polyphlivo Thalasses*." This suggestion, which we are informed, arose in the mind of the ingenious writer upon Greek accent from his conversation with the modern Greeks, is, we think, somewhat more erroneous than the prevailing scholastic acceptance of the lofty sound of these two words. The modern Greeks, like the modern Romans, have dwindled from their former elevated boldness of national characteristic, into mental enervation and personal effeminacy, and their respective languages have undergone the same mutation in their tones; the ancient nervous grandeur of which is now lost in a debilitating attenuation, the strong aspirate is sunk in a lisp, and the soul commanding accents of a Demosthenes and a Cicero with which they thundered conviction upon the minds of their hearers, are no longer heard among their degenerate descendants. We are, therefore, more inclined to impute this softened pronunciation to modern corruption, than to receive it as a testimony of any error in the long accepted appropriation of the sound to the sense, or in our ideas of that designation of local character which the bard intended to convey; for the shores of the Archipelago are in the winter no more free from surges than any other. Besides the very composition of *μεγαλοσβόλι* evidently expresses more than the gentle laving of the summer wave.

It appears to us that the difference lies materially in the modern inhabitants of these shores pronouncing the Greek β like our *v*. They also alter the quantity of the word $\Theta\alpha\lambda\alpha\sigma\sigma\eta\varsigma$, and pronounce it as if written *Thallasis*. We do not conceive that the modern Greek accent is in this case deserving of more consideration than the quantity.

Of the biography we cannot speak highly, it is not what biography ought to be, it is not impartial. It is also used as a medium of scepticism where it describes scriptural characters. We have given proof of this in the lives of Aaron and Abraham, but in that of the former our observation is more especially substantiated. We have also had occasion to remark in the editor, a kind of politico-theological inclination to applaud the conduct of men of congenial principles with his own, and to insinuate disadvantageously of others whose opinions and lives happen to be of opposite tendency. Of this partial distribution of his praise and blame we have already pointed out an example, and we see before us much increasing cause for our remark.

Although, therefore, we willingly admit the merit of the compilation of such articles as form that solitary part of it, which from the very nature of its contents is altogether insulated from the contaminating influence of editorial prejudice, we cannot honestly go farther. For if it is to be presumed that the progress of science advances the personal comfort of mankind, and that whatsoever tends to involve the mind in doubt and infidel distraction destroys it, the latter when suffered to commix with the former must counteract its beneficial effect, and too often substitute its own destructive consequences. A work, therefore, that under the pretext of promoting scientific knowledge, is made use of as a medium for the dissemination of the principles of the schismatic, however perfect in some of its parts altogether independent of its main design, is not what we can or ought to recommend, but is to all intents and purposes such a work as every friend to the best interests of human nature must reprobate and reject.

There are few inquirers into the deep things of nature, however abstruse their researches, but who have sometime or other looked up to nature's God. There are few persons, however well stored their minds may be in all the superior acquisitions of literature, but who are sometimes induced to return to the reading of their infancy, and meditate on the contents of their bible; and we will be bold to add, that the wonder of the former with which they viewed the creature, has been absorbed in the adoration of the miraculous power and love of the Creator; and that the self-reference and importance with which the latter have regarded the attainment of human learning have sunk into a correcting humility of soul when they have thought upon the divine origin of the scriptures, and pondered upon their conditions of reward and punishment. Whatever, therefore, or whoever labours to separate the philosopher from the Christian, or learning from an humble conviction of intellectual dependency upon the word of God, is inimical and in the worst sense of the word hostile

to the purest satisfactions of the human heart, and subversive of its happiest hopes. For true philosophy cannot subsist without religion, and science is imperfect without the knowledge of God. The one, therefore, cannot be inculcated or promoted independent of the other; whence it appears that the infidel cannot be a philosopher, nor the man of doubt a man of science; and the work that professes to teach philosophy without religion, or science without Christian belief, is not to be recommended to those who would become either true philosophers or men of scientific ability.—But to return to our review.

Under the word "Acre," that word of gall to the Corsican chieftain of France, we meet with the following reflection upon the British arms: "Notwithstanding the singular spirit and very extraordinary exertions manifested in this siege, both by the assailants and the besieged, humanity on both sides must lament the aggravated circumstances of cruelty and distress that attended it." This is a stigma conveyed under that stale pretext of "humanity" against the intrepid commander of intrepid Englishmen in that ever memorable defeat of Buonaparte. The expression as it stands is vague, "humanity on both sides," says the editor, "must lament the aggravated circumstances of cruelty and distress that attended it." The following is evidently the drift of this sentence; "humanity must lament the aggravated circumstances of cruelty on both sides." This reflection must not be permitted to descend to posterity, "*si conata efficere possit*," without some qualification of fact. The laurels of Britons throughout the whole of this arduous contest were in no instance stained by cruelty. The hero of Acre possessed a soul far above pusillanimous revenge or needless slaughter. He knew how to conquer; he knew therefore how to spare. The charge of cruelty belonged to him alone whom defeat enraged, and disappointment maddened; who when he raised the siege wreaked his vengeance on the hapless natives, "ravaging their country, and burning their harvests;" who when burthened with the sick of his army could devise the same means of relief as butchers practice among the halt of their flocks when driving them to slaughter. We like not this singular sensibility of the historian, that so entirely obscures his perception as to make him confound the innocent with the guilty. We would also ask the writer of this article what is meant by the following sentence: "After multiplied and irreparable losses, it was found *almost* impossible to reduce a place, defended with so much intrepidity, and possessing a *variety of advantages* which it is besides our purpose minutely to detail." Is not this somewhat slighting the persevering genius of the defender of his army, to suppose that there remained a bare possibility of effecting his enterprize at the time he relinquished it?—And what were those various *advantages* which Acre possessed against its besiegers, that "it was *besides*" the purpose of the Encyclopedist "minutely to detail?" We are told that the fortifications of the town were in so bad a state as to give the Pacha Djeddar "reason to distrust his security at Acre," and he was therefore "preparing to make

make good his retreat," when Sir Sydney Smith repaired the fortress, and repeatedly repulsed the renewed and varied attacks of the French under Buonaparte. From Sir Sydney's own account the garrison of Acre had no advantages over the enemy but what their determined courage insured them. The besiegers greatly outnumbered the besieged. Their attacks were incessant; the breaches in the wall were numerous; the garrison continually harassed for 60 days, by a well conditioned, amply supplied, and frequently reinforced army of assailants. What then, was this variety of advantages possessed by Sir Sydney and the Turkish commander? Surely it was not *besides* the purpose of a work to account for its assertions, especially when those assertions implicate the fame of a British hero, and derogate from the glory of an achievement unequalled either in ancient or in modern annals of warlike deeds. We remember well the inoculation of Egyptian politics, and we perceive the marks of it are not yet entirely effaced. We would, however, recommend to the Encyclopedist, when he becomes the historian of his country's renown, to be more tender of its glorious truths, and when he takes upon him to speak of her great exploits, to be more afraid of tarnishing their greatness by insinuation without proof, than of entering "minutely into detail" of their particulars.

We have dwelt upon this article, because we consider it as one of the most important events of the late war, evincing in the strongest manner the superiority of the prowess of British force, and uniting with the famous battle of Alexandria to establish the preeminence of British courage, and the celebrity of the British name over all the attempts of our enemies, and throughout the remotest regions of the habitable globe. The defence of Acre in conjunction with the battle of Alexandria, furnishes a subject for the pen of the English historian, such as he may dwell upon with national exultation, and not trespass upon historical impartiality; to depreciate therefore, or to obscure the glory of such actions, is to blot the fairest page of our history.

The following reasoning on the use of "Action" in oratory is so irrational, so inconclusive, and so contradictory, that we cannot pass it over without stricture. We presume, from seeing no author referred to, that it is a deduction of the person who contributed the article; be it whose it may, it is the lamest piece of ratiocination we ever met with.

"After all," says the writer, "it is a point that will bear being controverted, whether action ought to be practised and encouraged *at all*. A thing that has so much command over mankind, it is certain must be very dangerous, *since it is capable of being turned to our disadvantage as well as to our advantage*. It is putting a weapon in the hands of another, *which if he please* he may make use of to subdue and enslave us; and, *accordingly*, history is full of the pernicious uses made of it.—*For this reason*, eloquence and action have been *unduly* discouraged by modern policy; and both the *bar* and the *pulpit* have been brought to a more *frigid* way of delivery.

"But

But this is an extreme, which *no* objection founded on the abuse of eloquence accompanied with action, and *no* apprehension of its pernicious effects, can justify. The benefits accruing from it *amply counterbalance* the mischief which it is capable of producing.

"Perhaps the foundation of *all* action may be *vicious* and *immoral*. Voice and gesture, we know, will affect brutes, not as they have *reason*, but as they have *passions*. So far as these are used in a discourse, therefore, it does not regard an assembly of men more than it would a herd of quadrupeds; that is, their whole effort is spent, not on the rational faculties *which are out of the question*, but on the animal ones, which alone they endeavour to possess and actuate, independently of reason; nay more, our reason and the judgment itself are intended to be biased and inclined by them, action being *only* used as an indirect way of coming at the reason where a direct and immediate one was wanting; *i. e.* where the judgment cannot be taken by the proper means, argument, it is to be taken indirectly by circuition, and stratagem."

We will follow the track of this reasoning, and see how it bears itself out in its premises and conclusions. "After all," that is, we presume, after all that can be said for or against the use of action, "it is a point that will bear being *controverted*, whether action ought to be practised and encouraged at all?" This point certainly may be controverted, as all premises may in some degree or other be disputed; but all disputations do not set aside or confirm conclusions, and therefore the possibility of controverting this point is no proof of the impropriety of the use of action; and we confess in the following reason ascribed, we see no subversion of its claim to propriety. "A thing that has so much command over mankind it is certain must be very dangerous;" but not surely because it *has* so much command over mankind; if so, then all virtuous influence, all conscientious scruple, all good impressions must be very dangerous: neither is it so, because "it is capable of being turned to our disadvantage as well as to our advantage;" for there are several of the best principles of the soul, many of our natural endowments, many of the most useful inventions among men, and many of their most perfect institutions which are liable to this equal degree of perversion from, as well as their appropriation to, their primary purpose,—the advantage and happiness of mankind. Thus, for instance, charity, ingenuousness, honourable adherence to truth, liberality, candour, have all, at times, exposed us to the artifice and the injury of the world, and have been abused to our disadvantage as often as they have been turned to our advantage; but they are not for that reason dangerous, neither is it a point to be controverted whether they ought to be practised; and encouraged. Speech is certainly capable of being turned to our disadvantage as well as advantage, but is not on that account dangerous; nor on that account are we to lament that man was exclusively endowed with it. Mechanical aid, discoveries in medicine, the invention of money, are not to be deemed dangerous, nor to be less encouraged and applied to their several uses, merely because it is possible

possible with the same agency to pull down as well as build up, to kill as well as to cure, and to circumvent as well as promote the good of society! Education, likewise, is hardly to be regarded as dangerous, from its affording the villain the means of expediting the prosecution of his schemes, or of laying his snares with more skill and profounder cunning. In short, no acquisition, no attainment ought to be discouraged as dangerous, if they can be rendered useful, merely because it is possible to pervert their use.* Action, therefore, whilst it is as capable of prevailing over the bad as of misleading the good, ought to be practised and encouraged, and more especially when thus considered, the chance of its being turned to our advantage is much greater than that of its being applied to our disadvantage, since the bad are always in every community more numerous than the good, and vice more general than virtue. We see not how the practice of action can be "putting a weapon in the hands of another to be made use of at his pleasure to subdue and enslave us," more than the adaptation of any acquirement to its peculiar purpose, enables another to pervert the effect. The expression "if he pleases," is particularly vague, because if we ourselves be so well acquainted with the impressive and seductive influence of action, we must in that knowledge be too well guarded against the attempts of another to ensnare our minds, to allow of his bearing them captive at his will. And why after this very inconclusive reasoning are we told, that "history is *accordingly* full of the pernicious uses made of it." Is it because it is a point that admits of controversy whether action ought to be practised at all, or is it because it is very dangerous, or because it is putting a weapon in the hands of another. We are totally at a loss to apply this word *accordingly* to any part of the sentence, or to discover the antecedent part of the argument whence this subsequent conclusion can be drawn; besides, there is much inaccuracy in this expression; for how can history be said to be full of the pernicious uses made of action? It ought to have been "full of *instances* of the pernicious use made of it." Another deduction follows, the connection of which with what goes before is not so immediately apparent. "*For this reason*, eloquence and action have been *unduly* discouraged by modern policy." For what reason? because history is full of the pernicious uses of it? We are not aware of history being thus *full* of such uses. The speeches of Demost-

* What would the editor of this work think of us were we to assume the general principle of this argument against the compilation of an Encyclopædia. A species of literary action which he has clearly shewn us may be made use of greatly to the disadvantage of mankind in general, as possessing all the dangerous powers of the subject we are upon—"being used as an indirect way of coming at the reason, where a direct and immediate one was wanting; i. e. when the judgment cannot be taken by the proper means, argument, it may thus be taken indirectly by circuitous and stratagem."

henes and Cicero, those two great masters of eloquence, who both declared their sentiments so strongly in favour of action, were never delivered with any other design than that of exciting patriotic ardour, and asserting or demanding the right of distributive justice.—If the reason for this discouragement be the dangerous command which action is said to have over mankind, and its liability to be converted to our disadvantage as well as advantage, then why is it said to be *unduly* discouraged? and surely modern policy must be fully justified if taking warning from the pernicious uses made of it in ancient times, it contracts the latitude of its practice. There is not a little contradiction in this article; and we would wish to alter a word in the succeeding sentence, “both the bar and the pulpit have been brought to a more *frigid* way of delivery;” we would substitute *suppressed manner* for “frigid way.”

With respect to the allegation against the bar, we would refer the writer to two or three of the most popular advocates of the present day; and although he would not find all the impetuosity of this *eloquence of the body*, he would discover sufficient of that impressive energy of manner to convince him that the epithet “frigid” is ill chosen and misapplied. And as to the pulpit we have had the satisfaction of knowing more than two or three of our metropolitan preachers whose doctrine, sound and edifying in itself, has not wanted that apostolic fervour which assists the progress of conviction, or that adventitious aid of suitable action which impresses the truths thus delivered, most forcibly on the heart. The writer goes on to involve himself in a second contradiction—“but this is an extreme which *no* objection founded on the abuse of eloquence accompanied with action, and *no* apprehension of its pernicious effects can justify.” The position therefore of “its being a point which will bear to be controverted whether action ought to be practised or encouraged at all,” is of no account, and altogether futile. And notwithstanding “history is full of its pernicious uses, and it is certainly very dangerous,” yet, “no objection against it, no apprehension of its pernicious effects can justify its disuse;” for it is added, “the benefits accruing from it amply counterbalance the mischief it is capable of producing;” if so, where is its dangerous influence? what fear need there be entertained of putting such a weapon in the hands of another?

A new hypothesis then follows equally as devoid of pertinency, and groundless as the former. “*Perhaps* the foundation of *all* action may be vicious and immoral.” If this can be proved, we must allow still more, the foundation cannot be vicious and immoral without the principle being so, and both these cooperating, the effect must of necessity be so likewise. In this case action ought certainly to be discouraged, because it must be very dangerous. Even the most suppressed action ought utterly to be rejected; and if all action may proceed from so corrupt a source—the wave of the hand, the motion of the eye, the compression or elevation of the brows, the slightest

est muscular exertion must be avoided, and oratory be reduced to the mere inflections of the voice for the strengthening of those impressions which words are intended to convey; but inflection of tone must proceed from the feelings as well as from the judgment, and the impulse of sensation will communicate itself to the features, to the hands, and to the whole exterior of our frame, and thus be demonstrated as much by our action as by our words. What vice or immorality then can there be in this correspondence which nature herself sanctions and enforces? The following reason, however, is ascribed for this hypothetical proposition: "Voice and gesture, we know, will affect brutes, not as they have reason but as they have passions; so far as *these* are used in a discourse, therefore, it does not regard an assembly of men more than it would a herd of quadrupeds: that is, *their* whole effort is spent, not on the rational faculties, which are out of the question, but on the animal ones, which alone they endeavour to possess and actuate, independently of reason." If amid this strange confusion of antecedents it be possible to trace the connection of the argument, it must be this;—that voice and gesture are deemed the foundation of action; that these apply to the passions, and therefore affect alike men and beasts; which is supposing that reason and instinct are coequal; that man, who has the power of regulating his passions, is alike subject to their imposition, and in the same degree incapable of resisting them with beasts that have not this power; but we think, that thus putting the rational faculties "out of the question," both *a priori* and *a posteriori*, is assuming too much, and the level is more degrading than the truth will admit of. It is then observed in the next place, that "our reason and the judgment itself are intended to be biased and inclined by them; action being only used as an indirect way of coming at the reason, where a direct and immediate one *was* wanting; *i. e.* where the judgment cannot be taken by the proper means, argument, it is to be taken indirectly by *circuition* and stratagem."—(Qu. is not the application of this word "circuition" somewhat forced?) But where in all this does the supposed vicious and immoral foundation appear? for if action be used directly or indirectly in order "to come at the reason," the reason is evidently "not out of the question." But the writer relieves us at once both from his hypothesis and the perplexity of his ratiocination by telling us, that "upon the whole, action does not tend to give the mind *any information* about the subject that is discussed, nor *is it designed* to convey any arguments or *ideas* which the *simple use of language* would not convey." Where then is its subduing and enslaving power? where its vicious and immoral foundation, we ask again. Can it be vicious and immoral, when we learn from the author of this hypothesis, that "it may be useful in awakening and fixing the attention, provided that it be accompanied with suitable argument and address;" whence it is to be concluded, if Cicero's maxim be allowed "*Utilitatis eadem quæ honestatis est regula*," that action is not of so dishonour-

dishonourable a purport as this circuitous hypothetical ontologist, in so perplexed a manner, endeavours to make out. Whether this train of reasoning, which we have thus remarked upon, be spun out of the editor's wool, or whether it be taken out of the woof of any professed manufacturer of such subjects, it is certainly of very flimsy texture and hardly affords covering for argument.

We have now another glaring specimen of scepticism to extract from this Encyclopædia, in addition to that with which we terminated our last review. The same actuating spirit of doubt seems to diffuse itself over the biographical account of "*ADAM*" as shewed its infidel influence in the word "Accommodation." After having recounted the substance of the scriptural detail of Adam and Eve's formation, disposal, disobedience, and expulsion from Paradise, we have the following addition of the editor's intimation.

"Such is the *concise* account which the scriptures give us of the origin of the human race: but this account *even if we allow* Moses to have been the writer of it, was not compiled till about 2300 years after the creation, and in the opinion of *many*, it is either *wholly*, or in *part* so blended with *allegory*, that it is not easy to give a satisfactory explication of *every* circumstance to which it alludes. *Whether* it be understood *literally* or *allegorically*, it suggests many *curious* questions which have furnished scope for much *learned* criticism, and for a variety of *fanciful* conjectures."

We will dissect this passage in all its inferences, and lay open all the hidden depositaries of its infection. This "*concise* account" is the information which Moses delivered to the world, for the instruction of every generation of man, and was dictated to him by God himself. Till this account appeared all was pagan darkness, all was unsatisfied curiosity and "fanciful conjecture." The origin of the world, of man, and of evil was lost in the fictions of poetry and the errors of philosophy; till it pleased the divine wisdom to give to Moses the "spirit of understanding," and to enable him to furnish future ages with that intelligence which they had so long sought after in vain. The epithet *concise* but little applies to the scriptural account, which is as full as is necessary for the satisfaction of our faith, although it may not be deemed so by metaphysical scepticism. With metaphysics it has nothing to do, because it depends on fact and actual testimony. *Concise*, as *here* used, therefore, is meant to convey an idea of *insufficiency*, and is designed as a reflection upon the scriptures; but they are easily vindicated in this matter, by referring to the first, second, and third chapters of Genesis. In the first we are told *how* all things were created, and for what purposes; and that the Almighty Creator, after reviewing the works of his hands, himself pronounced that "all was good." In the second we are informed of the production of man, who was made after all other things that were created had been made for his use. We there learn of what he was made,—dust; and in what image,—after the likeness of God; we see him appointed the earthly governor of all things,

and united to a helpmate formed in as miraculous a manner as himself and every thing that was made. In the third, we read the cause and the consequence of his disobedience,—the fall of man and the punishment of his offspring. What more then can curiosity ask, or belief require. Here let us rather attend to Bishop Horne's more humble and more laudable sentiments. "When we recollect," says he in his sermon on the 'Garden of Eden,' "that to this account we owe all the information we have upon so important a point, it will become us to be thankful that we have been told so much, rather than to murmur because we have been told no more; and, instead of lamenting the obscurity of the Mosaic account, to try whether by diligence and attention that obscurity may not be in part dispelled. For though Moses hath only given us a compendious relation of facts (and facts of the utmost importance may be related in very few words) that relation is ratified and confirmed in the scriptures of both testaments, in which are found many references and allusions to it."

"But this account," says the editor, "even if we allow Moses to have been the writer of it, was not compiled till about 2300 years after the creation;"—and what of that? there is nothing in this account which is inconsistent with the wisdom or the goodness of God. And why, pray, is this affected indulgence shewn of "allowing" Moses to be the writer of it? because they cannot contradict it. We are very well aware that it is, one of the tenets belonging to the *Creed* of infidels, that Moses was not the author of the five books that are ascribed to him; but these gentlemen, before they had rejected their authority, ought to have shewn by whom they were forged; and this we know, that ever since the time of Moses the ordinances of these five books have been in use among the Jews. Amongst these infidels, therefore, we must rank the writer of this article, so long as we find him expressing himself of the same principles. Who are the "*many*, in the opinion of whom it is either wholly or in part so blended with allegory?" They are those who believe not the scriptures, who ridicule the decrees of their God; who rob him of his divine attributes, and degrade their Saviour to a mere man; by such is this account deemed "wholly blended with allegory;" who search the scriptures not with a view to make themselves wise unto salvation, but to discover food for the pride of human opinion or the perverseness of dissent; who receive not the account of creation as a marvellous proof of the power of God, but as a fable of man's imposition; who accept not with trembling awe and gratitude the gracious offers of redemption, but declare themselves independent of the merits of Christ. For what follows if the account of Adam and Eve be allegory? Why, original sin is then allegory, and redemption a fable; and the conclusion is that the rewards and punishments of futurity are subjects of no concern. Whence we may as well be Mahometans as Christians, and the worship of pagans is of equal efficacy with that which Christianity teaches. All this is inferred from the opinion

of the "many" who consider the three first books of Genesis, as "blended wholly or partly with allegory;" for it matters not in what degree it is so blended; the word "partly" is no apology for the charge; allegory is fabulous cloathing, and if any portion of it be admitted it goes a great way towards invalidating the whole; and *that* man is every whit as great an infidel who asserts that it is "partly," as he who declares it is "wholly," blended with allegory. The writer having shewn to his readers that Adam and Eve are considered by many to be fabulous characters, he seizes the opportunity of getting rid of the necessity of manifesting his own unbelief, by adding, "that it is not easy to give a satisfactory explication of every circumstance to which their history alludes." We will be bold enough to offer to assist him in this task, by referring his readers to Dr. Horne's first three sermons on the Creation, where they will find this explication, if not easy in itself to be made out, at least very satisfactorily accomplished, by that excellent divine. And as we find attached to this article a reference to the fall of man and to original sin, we will, with the editor's permission, fortify his readers against what is to be then laid before them respecting these deductions from "allegory," by advising them to consult the lectures of the Norrissian Professor, Dr. Hey, in his admirable elucidation of the ninth article of our Church.

"A considerable difference of opinion," the editor goes on to observe, "has prevailed with respect to the vigour of Adam's intellectual faculties, and the degree of knowledge which he possessed at the time of his formation." We will make another quotation from Bishop Horne, which we think sets this question in the clearest light. "If men, since the fall, and labouring under all the disadvantages occasioned by it, have been enabled to make those attainments in knowledge which they certainly have made; and we find the understanding of a Solomon replete with every species of wisdom, human and divine; can we conceive ignorance to have been the characteristic of the first formed father of the world, *created with all his powers and faculties complete and perfect, and living under the immediate tuition of God.*"

The expression "our image," is thus accounted for by Bishop Jeremy Taylor, in his 19th sermon, and in our opinion with more originality than by Mr. Shuckford: "God made man after his own image, i. e. *secundum illam imaginem et ideam quam concessit ipse*, not according to the likeness of any of those creatures which were pre-existent to man's production, nor according to any of those images or *ideas* whereby God created the heavens and the earth; but by a new form, to distinguish him from all other substances; he made him by a new *idea* of his own, by an uncreated *exemplar*. And besides that this was a donation of intelligent faculties, such as we understand to be perfect and essential, or rather the essence of God; it is also a designation of him to a glorious immortality, and a communication of the rays and reflections of his own essential felicities."

The following observation proves a very extraordinary carelessness in the construction of this article: "As religious principles, devout affections, and virtuous dispositions are established and strengthened by exercise and discipline, it may be supposed that without some supernatural *defence* and *assistance* which his history does not mention, he would be liable to be seduced and overcome by a temptation which the maturity of habit, and the wisdom of experience might have enabled him to withstand." What more supernatural defence, what greater assistance could Adam receive than what his history *does* mention in the 2d chap. of Gen. 16 and 17 ver.—"And the Lord God *commanded* the man saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Was not this command a sufficient substitute for maturity of habit? Was not the assistance of this supernatural warning equal to any support which the wisdom of experience could afford? And on this head let us again hear the argumentative Horne:—"That God had revealed and made himself known to Adam, appears from the circumstances related, namely that he took him, and put him into the garden of Eden; that he conversed with him and communicated a law to be by him observed; that he caused the creatures to come before him, and brought Eve to him. In these transactions, God probably assumed some visible appearance; because otherwise than by such an assumed appearance no man, while in the body, can see God; and we find by what passed after the fatal transgression, that the '*voice or sound* of the Lord God walking in the garden,' was a voice or sound to which Adam had been accustomed, though guilt for the first time had made him afraid of it. If there was at the beginning this familiar intercourse between Jehovah and Adam, and he vouchsafed to converse with him as he afterwards did with Moses, 'as a man converseth with his friend,' there can be no reasonable doubt, but that he *instructed* him, as far as was necessary, in the knowledge of his Maker, of his own spiritual and immortal part, of the *adversery* he had to *encounter*, of the *consequences* to which *disobedience* would subject him, and of those invisible glories a participation of which was to be the reward of his obedience."

As to the "scope which the scriptural account of Adam furnishes for much learned criticism, and for a variety of fanciful conjectures," we would willingly ask whether we are to understand the opinions of the many who think it allegory, as ranking among these "learned criticisms," and whether the opinions of those who support and embrace its scriptural sense are to be deemed "fanciful conjectures?"

Before we close our present review we would make one brief remark. It could answer no religious purpose to assert, that "in the opinion of many the history of Adam is so blended wholly or partly with allegory, as not to admit of any satisfactory explication." It could answer no moral purpose to attempt to do away the foundation of one of the principal incentives to moral action. It could answer no

no virtuous purpose whatever to mention such an opinion without bringing forward reasons to support or confute it. What purpose then can it answer?—the purpose of the work—insinuation of infidel principle against the established opinions of our church, and the pious belief of its members. But it is the fixed purpose of *our* work to guard the latter from such attempts, and whilst our caution perceives and notes them, our candour makes us regret that we find so much to expose.

With this article we conclude our present review, but not before we recommend to the perusal of the many, in whose opinion the editor has asserted the account of Adam to be confounded with allegory, the following striking appeal: "If redemption restored what was lost by the fall, and the second Adam was a counterpart of the first, must we not conceive Adam to have once been what man is when restored by grace to 'the image of God in wisdom and holiness;' and does not he, who degrades the character of the '*Son of God*'* in Paradise, degrade in proportion the character of that other *Son of God*, and the redemption and restoration which are by him?" *Horne's Ser.* 1st vol.

(*To be continued.*)

Home's History of the Rebellion in the Year 1745.

(*Continued from Vol. XII. p. 351.*)

IN our last number, we endeavoured to lay before our readers the peculiar characteristics, and general defects of Mr. Home's composition, and to give our reasons for the opinion, that it possessed little claim to the title of *History*. Should it be asked why, even as a book of Memoirs, it is so meagre and uninteresting, especially with the author's reputed diligence as a collector of anecdotes, and his undeniable advantages and opportunities as a contemporary, it perhaps may be explained by the following account. For the authenticity of it we pretend not to vouch: We can only say that we lately received it from a very respectable correspondent.

Mr. Home, it seems, was at the trouble to take *two* separate journeys to the Highlands, for the purpose of collecting materials for his work. Brought up in the true and orthodox *Whig* faith, and remembering that he had had the honour of serving as a Volunteer at the battle of Falkirk, he looked upon all Jacobite information as a tissue of falsehood; and, accordingly, in his first journey, he disdained communication with such of the Clans, as in their political tenets seemed wavering and doubtful, and were not distinguished for principles congenial to his own. In his second excursion, however, he found considerable reason to alter his sentiments. Captivated with

* Luke iii. 36.

the enthusiasm, the spirit, and, above all, with the *good cheer* of the Jacobites, he began to regard them as men not quite so contemptible, and, if not entirely deserving of his commendation, as entitled, in some sort, to his confidence and respect. When his narrative, therefore, of the Rebellion was drawn up, (which contained, at least, a number of *good stories* of both parties) he resolved, like a writer of true impartiality, to submit it to the judgment and correction of both.—His friends the Whigs were profuse in their compliments.—It would transmit his name, they said, to the most distant ages: But they piously struck out every Jacobite anecdote from the work. The Jacobite critics, on the other hand, were no less encomiastic. They equally assured him of immortal renown; and, perceiving the patriotic labours of their old opponents, they as diligently cleared the book of almost every interesting article of Whig information. Thus, it appears that our historian, if he imitated the confidence, so he shared also the fate, of the unhappy man and his two mistresses, the one with an utter antipathy to *grey*, and the other to *black hairs*; who, on committing his abundant, but mixed locks to their discretion, soon found himself completely despoiled of both.—But it is now full time to resume our account of Mr. Home's performance.

We have already noticed, and with due censure, the tardiness of Prince Charles's resolution to march into England, a measure on the celerity and vigour of which his future hopes of success so obviously depended. Some apology, no doubt, is to be found in the prospects, which his friends were continually holding out, of powerful reinforcements from the Highlands; prospects, however, which it was soon seen were not destined to be realized. For this fortunate failure in the general rising of the Clans, which certainly was intended, his country is principally indebted to the admirable exertions of the Lord President Forbes; who, partly by threats, and partly by promises, contrived to maintain the most dangerous in their duty, or at least to prevent them from bringing their men into the field.

Although the rebel army consisted of scarcely 6000 men, of whom only about 500 were cavalry, yet, if the steadiness and unanimity of the generals had been equal to the astonishing intrepidity and perseverance of the men, very serious danger might have been occasioned to the government of George II. After besieging and taking Carlisle, they proceeded directly southwards, by Manchester, Macclesfield, and Ashborne, to Derby, at which last place they arrived on the 4th of December. At this juncture, they had fairly got the start, or rather turned the flank, of the Duke of Cumberland, and were nearer to London; as the Duke's army was at Litchfield, Stafford, Newcastle under Line, &c., and the troops of the Pretender, in less than four days' march, might very easily have reached the capital.—The hopes and expectations of their English adherents were now raised to the highest pitch. They had already begun to figure to themselves the capture of London, the seizure of the Bank, the ruin of credit, the important possession of the public treasure, together with

with many other things, all not unlikely to have ensued; when, strange to tell, and to the equal amazement of their enemies and their friends, the Highlanders on a sudden wheeled about, and with a rapid step retreated towards Scotland! By Lord George Murray, who proposed so unexpected a measure, it was alledged, that they had now advanced quite far enough into the country, in the hope of an invasion from France, or, at all events, of an insurrection in England, in both of which views they had been completely disappointed. The wisest thing, therefore, they could do, was to return upon their steps, and meet the other army from Scotland,* which was reported at least to be equal to that at Derby: And such was his influence with the greater number of the chiefs, that he soon brought them over to the same sentiments.

History will record, notwithstanding that the present writer but slightly notices it, that the gallant Prince who headed this expedition, although with no claim to the qualities of a great commander, was yet utterly incapable of such pusillanimity, and that he was overborne by the ascendancy, and sacrificed to the unsteadiness, of a single man. That man was Lord George Murray; who, whatever were his other merits, seems not to have been endued with real firmness of character.

Lord George Murray was the son of the Duke of Atholl, and younger brother to the Marquis of Tullibardine, a nobleman who also figured in this rebellion. When very young, in 1715, Lord George had fought under the banners of the old Pretender; and, after the battle of Sheriff-muir, which put an end to that insurrection, he was forced to go abroad, where he eagerly entered into foreign service, and acquired no inconsiderable share of military reputation. In the Highland army he was the person by far the best fitted for the foremost station; and, accordingly, he acted as Lieut. General of the forces under the orders of the Prince, who only nominally exercised the supreme command.—Lord George, as a man, had talents that were far above mediocrity; and, whatever may have been whispered by the tongue of slander, he was sincerely attached to the Stewart cause. As a soldier, he was brave, active, and vigilant; fertile in his resources, and ardent in his enterprizes: Yet, what he conceived with boldness, and planned with address, he was not always able to carry steadily into effect; and he was without that firm perseverance, which presses forward to its object, in spite of the caprices of accident, and the unexpectedness of opposition.—We thus sketch,

* About this time, intelligence had been received by the Pretender, that succours had landed, in Scotland, from France, and that his friends were raising an army in the north, in order to follow him into England. But these accounts were greatly exaggerated. One regiment of foot, commanded by Lord George Drummond, Fitz-James's Horse, and the picquets of the six Irish-regiments in the service of France, composed the whole force in question.

in passing, the prominent features in the character of the principal leader in this rebellion, because we are of opinion, that *several* of its most important events, and the retreat from Derby in particular, may be easily referred to it; and because the philosophic reader, who places some value on the art of tracing public transactions to their source, in the real propensities, and secret passions of men, will in vain look for its display in the volume of Mr. Home.

That Lord George Murray, who began to waver in his resolution, was the author of this retreat there is no sort of doubt: The manner in which the Prince was forced into the measure has by no means been so clearly ascertained. Whether it was, that a council of war was held at Derby, in which he was left *single* in the opinion, of pushing forward to the metropolis; or whether the real sentiments of the chiefs were misrepresented to him by Lord George, and warped to his own purposes when he became irresolute and desponding, it seems difficult to ascertain: But it is clear, by the evidence of Mr. John Hay, who was constantly about the person of the Prince, that, but *three days before* at Macclesfield, it was unanimously resolved by forced marches to endeavour to get between the Duke of Cumberland and London; and that of all men Lord George Murray was the keenest, in urging the necessity of the measure. Without doubt it was the only one, by which the unaccountable supineness displayed at Edinburgh had any chance of being retrieved: And it was easy to be seen, by all persons of discernment, that, from the moment the counter-march to Scotland was commenced, the rebel chiefs themselves had decided the fate of the war. The Prince appeared inconsolable, on being constrained to a step at once so fatal, and so very opposite to his temper:

“He behaved, (says Mr. Home) for some time, as if he no longer thought himself commander of the army. In the march forward, he had always been first up in the morning, had the men in motion before break of day, and usually marched on foot with them: But in the retreat, though the rest of the army were on their march, and the rear could not move without him, he made them wait a long time; and, when he came out, mounted his horse, rode straight on, and got to his quarters with the van.”—Mr. Hay declares, that “When they began their march back, very few knew that they *were* marching back. Many persons of distinction did not know it; amongst others Lord Nairne. When the men, who had marched in the grey of the morning, began to know by the day-light, from the marks they had taken of the road, that they were going back, there was an universal lamentation among them. Charles, who had marched a-foot, at the head of the men, all the way, was obliged to get on horseback, for he could not walk, and could hardly stand, as was always the case with him when he was cruelly used. After they had marched back as far as Manchester, and had lost the advantage gained over the Duke’s army, they heard nothing of the army from Scotland, and found themselves obliged to go further north in quest of them (it). When they came to Leek, Charles said, ‘He found they intended to carry him back to Scotland.’

Whatsoever be the opinions that are entertained in regard to this bold

bold incursion into England, one circumstance is remarkable, and, as far as we are able to recollect, unnoticed by our author, and that is, the uncommon regularity, and unexampled moderation, which were uniformly displayed by the Highland troops. They, who take up arms against their lawful sovereign, are not usually the men, from whom much regard is to be expected for the rights of the peaceful citizen; and the page of history too faithfully informs us, that it is to the awful scenes of *rebellion* and *revolution* that we must look for examples of the wildest military licence, and the most cruel and shocking atrocities. To the immortal honour, however, be it spoken, of the spirit of clanship, and of the Highland character, no such examples occurred on this occasion, in a march through a country abounding in plunder, backwards and forwards, of more than 400 miles! The Highland army were utter strangers to military discipline; but its place was supplied by implicit deference to the will of their chiefs, who were, many of them, men of education and urbanity. No symptom of outrage, no ebullition of insolence was discernible in the deportment of these lawless mountaineers: They regularly paid for every thing they got: They left behind them neither sick nor stragglers; and we ourselves can attest, that, from the prince himself down to the private man, the correctness of their conduct was, many years after, recorded with applause, and *advantageously* compared with the excesses of the regulars, in the several towns through which both had passed. From these facts two things are apparent; first, the astonishing influence and authority of the chiefs; and, secondly, the humane and generous motives, by which they must have been actuated.* No army, except their own, could, in similar circumstances, have displayed the same virtuous moderation; and few armies of any sort, under all the regulations and restraints of the strictest discipline.—It may be accounted a trite, but it is a just observation, that the greatest courage and the mildest manners

* The most eminent among the chiefs in the Highland army was undoubtedly Cameron of Lochiel, a very amiable and accomplished character. Mr. Home, as usual, says little more of him, than that he was grandson to Sir Ewen Cameron; as the general practice, adopted by historians, of bringing the reader somewhat acquainted with the characters of their heroes, seems not at all to be his system. The worth and courage of Lochiel, his generous sentiments, and conciliating manners, we have heard, within our own remembrance, extolled with enthusiasm, in several of the places where the Highland army had been quartered. He was, indeed, as Lord Clarendon expresses it, "a perfect gentleman."—After the battle of Culloden, where he was wounded, Lochiel had the good fortune to escape to France, and was made colonel of a regiment in the French service; but he lived only a few years after 1746. Upon the late generous, and well-judged restitution of the *forfeited estates* by government, the property of this respectable family, we believe, has once more come into the possession of his descendants.

are commonly united; and it is from *such* a temper, in a better cause, when the dreams of enthusiasm have passed away, and given place to the knowledge, and the love of freedom, that we might justly look for the flower of our armies, and the *heroes of Egypt*.

We have dwelt, with greater minuteness than might perhaps seem needful, on both the inactive residence of the Pretender in Edinburgh, and his abortive progress through England, because we consider the line of conduct, pursued by the rebels on those two occasions, as the great hinge, on which the issue of the rebellion evidently turned. In Scotland, as we are informed, there are several valuable and unedited MSS. in the possession of individuals, calculated to throw much light on these, as well as other events of this period, and which have either escaped the diligence, or been inaccessible to the curiosity of Mr. Home. One of the most singular is reported to be the Memoirs of the late Earl of Wemyss, well known, in the rebellion, by the title of "Lord Elcho;" who afterwards resided long in France, and died in that country, only about the year 1788. This MS. is said to contain a regular diary, or journal of the transactions, during the years 1745 and 1746, of the movements of Prince Charles's army, the deliberations of his council, (at both of which the noble writer assisted); together with free and original characters of men, and delineations of manners. For a *good History of the Rebellion* such a work must be regarded as among the most valuable materials, and, in such a view, it would prove an acceptable present to the public.

We shall pass over, without comment, the well known transactions that took place, from the counter-march from Derby, to the battle of Culloden, as they seem to be recorded with sufficient fidelity by our historian; viz. the action at Falkirk, in which the rebels were victorious; their retreat to the Highlands, on the approach of the Duke of Cumberland; together with the various attacks and encounters of a petty warfare, during the course of a winter and spring campaign. Of his merit in treating these transactions Mr. Home might say, in nearly the words of a much greater man, *Ubi ingenio erat locus, curæ testimonium promeruisse contentus*.

The battle of Falkirk, which was fought on the 17th of January, 1746, is described by our author with extraordinary minuteness; as he himself was present, as Lieutenant of the Edinburgh Volunteers, in the army of General Hawley, and taken prisoner in the engagement. To this account is added a narrative no less particular, and which we are persuaded must interest posterity, of the *important* escape of the said *Lieutenant of Volunteers, and four private men of his company*, from the castle of Down, where they were put into confinement. Besides a most luminous view of the birth, parentage, &c. of these five heroes, we learn, that they courageously descended, one by one, on a moon-light night, from the battlements of the aforesaid castle, (which were above 70 feet high) by means of a rope, composed of blankets; when, strange to relate! some of them were
maimed,

mained, and others escaped uninjured; some of them hopped off on one leg, and others walked on two, until they fairly got beyond the reach of their pursuers. One circumstance, and one only we have been able to discover, that is omitted by Mr. Home, and of which, as a faithful historian, he should also have informed his readers, namely, the various effects, which we are convinced *fear* must have produced upon himself and his companions, during so horrible a suspension, like crows in the air, and at so tremendous a height above *terra firma*!

When the Duke of Cumberland had followed Prince Charles almost as far as Inverness, and the two armies came within 17 miles of each other, it was more than probable that an action would ensue: Yet, it was beyond all calculation of prudence to imagine, that the Prince would *voluntarily* have encountered the royal troops upon a level and open plain, considering his inferiority in point of numbers, and, above all, his almost total want both of cavalry and heavy cannon. The rebels, however, with a strange infatuation, seemed anxiously to wait their approach, on Culloden or Drummossie Moor. During this critical situation of the two armies, a night attack was projected on the royal camp at Nairn; which, had it been executed, by Lord George Murray, with the same degree of vigour, as he had conceived it with boldness, and planned it with ability, it might have suspended, if it did not avert, the fate of the contest. As the circumstances attending this important enterprize, are less known than they deserve to be, we shall lay them before our readers as they are stated by Mr. Home.

"In the evening of the 14th (of April), Lochiel joined the army with his regiment. That night, the Highlanders (who never pitched a tent) lay upon the ground among the furze and trees of Culloden wood. Charles and his principal officers were lodged in Culloden-house.

"Next day, the army, joined by Keppoch and his regiment, was drawn up in order of battle, on Drummossie Muir, about a mile and half to the south-east of Culloden-house. When mid-day came, and the King's army did not appear, it was concluded that they had not moved from their camp at Nairn, and would not move that day, which was the Duke of Cumberland's birth-day. About two o'clock, the men were ordered to their quarters; and Charles, calling together the generals and chiefs, made them a speech, in which he proposed to march with all his forces in the evening, and make a night attack upon the Duke of Cumberland's army, in their camp at Nairn.

"At first, nobody seemed to relish this proposal; and the Duke of Perth and Lord John Drummond expressed their dislike of (to) it. Lochiel, who was not a man of many words, said, that the army would be stronger next day, by 1500 men at least; but, when Lord George Murray rose, and seconded the proposal made by Charles, insisting and enlarging upon the advantage of a night attack, that rendered cannon and cavalry (in which the superiority of the Duke of Cumberland's army chiefly consisted) of little service, it was agreed to make the attempt, as the best thing that could be
done.

done in their present (then) circumstances, for they were almost entirely destitute both of money and provisions.

" When the officers went to their regiments, they found that a great number of the soldiers had gone to Inverness, and places adjacent, to procure provisions. Officers were sent from every regiment to bring the men back; but they refused to come, bidding the officers shoot them if they pleased, for they would not come back, till they had got some food. This happened between six and seven o'clock in the evening; and, as the army was to march at eight, the absence of so many men seemed to put an end to the design of a night attack; but Charles was bent upon making the attack. He made the chiefs and colonels assemble what men they could, and, at eight o'clock, gave orders to Lord George Murray to march. Lord George put himself at the head of the army, and marched with great alacrity to execute the design of a night attack, which he himself had formed; and it was to have been executed in the following manner.

" The river Nairn passes within half a mile of Drummossie Muir, and runs from that straight east towards the town of Nairn, which stands, as Culloden does, on the north side of the river. Lord George Murray intended to march with the army in a body, till they were past the house of Kilraick, or Kilravock; then to divide his troops, and cross the river with the van, (making about one third of the army) which he himself commanded, at a place about two miles distant from Nairn, and march on; having two-thirds of the army on the north side, and one-third on the south side of the river, till both of them came near the Duke's camp, then to cross the river again with his own division, and attack the king's army at once from the south and from the west. This was the plan of the night attack; which, if it had been executed as it was projected, would, in the opinion of some of the bravest officers in the Duke's army, have proved not a little dangerous.

" The Highland army marched from Culloden in a column, or rather in a long line of march, with an interval in the middle, as if there were two columns, one following the other.

" Lord George Murray marched in the front of the first column, at the head of the Athol brigade. Lord John Drummond was in the rear of that division, or column: Charles and the Duke of Perth were in the interval between the two columns, that is, in the centre of the line of march. Two officers, and between twenty and thirty men of the Mackintosh regiment, who knew the road very well, for they lived in that part of the country, were distributed along the line as guides.

" Soon after the Highlanders left Culloden, it grew very dark, and, as they kept no road, that they might avoid some houses on the high way to Nairn, they were obliged to march through some very wet and deep ground, which retarded them very much, especially those that were in the rear: They had not marched far, when a messenger came up to the front, desiring that the van should halt, for the other column was a great way behind. The van did not halt, but an order was given for the men to march slower: Notwithstanding this order, the rear still lost ground, and many messengers were sent, insisting that the van should halt, and wait for them.

" While they proceeded in this manner, a great deal of time was lost, and the night was far spent, before they reached Kilravock.

" The Highlanders had passed the house and wood of Kilravock, and the van of the army was about a mile from the place where Lord George Mur-
ray

ray intended to cross the river, when Lord John Drummond, who had often come up before, and whispered Lord George Murray to order a halt, came up again, and said aloud to Lord George, 'Why will you go on? There is a gap in the line half a mile long; the men won't come up.' Lord George Murray ordered a halt.

"Locheil, whose regiment marched next to the Athol brigade, came up to the front, and joining Lord George Murray, Lord John Drummond, and General Sullivan, with some volunteers, who had marched all night in the front, consulted what was best to be done: They knew, by their repeating watches, that it was two o'clock in the morning; and, as Nairn was more than three miles off, it was evident, from the time they had taken in marching hither, that it would be broad day-light before they could reach Nairn. Lord George Murray said it was a free parliament, and desired every body to speak, and give their opinion, for they were all equally concerned.

"Most of them did speak, but they differed in opinion. Some advised a retreat, as day-light was so near, and they could not expect to surprize the enemy. Others declared themselves for marching on to Nairn. Lord George Murray, provoked that his favourite design of a night attack was frustrated, joined those who advised a retreat, and answered every person who spoke for going on, of whom the most determined was Mr. Hepburn, who urged Lord George Murray to lose no time, but order the men to march on to Nairn as fast as they could. While Mr. Hepburn was speaking, a drum beat.—'Don't you hear,' said Lord George, 'the enemy are alarmed; we can't surprize them.' 'I never expected,' said Mr. Hepburn, to find them asleep; but it is much better to march on and attack them, than to retreat; for they will most certainly follow, and oblige us to fight, when we shall be in a much worse condition to fight them, than we are now.'

"During this altercation between Lord George Murray and Mr. Hepburn, John Hay came up; and, hearing what they said, immediately rode back to Charles, who was in the center of the line of march, and told him, that unless he came to the front, and ordered Lord George Murray to go on, nothing would be done. Charles, who was on horseback, set out instantly; and, riding pretty fast, met the Highland army marching back to Culloden. Charles was extremely incensed, and said Lord George Murray had betrayed him.

"The Highlanders marched back to Culloden in much less time than they had taken in marching towards Nairn; for, besides the advantage of having day-light, which they had very soon, there was no occasion to shun the houses; and they took the best and shortest road.

"It was between five and six in the morning when they got back to Culloden, fatigued and famished; the men had received no pay for a month; and, on the 15th, they had only one biscuit each man. The night march, backwards and forwards, had made matters worse, that were bad before. Many of the private men lay down to sleep; and no small number of them made the best of their way to Inverness to seek provisions."

What had been predicted by the judicious Mr. Hepburn,* accordingly

* This gentleman seems to have been Mr. Hepburn of Keith, an ardent and

ingly came to pass. They deliberately waited for the Duke of Cumberland, who, the same day, came up with them on Culloden Moor. The Highland troops, distracted by dissention, nearly famished with hunger, and, as we have seen, thinned by accident no less than by necessity, did not bring into the field 5000 men. The royal army consisted of about 7500, the flower of the British troops; veterans who had fought the battles of Dettingen and Fontenoy; and amply provided with every article that was necessary for a new and doubtful campaign. The issue of the combat was such as might have been expected. The rebels were routed with prodigious slaughter; but Prince Charles, with as many of his principal officers as survived, escaped from the field.

Here, then, wonderful to tell! Mr. Home on a sudden closes his history.—What follows is nothing more than a cold and ill-constructed narrative (copied from “Young Ascanius,” and other popular accounts) of the surprising escapes, and unexampled sufferings experienced by the Prince, during his long concealment in the Highlands, before he could procure a vessel to convey him to France: Yet this is the writer, who largely professes, in the outset, to “deduce, from its origin to its final extinction, the History of the Rebellion!”—We would ask, were not the operations of the army, subsequent to the battle of Culloden, the chief means employed for that desirable purpose? And, if they were, why is he silent upon the subject? Why, also, is he silent equally on the fate of the principal rebels who were taken, and that of those who escaped from the battle; not to mention the singular story of the Prince himself, from his arrival in Paris, to his retirement in Italy?—Did Mr. Home then conceive, when he dedicated his book to our most gracious Sovereign, that his ear was too delicate for the voice of truth, or that the atrocities committed after the action at Culloden could either be unknown to him, or could escape from his recollection? Or did he imagine that a monarch, who has so nobly extended his munificence to the *last* of an unhappy race, would refuse his sympathy to the writer, who dropped a generous tear over the misfortunes of their adherents; and, doing justice alike to their firmness on the scaffold, and their valour in the field, truly exclaimed, with the Roman historian; *Pulcherrimâ morte, si sic pro patriâ, concidissent!*—Certainly Mr. Home has done little justice to the feelings of his Sovereign.

These must be regarded as deficiencies of some importance in the work; and we are sorry to say, that they are by no means compensated, by a clear and satisfactory narrative of such transactions, as the author professes to exhibit. The battle of Culloden is one of those

and accomplished character. He served as a volunteer in the rebel army; and is the same person, who, as Mr. Home relates, started from the crowd, on Prince Charles's first arrival at the Palace of Holyrood-house, and walked up stairs before him, with a drawn sword in his hand.

memorable

memorable events, of which, after the lapse of more than fifty years, the efficient causes have never yet been fully explained. Excepting the present, there is no particular history of the war; and, in a period more calculated, than almost any other, to foster prejudice, and embitter animosity, it were vain to expect impartial information, among the casual publications of the day. On these accounts, it may perhaps be considered as neither superfluous nor uninteresting, if we make a few remarks, not only on this engagement itself, but on the causes that produced, and the consequences that followed it, by way of Supplement to Mr. Home. To these we shall add a concise view of the *Moral Effects of Jacobitism*; as a speculation not unprofitable, considering the spirit of the present times, and the principles which have constantly been maintained in our Journal.

We had hoped, at present, to have been able to finish this critique; but as the matter has insensibly grown upon our hands, we trust we shall not exhaust the patience of our readers, by venturing to protract it to another number.

(To be concluded in our next.)

Cobbett's Annual Register. Vol. I. From January to June. 1802.
Large 8vo. Pp. 1200. 1l. 11s. 6d. half-bound and lettered.
Cobbett and Morgan, Pall Mall.

IN an advertisement prefixed to this volume, the author explains his motives for publishing it.

"When I first undertook the Political Register I was fully persuaded, that the plan, which indeed I had long thought of, was well calculated to insure a wide circulation, and to produce an extensive as well as a lasting effect. It appeared to me, that such a work, conducted with great diligence and common ability, would, with relation to politics, at once embrace every rational object of a news-paper, a magazine, and a review. Here my prospect terminated; but when I came to see a dozen or fifteen numbers collected together in the form of a book; when I perceived the convenience and great utility of this book, and particularly when I came to compare its contents with those of the Annual Registers, I felt myself urged, by every motive which can actuate a writer, to extend my plan, so as to make it include the purpose of an annual register, in which shape, and under which title, I now publish the first volume, notifying, at the same time, my intention of publishing a similar volume at the close of every half year.

"I once thought of giving a *Table of Contents*, but such a table, to a work of [containing] such a great number and variety of articles, would be too long to be of use. The *Index* is, besides, so very complete as to supersede the necessity of any other means of reference.

"In the *Parliamentary Papers* only I have fallen short of my intention, and that for want of room. The papers, however, which have been omitted in this volume, shall find a place in the next.

"The *Price* of the volume may, at first sight, appear high; but it will,

in proportion to the quantity of print, be found to be cheaper than any other book published in London. It contains as much matter as four, or five common octavo volumes."

It does, indeed, contain an immense mass of matter, being printed on *royal* paper, and with a small letter. This work has one essential advantage over other annual registers, in its very early appearance; but how it can answer the purpose of a *review* we cannot perceive; as though it contains a correct *list* of all the publications in Europe, it gives no account of their contents; nor is it practicable, agreeably to the plan of the work, to enter into such an account. It is, however, an highly useful publication, containing a great quantity of original matter; a vast variety of very important intelligence, on commercial and political subjects; and an extensive collection of state papers, and other valuable documents; besides all the *usual* appendages to annual registers.

The Universal Atlas, and Introduction to Modern Geography; in which are described the most celebrated Empires, States, and Kingdoms of the World; with a general View of Astronomy; the Solar System; the fixed Stars and Constellations; Definition of Geography; Figure and Motion of the Earth; Vicissitudes of the Seasons, &c.; a Description of the Terrestrial and Celestial Globes; with geographical Problems; Eastern and Western Hemispheres, &c. Also the Method of adverting to the Time of Day in distant Nations is clearly elucidated on a new geographical Clock. The whole illustrated with thirty-one Maps and Plates, accurately delineated by an eminent Geographer; engraved by John Cocke. The Introduction and geographical Descriptions, by the Rev. Thomas Smith. 4to. Pp. 112. Harris (successor to Newberry) St. Paul's Church-yard.

COPIOUS as this *title-page* is, it certainly is not one of those

"That keep the word of promise to our ear
And break it to our hope;"

for it really makes no promise which the work does not amply fulfil. The geographical descriptions are given with accuracy, and in language suitable to the subject; without being contaminated by any of those mischievous principles and sentiments which have, of late years, been introduced into similar works. The author, however, is mistaken respecting the extent of the power enjoyed by Louis the XVIth; as well as respecting the extent of the insurrection against that monarch; and the nature of the effects likely to be produced by such insurrection. But this is the only instance in which we have observed any thing inaccurate or objectionable. The plates are well executed, and do great credit to the artist, especially that of the geographical clock, which displays much ingenuity, and the work may be safely recommended as useful and instructive.

Extracts from a Correspondence with the Academies of Vienna and St. Petersburg. By Prince Hoare. 4to. Pp. 48. 2s. 6d. White. 1802.

THE Royal Academicians are to be congratulated in their choice of Mr. Hoare as secretary for foreign correspondence:—his knowledge and love of the arts, his general acquaintance with the sciences have been improved by travel and a long residence on the continent, where he has been honourably received a member of the academies at Florence and Cortona. He has published the present work as an earnest of zeal in the service, and an indefatigable attention to the interests of the Academy: it contains some observations on painting, sculpture and architecture, with their relative progress in the Austrian and Russian dominions. There is likewise a summary account of the transactions of the Royal Academy from the close of the exhibition in 1801 to the last exhibition at Somerset-house.

This correspondence, we are told in a prefatory address to the president, &c. was entered into, in order “to excite a laudable and useful emulation;” though “comparison is certainly not the object of such a research; but there is a competition awakened in sensitive minds by every new contemplation of congenial talent, which cannot fail to encrease the energies of intellectual progress.”

Mr. Hoare has recorded the presents made to our own Academy, and given a kind of syllabus of the lectures read there within the year. In the correspondence with Mr. Füger of Vienna, we are indulged with large extracts on the cultivation of the arts at that capital, from a pamphlet remitted to our author officially, wherein they are traced up to the reign of Rodolph II.—The account is useful and curious; it closes with “a view of the present regulations and establishment of the Imperial Royal Academy of Arts at Vienna.”

A letter from Mr. De Labzin, perpetual secretary to the Academy at St. Petersburg, affords “a state of the fine arts” in Russia; the names of the officers and artists, with some account of their works. It includes, likewise, the regulations and privileges, the statutes and rules of the academy.

The public will learn in the dedication what curiosity has long been on tiptoe to find out, that is, how the large sum of money taken every year for admission to Somerset-house Exhibition is disposed of.

“It is with singular pleasure I have to record in the present year, that you [meaning the President and Academicians] have, consistently with the original rules of your institution and with the dignified liberality which has accompanied its progress, authorized the claims of misfortune on your more prosperous labours, and converted the casual bounties, formerly bestowed on the families of decayed artists, into fixed annuities, either to themselves or to their widows and orphans. The public cannot but be interested in knowing that you have done this in the first year that the fund arising from the profits of the annual exhibition, has become of sufficient

amount to enable you to perform such an act of benevolence. They are interested in knowing that the fruits of general exertion gathered under their auspices, are justly consecrated to the general purposes of the institution, and usefully employed in promoting them."

He afterwards proceeds to say,

"From the rapid progress which the arts have made since the first academic incorporation in this country, it will hardly be questioned that such an establishment has greatly contributed to their advancement. The plan of *A National Gallery of the Arts*, which you have laid before our SOVEREIGN, is worthy the views of that Academy of which he is the PATRON, and is calculated in its progress to render those arts, which you cultivate, gradually productive, in our country, of the same degree of national celebrity which they have formerly conferred on others."

These extracts will be sufficient to give a general idea of the work and of the style in which the author writes; a style not quite happy because it is laboured; every period betrays the careful attention and painful polish which a grateful reader will rather lament, than find fault with.

Sunt delicta tamen quibus ignovisse velimus :
Nam neque chorda sonum reddit quam vult manus & meus
Poscentiq; gravem persæpe remittit acutum.

An Account of the English Colony in New South Wales. By Lieut. Col. Collins, of the Royal Marines. 2 Vols. 4to. Cadell and Davies. 1802.

THIS is a continuation of the account with which the author favoured the public in a former production; and includes an history of the settlement from 1778 to August 1801.

In whatever light we view it, the work is highly interesting, whether as annals of an infant colony from which it is probable some future nation may rise into weight and fame; whether we trace how far the vices of our countrymen have been directed by punishment to the greatest moral and political good; and, in a thousand other views, it affords the reflecting mind "room for meditation." A settlement of virtuous and penitent beings it was beyond the most confident hope to expect, but human nature is degraded indeed when we find these pages filled with very few domestic occurrences which are not darkened with repeated and incorrigible crimes. Mr. Collins has no doubt afforded us a faithful account, which, as Judge Advocate and Secretary to the colony, he was of all others best enabled to do: he has affected no elegance nor diffusiveness of style; it is merely a connected journal.

There are some particulars of New Zealand from the MSS. of Lieut. Governor King, with an account of the voyage performed by Captain Flinders and Mr. Bass, by which the existence of a strait separating

separating Van Dieman's Land from the continent of New Holland is ascertained. These, together with a few observations in natural history, alone detach the imagination from what otherwise would be a mere but long catalogue of human depravities.

" The State of the Colony in June 1801.

Live Stock belonging to Individuals.

Sheep 6269—Cattle 362—Horses 211—Goats 1259—Hogs 4766

Live Stock belonging to Government.

Sheep 488—Cattle 931—Horses 32.

Ground in cultivation.

Acres of Wheat—Government 467

of Maize do. 300

Acres of Wheat—Individuals 4857½

of Maize do. 3564."

We lament to see the volume closed in complaint, and that the man who has done his duty in an arduous station should not be enabled to retire from it with ease and dignity as well as conscious rectitude.

" With this information I must here close my labours; and, as the annalist of the English colony in New South Wales, probably take my leave for ever of that country in whose service I spent the first nine years of its infancy, during all the difficulties and hardships with which in that rude state it had to contend: a country which has eventually proved the destruction of my brightest prospects; having by my services there, been precluded from succeeding to my proper situation in the professional line to which I was bred;—without any other reward as yet to boast of, than the consciousness of having ever been a faithful and zealous servant to my employers, and knowing that the peculiar hardship of my case has been acknowledged by every gentleman, in and out of office, to whom it has been communicated."

DIVINITY.

The Guilt of Democratic Scheming, fully proved against the Dissenters. At the particular request of Mr. Parsons, Dissenting Minister, of Leeds. By the Inquirer. 1s. 6d. Pr. 94. Hurst. 1802.

THE pamphlet now before us is by the author of " A Letter, in answer to one suspected to have been written by a Stranger, assisted by the Jacobin Priests of the West Riding," which was noticed in our Review for June last. This publication, which is addressed to Mr. Parsons, a dissenting minister of Leeds, between whom and our author a paper war has for some time subsisted, exhibits much eccentricity of character in the writer, together with much local and general knowledge of the subject on which he treats. Without attempting to trace the progress of the controversy between these gentlemen, we shall content ourselves with briefly observing, that " The Inquirer" appears to have, in every respect, most decidedly

edly the advantage over his opponent. Proofs of "the guilt of democratic scheming," amongst the Dissenters, are, however, too important to our readers, and to the public at large, to require any apology on our part for introducing some of them to more general notice; we shall therefore make particularly free with the "Third Part" of this pamphlet, which principally consists of answers to questions proposed by Mr. Parsons. After alluding to Dr. Priestley's "train to overturn the present system of things," to the "Evangelical Magazine," to "The London Corresponding Society," and to its members, Hardy, Gerrald, and Skirving, all dissenters, he makes a long extract from the inflammatory lectures of Robinson for the instruction of catechumens, and subjoins the following remarks:

"This book is expressly recommended to the sister churches by the eastern association of Dissenters, and is considered as a standard book amongst the Dissenters, in the little tract circulated so freely by the old dissenting minister at Bradford, we, therefore, without further ceremony, think ourselves entitled to make use of it in our answer to the questions of Mr. Parsons, *because this book alone contains full proofs of a system of sedition against the laws of the land, that is, against the constitution itself.*"

Having also noticed the factious conduct of the Dissenters in 1801, "under pretence of petitioning for peace," their letters to persons high in office, their circular letters "to the people, requesting them to rise and fight like men," and the consequent midnight meeting "upon Hartishead-moor, to the number of two thousand," he says:—

"Circular letters of a most shameful kind were sent to many of the West Riding clergy: the church windows in some places were broken, and in one instance the dissenters came into the established place of worship, and interrupted the minister so much in his sermon, that he was under the necessity of directly addressing them, before he could proceed in the solemn duties of his office; of these facts too the writer shall think himself at liberty to avail himself in his answer to Mr. Parsons's questions, to which he now immediately proceeds:

"1st Question.—Are the Dissenters taught to believe that all existing governments will shortly be done away?

"Answer.—They are.

"First Proof.—Many learned divines have been of opinion that the prophecies of the Old and New Testament warrant the expectation of a future temporal kingdom of Christ upon earth, in which the Jews shall be restored to their own country, and shall be at the head of all the nations upon earth, in which universal righteousness shall be established. This interpretation of the prophecies is adopted by Dr. Priestley, and he thinks it highly probable that the present disturbances in Europe are the beginning of the calamitous times foretold in scripture. *Analytical Review* for 1794, page 334.

"Second Proof.—Now the time is expiring that the gentile nations shall govern the earth, and I will take from the *gentile nations all government and power*, and the full time is come to receive my people Israel again to the arms of my mercy and establish my kingdom upon the earth.—Turner's Message.

"Third Proof.—Mr. Bickens explaining Luke xxi. ver. 25, says, 'coming in a cloud is the symbol of success and victory, and what is here said means, that God in his providence administered by the Messiah, will come in his vengeance to destroy all the tyrannies, and corrupt systems, which have

have so long opposed the designs of his goodness, and to overthrow all the enemies of God and his people, preparatory to a state of universal peace and justice. The judgments of the vials are the display of this very wrath; and the consequence is to be the ruin of the beast and his party; of the great whore and the kings of the earth who have committed fornication with her, nor will they terminate till Babylon is thrown down to be no more at all.' That this our kind friend includes Protestants in this destruction is evident from page 60th, where he observes, 'Protestants may also devote themselves to support and defend this image, when these last plagues are poured upon the anti-christian party, and who as a punishment for becoming parties with those who are the enemies of God and men, and for allying themselves with them to resist the purposes of God, will also participate in the fatal effects of the noisome and grievous sore.' After this the gentleman ventures to proceed in painting, page 69th, the sad destruction which his distempered brain had the presumption to find hid [hidden] in the divine decree for this our happy island. 'I am a God, I sit in the seat of God in the midst of the seas. As a God I shall reign for ever, the waves are my ramparts, my navy is invincible, my resources are infinite, I shall never see evil—behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw the sword against the beauty of thy wisdom, and they shall defile thy brightness.—They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas.' This needs no comment, says Mr. Bickens. In short, it is evident that this gentleman has ransacked scripture for prophecies fulfilled, or unfulfilled, that he may apply them to present times and his own country, to forward the grand conspiracy. By this artifice he not only teaches the people, 'that all existent governments will shortly be done away,' but artfully attempts to make them believe 'that our government is become a party with the enemies both of God and man, and a resister of the purposes of God.' Such are the doctrines which this Dissenter has in the most public manner taught the people, but let us now proceed to examine what that *loyal* Dissenter, Mr. Robinson of Cambridge, says upon the same subject, which shall constitute our

"Fourth Proof.—(Robinson's Lecture, page 54 and 55.)—Sum up the whole by observing—THAT popery is despotism in the highest degree—THAT prelacy is popery restrained by civil power:—THAT nonconformity is reason and religion—FRIENDLY to civil polity—AND hostile only to a constitution of tyrann—AND not to those, who support it.—THAT monarchy would stand safer without the incumbrance of episcopacy—THAN with it.—THAT the entire abolition of prelacy is to be effected without any civil inconvenience—AND with great advantages to the nation—AND to religion—THAT the claim of dominion over conscience is an usurpation of Christ's prerogative—THAT his gospel is calculated for the destruction of it—THAT in God's due time it will effect it, according to the sure word of prophecy—THAT till then the servants of Christ must prophesy in sackcloth—AND that they who do so merit the highest esteem here—AND will shine with peculiar glory hereafter.'—This is pretty religion.

"And shall we not now be considered as having completely unravelled this mystery of iniquity, have we not detected this leaven of malice and wickedness, which has been so long secretly undermining our venerable constitution? Will our impudent opponent call upon us for any farther proofs? We had actually no occasion to have gone farther than his own

unguarded silly coxcomical pages, for the most direct positive evidence of the truth of all we have advanced upon this important point.

" Fifth Proof.—To the *ignorant*, exclaims his Holiness,* (page 47, new jumblement,†) the *careless and the licentious*; to a *proud, envious, persecuting priesthood*, to those who only care for the rich *pastures* of the church, and are continually opposing obstacles to the zeal of the labourer who is *worthy* of his hire; to *such* and to *such only*, I apply these lines.

—— Fools shall be pulled

From wisdom's seat; *those baleful unclean birds,*

Those *lazy owls*, who perch'd near fortune's top,

Sit only watchful with their *heavy wings*

To cut down new fledged virtues that would rise

To nobler heights and make the groves harmonious."

" Such men as Horsley, Porteus, Watson, and the Bishop of Durham, perched near fortune's top, are not only charged as a part of a proud, envious, persecuting priesthood, with the worst of vices, but because they have cut down the new fledged virtues of Priestley and Tom Paine, they must be pulled from wisdom's seat; and their places be supplied by the Joyces, the Winterbothams, the W——ds, and the Parsons of the day.

" Spectatum admitti risum teneatis amici?

" To complete the whole we beg leave to introduce one of those pretty little hymns, sung by these bigots and intended to add, no doubt, mightily to the effect of their flattering doctrines, as our Sixth Proof.

" In Gabriel's hand a mighty stone,

Lies, a fair type of Babylon,

Prophets rejoice and all ye saints

God shall revenge your long complaints.

" He said, and straightway as he stood,

He flung the millstone in the flood,

Thus terrible shall Babel fall,

And never more be found at all.

" Haste, happy day, that time I long to see,

When every son of Adam *shall be free*;

Then shall the happy world aloud proclaim,

The pleasing wonders of the Saviour's name.

" Is there no hypocritical villainy in all this? The reader will judge for himself, but even supposing these men's views were right, it is the writer's opinion that the very means they take to accelerate the designs of Heaven, are exactly those by which they are in reality retarded. A peaceable religious demeanour in Christians will be the most effectual method of spreading real Christianity, and it is by the spread of real Christianity not turbulence and faction, that the designs of heaven are to be immediately promoted, as far as Christians are concerned in promoting them, but we proceed to the

" 2d Question.—Have the Dissenters called meetings at which they have spoken inflammatory speeches, and sent factious resolutions in a most Jacobinical style into distant parts of the country?

" Answer.—They have.

* Mr. Parsons. *Rev.*

† A publication of Mr. Parsons. *Rev.*

" First

" **First Proof.**—We have the authority of Mr. Rivers, a dissenting minister, to prove ' that the Dissenters were active members of the London Corresponding Society. Mr. Hardy a dissenter was their secretary; Skirving and Gerrald, both dissenters, their delegates; at their meetings inflammatory speeches were spoken, and factious resolutions were passed, and sent by their dissenting secretary into distant parts of the country.—*Exempli gratia.*

" **Resolved,** That this society do invite the people to meet in their respective neighbourhoods, to elect one or more persons as delegates to meet in a convention, to be held on day of next, at such a place as shall be appointed by the secret committees of this society; and that the delegates so elected do forthwith transmit to the secretary of this society, No. 9, Pictadilly, LONDON, the vouchers of their several elections, in order that the place of meeting may be duly notified to them.

" 2d Report of Secret Committee in the House of Commons, page 25.

" **Second Proof.**—Mr. Robinson's inflammatory speeches, of which we have already given a glorious specimen, made for the use of the spouting lads, to be delivered at meetings called for the purpose, are sanctioned by the following factious resolutions.

" **EASTERN ASSOCIATION.** *Harlow, Essex, June 18, 1778.*

" This Syllabus, entitled A Plan of Lectures on the Principles of Non-conformity, drawn up by our brother Robinson, has *been read* and approved by us at this association, and we hereby recommend it to the sister churches. Signed by order of all, by

" Morgan Jones, Moderator.

" What have our Attorney Generals to say in their own defence? and may we not now ask the world at large if their moderation looks like persecution? Where was Mr. Parsons's candour when these lectures were thus in circulation? Alas! it is not impossible but his Holiness may be in the constant habit of using the book itself as his own lecture book; and perhaps has had the blasphemous character amongst the people, of being *inspired*, for his acuteness, in enlarging with great sublimity upon the astonishing lies, and gross misrepresentations this abandoned book contains.

" But, if I live, this book shall have a lash,

" We'll give the devil back his calf's head lash.

" 3d Question.—Who are the dissenters that have addressed circular letters to the people requesting them to rise and fight like men?

" Answer.—Mr. Joseph Gerrald a dissenter wrote a book in which he informs the people, that parties are only a succession of birds of prey, of which the people are the banquet; and then says, ' the means of your security are in your own hands; and it remains for you alone to exert them. If your life were menaced by assault would it not be ridiculous to apply to your neighbour to discharge your musquet for you?'

" *Analytical Review* for 1794, page 78.

" The same spirit appears in a letter from the secretary (a dissenter) of the Corresponding Society in the month of January 1794. ' Now is the time for us to do something worthy of men; the brave defenders of liberty, south of the English channel, are performing wonders, driving the enemies before them like chaff before the whirlwind.'

" 2d Report, Secret Committee, page 21.

" A hand-bill was produced likewise at one of their meetings to the same effect: " The Ins tell us we are in danger of invasion from the

French. The Outs tell us we are in danger from the Hessians and Hanoverians. In either case we should arm ourselves; get arms and learn how to use them.' Nay, it is an undoubted fact, that large parties of them were actually in training for the purposes suggested, nor can there be the smallest doubt, but the circular letters of a later date were connected with the petitions for peace, and came from the same description of people, the Dissenters.

" 4th Question.—Have the Dissenters bound themselves by the oath reported to be used by united Englishmen? to dethrone the king and revolutionize the country?

" Answer.—The information we have upon this subject came from a dissenting teacher, who said he had been amongst a description of religious people, who were taking this oath in Lancashire; and it has since appeared that it was a dissenting itinerant who administered the oath in that country: see a late account in the papers of a trial at Lancaster.—See likewise upon this subject, the Churchman's Magazine for May 1801, p. 158.

" 5th Question.—Have six committees brought into parliament a report upon the conspiracies of Dissenters. In what part of such are they denounced as conspirators.

" Answer.—Skirving, Gerrald, and Hardy, all dissenters, are denounced as the most active of the conspirators, (vide reports *passim*) but especially the last as it respects dissenters.

" 6th Question.—Where have dissenters held nocturnal meetings to plot against government?

" Answer.—In London and Edinburgh, as appears from the reports of the secret committees, and in all the dissenting meeting-houses and vestries, &c. where Robinson's lectures have been introduced, at some of which, in all probability, Mr. Parsons himself has frequently presided.

" 7th Question.—What dissenters have been detected in scattering seeds of sedition by itinerant preaching?

" Answer.—First, Mr. Parsons, and the two gentlemen connected with him in the charge and sermon, &c. &c. which we have already noticed.—Secondly, a gentleman of great prowess from Cambridge, with whom we may associate a celebrated EDITOR of a newspaper. Thirdly, all the spouting lads who have been in the habit of using Robinson's lectures.—Fourthly, all the gentlemen involved in the secret instructions of the British Union, one of which is, 'That a conference be held by chosen persons of the Methodist, Unitarian, and Millenarian persuasions, to concert measures, to draw in the Methodists.' In pursuance of this plan, a Sunday meeting has taken place at Bethnal Green, at which attended a *deputation of the British Executive*, a preacher of a Methodist conventicle, an exhorting elder of the Millenarian Society, and an Unitarian teacher, *together with a deputy from the British executive*. This last citizen, with another person, went in the evening to hear the Millenarian preacher prove the conquest of Turkey (*from the Revelations*) and the entrance of the Jews into their own land, when all the kings of the earth shall be destroyed, and there shall exist no church but that of Jesus Christ."*

Farther on, the Inquirer says, "he has had the good luck too, to pro-

* Churchman's Magazine for May, 1801, p. 158.

cure one of the letters sent to our clergy, which he considers as a specimen worth preserving; it begins

"*Worthy Father in God.* Could any act done by you or any of the clerical locusts, surprize the undetigning, it must be the mean subterfuge thy steril skull is driven to use, to blind man to his own interest. Do you imagine the days of superstition will for ever sanction the villainous impositions of priests? they might as long as penal laws could deter man from a candid and impartial investigation of the impious fallhoods palmed upon him, but those days are fast passing into oblivion; and the eighteenth century is the age which espouses that cause which the philosophic mind in all ages has endeavoured to establish, a love for liberty, civil and religious. You are too late with your sublime and convincing pamphlet. Man now scorns to judge by the standard of an interested priest's desires, and looks with just indignation on the paltry artifices thou and thy abettors art using to inflame the minds of thy parishioners against the French. What sympathizing feeling moved thy heart in such an humane undertaking, blest passion, and enmity worthy a pastor's cultivation.--Are not we all of one species? does not nature crown the peasant's toil in France as well as here? does the husbandman's labour prove abortive in France, because warned by former blights, they have extracted balm from the tree of liberty, which secures their produce from a species of caterpillar, who annually destroyed with impunity the greatest part of what nature bestowed on their labour? Are we enemies to each other, in any thing but the ambitious views of the great? Could we possibly be worse were the French to abolish tythes in England? Would not nature go on in her operations were there no locusts sanctioned in England to demand one sixth of her produce for the laborious task of vending quackery once a week? blush hypocrites at such knavery, and wonder man has been imposed on so long. What ignorance inspired thy brain to call on man to rest content in the state God had placed them, thereby fathering all the horrors of war upon God; has not the mad war we are engaged in altered the state thou ands were in before? Has God then placed them in their ruinous situation, or the king's ministers? has not the measures of that minister of state, Pitt thrown thousands of industrious artisans out of employ, and reduced them to poverty? are they to consider themselves in the state God placed them? so man must suffer himself to be degraded by the base schemes of church and state governors, reduced to poverty, to chain in bigotry and servility the most enlightened nation in the world; see their industrious labours defeated; feel the weakness of old age in their prime; view their children half famished; their education neglected, and see old age spent [*pent* we presume] up in workhouses neglected and forgotten. After contributing to the support of luxury, and extravagance, and still thou hast the impudence to call on man thus degraded to rest contented, and insinuates they are now in the state God placed them. After straining thy brain to prove, what all knew before respecting equality, thou art but a weaker logician than the bishop of Landaff, and the amount of thy erudition is daily devoted to the service of the Pope, or more meritoriously to cleansing nature after relieving herself from excrementitious redundancies. Had such a piece flowed from the pen of some superannuated old woman, an apology for its weakness would not have been looked for; but, as it is, common sense may blush to own it. Has your reverence always been content in your station? or have you *itched* for a vicarage before you got one? has

[hadit]

[hadst] thou shewn why the Duke of Montrose should rob the public of 1,216*l.* annually for being master of the king's horse, or why the Earl of Sandwich should steal from the public 2,000*l.* annually, because master of the king's hounds, thou couldst not appear more odious than thou dost, by calling on man to rest content under the present aggravating circumstances. Had thy doctrines always prevailed, the sinews of industry would not crack beneath the oppression of tythes and taxes to support exalted and sacred impostures; but man is now roused to a sense of oppression, and glories that the time is near when tyrants will tremble and obey, and church leeches bite the ground in despair; or drag out a life of infamy the detested monsters of falsehood and tyranny.—Reason will triumph; liberty's fruits shall be plucked in England, and then thy pampered carcase shall have no more reverence than another man.”*

We shall conclude our extracts with the following *amusing* paragraph :

“ Three ladies, whose real unaffected piety the writer has not the smallest reason to doubt, attended a celebrated itinerant's preaching with the laudable desire of improvement. The meeting from the beginning appeared tumultuous in some respects, but nothing was noticed improper in what the preacher had said, till a person, at least apparently, fainted away, and a set of enthusiasts, who it seems are accustomed to these pranks, pressed upon the poor fellow to shew their adroitness in praying the devil out of him; and would not let him rise till they had succeeded in their charitable design. One of the ladies who really thought the poor man in a fit, and concluded he would die, endeavouring to drag his devout attendants away, exclaiming at the same time, ‘ O do let the poor man have a little fresh air or he will certainly die.’ The knowing ones were standing over her, and with a sanctified leer, whispering ‘ poor carnal creature, she does not understand it.’—During this scene a brisk little taylor, of this new order of saints, had squeezed up to the youngest of the three ladies, and after tickling her upon the ribs, accosted her with, ‘ how do you *feel*, Miss? is your heart softened? will you be *downed*?’ The young lady modestly declined the honour, but a boy who was standing beside her, popped his head down and began a groaning, and the praying scene immediately recommenced; after which the boy ran away laughing, as hard as he could, at the folly of this strange sort of believers. There is, Sir, here

“ * It is necessary to note that the respectable clergyman to whom this letter was sent, was actually attacked, one evening as he returned from doing his duty, by a banditti, commissioned no doubt by the conspirators for the purpose; and had it not been for his native presence of mind, and the interposition of a kind providence, he most probably would have fallen a victim to Jacobin malignity. Can there be a doubt that the men who deny the existence of the nocturnal meetings are concerned in these matters? It was high time for the Inquirer to put an end to these dissenting heroics; if he had not interfered, we should, in all probability, have had some of his Holiness's flock footing the rigadoon of sublimity upon NOTHING, and paying the piper in at the bargain: Father Murphy carried balls in his pocket, and made the wild Irish believe that he caught them in birdlime on the top of his nose, as they were coming from the enemy at his brains, and this birdlime he probably called a SPIRITUAL GIFT.—Quere, What do these priests deserve?”

not one single word of exaggeration; and, after this, I confess I am not afraid to ask again if such rank fanaticism and folly ought for one moment to be encouraged in any civilized country?"

In point of style, grammatical accuracy, and correctness of punctuation, our readers will perceive, from the above excerpts, that the pamphlet which we have just closed is eminently defective: we should presume that the author has not had an opportunity of perusing the proof sheets. The matter, however, is important; the writer is in earnest, is well informed on his subject, and the graces of composition must yield to primary considerations.

A Sermon preached at the Parish Church of St. Andrew, in the City of Norwich, upon June 1; being the day of General Thanksgiving for Peace. By the Rev. Lancaster Adkin, A. M. and published at the request of the Parishioners. 4to. Pp. 16. Bacon, Norwich. 1802.

THE preacher enumerates the splendid victories achieved by the British arms, during the late war, which he, with becoming piety, ascribes to the God of Hosts, and considers as a proper cause for thanksgiving. "The enemy hath not done us violence, the SON OF WICKEDNESS hath not hurt us," exclaims the preacher, in the words of the Psalmist, alluding to the defeat of the French in Egypt. After urging his audience to be thankful for the past, he exhorts them to be vigilant for the future. "There still remains," he says, "a very serious, very important, part for you, who have so gloriously stood forth, the guardians of your country; for ALL indeed to act; never was there more occasion to be prepared against the wily foe, who knows no principles, when ambition prompts, or interest preponderates, who, with 300,000 men in arms, pretends to dictate still to all the world, but CHRISTIAN BRITONS." We suspect that the *exception* is not correct, and that Britons themselves are not exempted from the impudent pretence. The author's views, however, of the past and of the future, appear to us to be founded on a just conception of the present state of Europe.

POLITICS and POLITICAL ECONOMY.

Facts explanatory of the instrumental Cause of the present High Prices of Provisions; formerly communicated in a Letter to George Cberry, Esq. then one of the Commissioners for victualling the Navy; with Observations thereon. By Thomas Butcher, late Clerk of the Dry Stores at his Majesty's Victualling Office, Deptford. 8vo. Pp. 48. 1s. 6d. Scott. 1801.

MR. B. states himself to have been an old and faithful servant in the victualling department, and to have been dismissed from his situation for his zeal in the detection of frauds, the exposure of peculation, and the suggestion of reforms. He certainly states some very strong facts, (if facts they be) which imperiously call for close investigation. He censures the victualling board for departing from their old custom of providing for the exigencies of their department by *public contract*, and for substituting in its stead the mode of *private commissions*; by which the commissioner's profit

is in proportion to the dearness of the article which he is employed to purchase; whereas it is the interest of the *contractor* to buy the article at as low a rate as possible. Hence it is, according to Mr. B. that those nefarious schemes are employed in the London markets, which have for their object to produce an artificial rise in the price of provisions; and as the London markets regulate, to a certain extent, the country markets, the rise becomes general, and the effects of scarcity are felt in the midst of plenty. We are not competent to decide on the facts by which this reasoning is supported; but we can easily perceive that the circumstances which he states are competent to produce the consequences which he deplors. We shall extract one anecdote, which is certainly deserving of public attention.

"Having occasion to attend at Mark-lane one day, I was accosted by a young country Miller, who took me for a Cornfactor; he asked me if I would purchase some flour, of which he produced an excellent sample; I assured him I was no dealer in that article; but in looking round, I saw a respectable Baker whom I knew, and being told by the Miller what would content him for his flour, I showed the sample to the Baker, who said it was a very fine sample indeed; I asked him what it was worth on that day; his answer was, eighty shillings per sack; I directly offered it to him for sixty-three shillings per sack; his reply was, that *he did not want any*, and he refused to purchase it at the price offered, as did many others whom I also knew. Struck with the singularity of the affair, I entered into a conversation with the Miller, and among other things, he told me that upwards of six weeks previous to that day, he had sent to a London Factor, twenty sacks of flour, with express orders for its immediate sale, for whatever price he could get; yet, notwithstanding this peremptory order, the Cornfactor never offered the flour for sale at all! Surely this is not the method which Dr. Smith and his theorists would recommend, to bring the necessities of life to a certain level; fatal experience has taught us the fallacy of the idea."

A Statistical Account of the Population and Cultivation, Produce and Consumption of England and Wales; compiled from the Accounts laid before the House of Commons; and the Reports of the Board of Agriculture; together with Observations thereupon, and Hints for the Prevention of a future Scarcity. By Benjamin Pitts Capper, of Kennington, Surrey. 8vo. Pp. 120. Kearsley. 1801.

THIS "Account" may be useful to those who are not in possession of the more authentic documents from which it has been compiled. The "Observations," however, have little merit either on the score of depth, or on that of novelty. Mr. C. is an enemy to inclosures, which, in his estimation, tend to destroy small farms, to diminish population, and to increase the quantity of pasture land. He reprobates *tithe* as unfavourable to agriculture; condemns the practice of *irrigation*; and represents *corn dealers* as the *pests* of society. The principal means which he recommends for the prevention of scarcity are, the establishment of a board for ascertaining the produce of the country, and the erection of general magazines. We have so frequently given our opinion on these various topics, that it is needless for us to add comment on the subject, in reviewing a pamphlet, in which the arguments are neither marked by thought nor ability.

Considerations on the late Elections for Westminster and Middlesex; together with some Facts relating to the House of Correction in Cold Bath-fields. 8vo. Pp. 90. Hatchard. 1802.

TO all those who had fondly cherished the idea that the spirit of Jacobinism was extinct, and that "the example of France" had, in that respect, proved "a warning to England," the circumstances attending the last election for Middlesex must, we should think, have brought home a full and entire conviction of their error. For never surely, in this country, at least, did Jacobinism rear its terrific head with more unblushing impudence, with more outrageous audacity, than during the disgraceful period of that election; when its standard was openly unfurled in the heart of the metropolis, under the auspices and protection of a stupid young coxcomb, puffed up with vanity, who had publicly declared, in a court of justice, his admiration of the virtues and his conviction of the loyalty of a self-convicted traitor. So important to us did the events of the Middlesex election appear, that the writer of this article had determined to vindicate the insulted laws and magistracy of the country, by publishing a full confutation of all the foul calumnies and atrocious falsehoods advanced against them by the Jacobinical candidate and his unprincipled associates; but ill health having compelled him to postpone the execution of his intentions, he is happy to see the subject now discussed by another writer, upon nearly the same ground which he meant to assume, though not so fully as he could wish. We shall pass over the observations, just as they are, on the election for Westminster, because the political profligacy of Mr. Fox has been so repeatedly, so ably, and so amply exposed, in various publications, and is now so notorious as to have become almost proverbial. That weathercock statesman is, with the same consistency which has marked every stage of his political life, now happily employed in the grateful contemplation of the blessed effects of his "stupendous monument of human wisdom;" in fervent admiration of the splendid virtues of ALL BUONAPARTE; and in the eager collection of materials for libelling the unhappy house of STUART. These are pursuits worthy of his mind, and worthy of himself; and we feel no inclination to interrupt them for the present, though, were the Parliamentary Register at hand, we should be strongly tempted to extract certain passages from his speeches in the House of Commons, in which the tyranny of the consular government is reprobated in terms of tolerable strength and justice. We shall confine our observations and our extracts to that part of the pamphlet before us which alludes to the Middlesex election.

"* In his first address to the electors from the hustings," says the author, Sir Francis Burdett tells them, 'I have now only to entreat that you will understand that it is not the question merely whether you will chuse Burdett or Mainwaring, but whether you will support *that* gael, and all the cruelties and tortures, and all the murders by torture connected with it, and resulting necessarily from the system by which it is regulated.

'I only desire, that all who wish to support the Bastille and Governor Aris, all who stand up for a new system of imprisonment for removing the old

laws of the country, and introducing and establishing new and secret tribunals, should poll with Mainwaring, and such, I am sure, will be the whole support on which he can rely.

"On the 23d,* he again mentions Aris, as a man for whose humanity Mr. Mainwaring would vouch, though he verily believes no other man in England would.

"On the 24th,† at a public dinner at the Crown and Anchor, he requests his friends always to bear in their minds, and represent it to all whose votes they solicited, that this is not an ordinary struggle between the independent interest of Middlesex, and the influence of the court and corruption, but that it is an effort on the part of British freedom, justice, and humanity, to oppose *injustice, cruelty, tortures, arbitrary and solitary confinement, buffiles and all the horrid catalogue of crimes that are practised in such places.*

"In such terms this young gentleman

"Cries out upon abuses, seems to weep

Over his country's wrongs; and by this face,

This seeming brow of justice, did he win

The hearts of all that he did angle for."

"The harangues of the chief were ably seconded by his committees, his agents, and the populace; hand-bills of the most virulent and inflammatory nature, were conspicuously posted up to attract the public eye, and industriously dispersed. Nor was the aid of scenic representation withheld. †A large hand-bill made a comparison between Sir Francis and his antagonist, surmounted by two prints, one representing Mr. Mainwaring, and all the horrors of the Bastille, flogging men, &c.

"A man in a smock frock, raised on the shoulders of the mob, continued whipping the hand-bill, as if he were exercising the discipline of the Bastille; another, hoisted on the shoulders of the mob, also displayed his hands chained together by an old rusty chain, and affected all the agonies and faintness of an exhausted prisoner.§

"It was the boast of the friends of Sir Francis Burdett (and by the way a most decisive proof of the freedom of election) that Mr. Mainwaring was obliged to use the precaution of an extraordinary guard of peace officers, to protect him from insult."

We cannot but think that his Majesty's Attorney General would be much more worthily employed in prosecuting the author of such infamous libels as these, than in moving for informations against a journalist for presuming to cut jokes on the Corsican Consul. We dare not now use Mr. Pitt's appellation of the French Republic. When Sir Francis Burdett asserted that *cruelties and tortures, and murders by torture, were practised in the house of correction*, he advanced a most impudent, profligate, and wilful lie; we scorn, with such a man and on such an occasion, to disguise our sentiments, or to adopt the *liberal practice* of this *liberal age*. Either the

* * Courier, July 24. † Courier, July 26. ‡ Courier, July 14."

§ As soon as Sir Francis Burdett had concluded his address, the bands of music struck up *Ca Ira*."—*Courier*, July 19.

"This, and the other quotations and anecdotes, are selected purposely from the *Courier*, as a paper decidedly favourable to Sir F. Burdett and his cause."

word *lie* should be wholly expunged from our dictionaries and vocabularies; banished by universal consent from our language; or legally proscribed by act of parliament, or it should be used on all such occasions as this, where the deviation from truth is so gross and palpable, bears with it such evident marks of wilfulness, and involves such foul and atrocious calumny on characters, as superior, in all respects, to the individual who utters it, as loyalty is superior to faction, or the best feelings of our nature to the worst propensities of the human heart. So long as the word in question shall retain its present station, and bear its present import, so long shall we, at least, use it on such occasions as the present.

This "stupid young coxcomb" * was not aware, that in this sweeping reprobation of his, he included his hypocritical colleague Mr. Byng; for, if torture and murder were practised in the house of correction, over which every magistrate of the county has a concurrent jurisdiction, superintendence, and controul, all those magistrates must have been guilty of encouraging, by their acquiescence and silence, these horrid crimes; and Mr. Byng being himself a magistrate for Middlesex must, of course, take his share of the guilt. And if this statement were correct, that share would be tolerably large, for Mr. Byng is not only a magistrate, but a member of the Committee of Magistrates specially charged with the superintendence of the house of correction; and has been regularly summoned to attend all their meetings. He received, too, ample notice in the House of Commons, from his present *worthy* colleagues, that such practices were prevalent in the prison, and therefore could not plead ignorance of the subject. But we shall leave this *par nobile fratrum* to settle the dispute between them, and, if any difference of opinion should arise in the course of their amicable discussion, they may call in Citizen Ferguson, the conscientious adviser of the *mill owners*, as a proper umpire.

The writer of this pamphlet, after giving a brief sketch of the events of the Middlesex election, enters into an explanation and defence of the house of correction; an establishment which, he justly observes, has been grossly misunderstood and misrepresented, even by men who condemn Sir Francis Burdett, and reprobate his principles and his practices. He truly states, that this prison, which, as its name imports, was intended exclusively for a house of *correction*, "was built and fitted up on a plan suited to the peculiar system of imprisonment recommended by Mr. Howard." In fact Mr. Howard and Jonas Hanway, were the persons principally concerned in settling the plan of the prison, and in arranging its rules and regulations. So that this institution, now stigmatised as incompatible with

* We have here taken the liberty to borrow an expression of Mr. Barrister Erskine, who thus described Sir Francis Burdett, in the court of King's Bench, and, a few days afterwards went to Brentford and voted for him!!! The same gentleman, just before the Middlesex election, declared that a member who had served a county or borough for two of three sessions, had a kind of prescriptive right to his seat, and that nobody, therefore, would be so unjust or so presumptuous as to oppose Mr. Mainwaring. Yet, when the hour of trial came, he gave his own sanction to such injustice and presumption!—But nothing which this vain egotist can say or do, will ever excite surprise, in the mind of any man who has studied his character.

the mild spirit of our laws, and as marked by cruelty, oppression, torture, and assassination, was actually the work of a man who had a statue erected to him for his *benevolence*; and for his benevolence as exercised peculiarly, if not exclusively, in the reform of prisons!!!

The management and conduct of the prison, in conformity with these rules, which were confirmed by the Quarter Sessions, are next described, and the author expresses his regret, that the prison was ever appropriated to uses for which it was not originally intended; viz. for the reception of state prisoners, and of persons charged with various crimes, previous to their trials. This circumstance, he truly states, was deeply deplored, and consistently deprecated, by the whole body of magistrates.

"On the subject of the commitment of state prisoners and mutineers to the house of correction it is of great importance to observe, that the Prison Committee, stated to the Court of Session in May 1798,* That the confinement of the mutineers in the house of Correction, was attended with very great inconvenience; that their conduct was desperate and refractory in the extreme, and that the practice of sending state prisoners, previous to their trial, to the house of correction, was found to be very detrimental, and to break in upon the system established for the management of the prison."

"The magistrates who composed the court, the very magistrates whom Sir Francis Burdett stigmatizes as instruments of tyranny, and as aiming at and exercising unlimited power, ordered a memorial on the subject to be presented to the Duke of Portland, one of his Majesty's principal Secretaries of State, and it was accordingly prepared and unanimously agreed to:

"After stating, in strong terms, the excessive inconvenience resulting from the admission of state prisoners and the mutineers, the Report concludes with an expressed confidence, 'That some steps will be immediately taken to deliver the magistrates from the burthen of such additional responsibility, and the persons entrusted with the management of the prisons from a charge, to which the system of the house of correction does not find itself equal, the principle of which is legal punishment, tempered with humanity, and peaceful confinement rendered subservient to the purpose of reformation.'

"At what period those complaints originated, which have since attracted so much of the public attention, I do not recollect; but they were mentioned in the House of Commons, in 1799, and a Committee was in consequence appointed by Parliament to enquire into the state of the prison, a sufficient proof that the Minister had no wish to conceal it, nor to sanction abuses in the prison, if they were found to exist. The report of the Committee concludes as follows:

"Your Committee have peculiar satisfaction in being able to state to the House the result of their enquiries, as a full and direct refutation of the unfounded statements, and absurd and wicked reports which have been industriously circulated with respect to the prison and its internal management; and upon the whole, your Committee have come to the following resolutions:

"Resolved, That it is the opinion of this Committee, that the prison in Cold Bath Fields is erected in a dry, airy situation, and is well adapted for

the purposes of its institution; as a house of correction, as well as for those of close and separate confinement and safe custody.

"Resolved, That it is the opinion of this Committee, that the attention of the magistrates to the general management of the prison, has been exemplary and meritorious."

The author takes notice of the case of Mary Rich, which has been so grossly exaggerated and misstated by Sir Francis and his accomplices; he shews, from her own confession, that she was not confined to bread and water, but actually lived better, during her confinement, than she had been accustomed to live at home. On all these facts Sir Francis Burdett was certainly apprized, but, he nevertheless moved, in the House of Commons, to address his Majesty to order an inquiry into the state and management of the prison. No opposition whatever was made to his motion, and commissioners were accordingly appointed for this purpose, consisting of some of the most respectable characters in the country. To these commissioners, the Rev. Mr. Owen, who had officiated as chaplain for several months, solemnly declared, "that he never heard an oath from the turnkey, the governor, or any of the prisoners; that there was every appearance of civil and kind treatment; that he could give many instances of the humanity of the governor, such as making little presents to poor women that were discharged, and speaking to all the prisoners always in a kind tone of voice." Mr. Evans, too, the present chaplain, affirmed, "that he had never heard the governor use an improper word to the prisoners; that one of the turnkeys, who had used improper expressions, was discharged; and that he never saw the governor or turnkeys strike any of the prisoners." Indeed, we are persuaded, that the fact is, that the governor is to blame for an excess of indulgence and a relaxation of discipline, incompatible with the object of the institution. And this opinion has been confirmed by the declarations of the commissioners themselves, who spoke decidedly in favour of Aris; who observe "*with regard to Mr. Aris's general character for humanity amongst the prisoners in his custody, it is unimpeached;*" that "his deviations have been uniformly on the side of indulgence to his prisoners;" and that "the declarations of those magistrates who have attended our sittings, the journals of the visiting justices, and the members of the Committee of inspection and expenditure, testify a general approbation of Mr. Aris's service." And yet Sir Francis Burdett could coolly assert "*that Mr. Mainwaring was the only person in the kingdom who would couch for the humanity of Aris.*"

But, "the opinions of Sir F. Burdett are not always to be implicitly received. The laboured exaggerated eulogium which he pronounced on Mr. O'Connor, who was charged with high treason, is well remembered; viz. that *he believed him** to be as incapable of that, or any other crime, as any man in this country; that he knew him to entertain those generous and noble affections which lead men to do good, whenever they can, to every individual, and to their country; who was endowed by nature, and cultivated by art, with all the qualifications which constitute the character of true greatness. Yet this GREAT AND GOOD MAN, who imposed upon others as well as Sir Francis Burdett, had at that time deliberately entered

into a foul conspiracy against his country, and had united with France to procure the invasion of Ireland.

"Sir F. Burdett charges Mr. Mainwaring with countenancing a system of inhumanity *which never existed*, because he pronounced a favourable opinion of the character of Mr. Aris. By the same logic I might impeach Sir F. Burdett's loyalty, from his unqualified panegyric upon O'Connor, a man who by *his own confession was proved a traitor to his country.*"

The author concludes his pamphlet, which contains much useful information, though not so much as it might and ought to have contained, with a tribute of justice to that venerable magistrate, and exemplary divine, Dr. Glasie, and some pertinent reflections on certain accomplices of Sir F. Burdett.

"If the magistrates of this kingdom, or of any particular county, are to be wantonly stigmatized and vilified, if they are to be exhibited to the nation as the agents of tyranny and corruption, if their characters are to be misrepresented by the ignorance, or traduced by the prejudice of an individual, if they are to be held up to the popular scorn and detestation, merely to serve the political views of a party, few men of respectability of character will submit to undertake the office, and magistrates must be sought from men of a different class."

This is unquestionably true, and it is precisely the effect which the libellers of the magistracy wish to produce.

"Nor is this all; for when the people are taught to view the magistrates with contempt or hatred, and to consider every gaol a Bastille, annexing to that appellation some indefinable idea of severity and tyranny, it is greatly to be feared that their indignation will next be turned against the laws of the land; and the state of the country, the prosperity of which is so inseparably connected with a due respect for its laws and institutions, will then be deplorable indeed."

Such were the means adopted in France by the abettors of the revolution in that country; and the consequences are too well known to need explanation. And if men have recourse to similar means here, it is not too much to suspect them of harbouring a wish to produce a similar effect in this.

We agree with the author, that "The election of Brentford exhibited in its genuine purity a system of terrorism; the indignities heaped upon Mr. Mainwaring, the insults offered to those who voted for him, the unchecked clamours and execrations of the populace, are terrifying proofs of what may be effected by misrepresentation, whilst they stamp with indelible disgrace the cause which owes so much of its success to the artifices which excited them."

We are sorry that these artifices have not been more fully exposed; as their exposure, we think, would be of service to the country. We shall conclude our account of the pamphlet before us with an instance of that profligate misrepresentation in which this worthy champion of the rights, the liberties, and the independence of the people, so eminently excels.

"I select one advertisement only as a proof of the mode in which truth has been perverted to the purpose of misrepresentation.

"It is verbatim as follows:—

"BASTILLE.

"ARIS, the Governor.

"MAINWARING, the Magistrate."

" THE FREEHOLDERS OF THE
COUNTY OF MIDDLESEX

" Are requested to peruse the following Extract from the Report of the Commissioners appointed by the King, at the request of the House of Commons, to inspect the state of the above-mentioned prison.

' We remark an accumulation of Acts in defiance of the Laws, committed under the eye of Magistrates visiting the prison; Acts, which involve the *whole Administration of the Prison in Criminality.*'

' BARKER, Printer, Russel street, Covent Garden.'

" The passage purporting to be an extract of the Report of the Commissioners is found in the 50th page of the Report, and has a reference to the conduct of the *cook* of the house of correction. With its context it stands as follows:

' We heard no complaint from the prisoners against this officer either in his capacity of cook, or in his trade as sutler, *but we remark* in the latter employ, as combined with the former, *an accumulation of acts in defiance of the laws* quoted in the Appendix, *committed under the eye of the magistrates visiting the prison; acts which involve the whole administration of the prison in criminality:* the surgeon, by his permission to admit liquors, which are sold for other than medical purposes, and without any order in writing, or name of the person for whose health he thinks them necessary; the cook, in selling the several liquors, and supplying the prisoners with articles of provision; and the governor, by knowingly permitting these acts to be done.'

" Let the public decide whether the extract, as it ought to have been printed, conveys in any degree the impression made by that actually printed in the hand-bill.

" The prisoners made no complaints against the cook, and the deviations from the acts of parliament, which constituted the criminality in the administration of the prison, are still, it is to be observed, on the *side of indulgence to the prisoners.*

" But the truth would not have answered the purposes of those who drew the advertisement.

" Such have been the impositions practised on the public.

" Amongst others who distinguished themselves by their exertion in favour of Sir F. Burdett, I find the illustrious names of Lord William Russell, John Gale Jones, Mr. Fox, Mr. Frost, and Mr. Ferguson, who acted as his counsel. The name of the last-mentioned gentleman is well known for his conduct at Maidstone, at the trial of Mr. O'Connor. Mr. Frost, in a former election for Westminster, was an active agent for Lord Hood, in opposition to Mr. Fox, but he afterwards changed sides, and now ranks with the man of the people. This gentleman appeared afterwards at the bar of the Convention in Paris, as an accredited delegate from one of the disaffected societies in England. He has also had the misfortune to be sentenced to stand in the pillory, and, if I am rightly informed, only escaped the execution of the sentence by pleading illness. John Gale Jones (mind reader) was a travelling delegate to the London Corresponding Society, and, in this character with John Binns, another agent, was arrested at Birmingham. Two papers were found upon him, one a letter of credence from the society, the other containing the instructions of the society for the conduct of these delegates. The following quotation from

the Report of the Committee of Secrecy in 1799, will explain more about this gentleman.

' They (the Committee) wish particularly to notice that, after directions given to the delegates to persuade the people whom they were to address, that the sole object of the society was parliamentary reform, and that the bills last referred to need not prevent their continuing to meet. The 7th article of the instructions is in these words: The design of these articles is to remove misapprehensions relative to the safety of our association under the new laws. This part of your mission being effected, you are to strain every power of your mind to awaken the sleeping spirit of liberty: you are to call upon our fellow citizens to be ready with us to pursue our common object, if it must be, to the scaffold; or rather, (if our enemies are desperate enough to bar up every avenue to enquiry and discussion) to the field, at the hazard of extermination; convinced that no temper less decided than this will suffice to regain liberty from a bold usurping faction. But to the end that we may succeed by the irresistible voice of the people, you are to excite, in every society, the desire which animates our bosoms to embrace the nation as brethren, and the resolution to bear every repulse from passion and prejudice which fails to deprive us of the sure ground of argument.' " In the 13th article are the following expressions:

' In a word, you are always to reflect, that you are wrestling with the enemies of the human race, not for ourselves merely, for you may not see the full day of liberty, but for the child hanging at the breast; and that the question, whether the next generation shall be free or not, may greatly depend on the wisdom and integrity of your conduct in the general missions which you and your fellow deputies now take upon yourself.'

" If Sir F. Burdett should now be ashamed of any of his coadjutors, it is not my fault; it would be injustice to them, and to his cause, to leave them unnoticed."

The Appendix contains the documents referred to in the pamphlet, and the whole is worthy the attentive perusal and serious reflection of every honest freeholder of the county of Middlesex. That county has been disgraced by the events of the late election, but we are happy to know that its disgrace will not be followed by the horrid degradation of being represented by a man who is more worthy to be a delegate to a *national convention*, than a member of a British parliament.

NOVELS.

The Author and the Two Comedians; or, the Adopted Child. Pp. 228. Allen. 1802.

THE author of this novel possesses good talents and some knowledge; the production is certainly an hasty one, and by no means equal to the abilities of the writer. The object of the publication does honour to his humanity; as we are told in the title page that "*the profits will be appropriated to the benefit of the Charity Schools of CASTLE BAYNARD and PENTONVILLE.*"

In the Preface we find that the author professes himself "sensible of the inferiority of his work to a great number of modern novels; that its attractions

tions are not very considerable, &c.; that the characters are not new or [nor] striking, the incidents not numerous or [nor] extraordinary, and that on the whole it has little interest; that he does not write for those who expect superlative excellence, but will content himself with the good opinion of such readers as are easily pleased." Among that class of readers he may place us, who are charmed with his modesty, were entertained with his labours, and honour him for his object.

MISCELLANIES.

An Essay, intended to establish a new universal System of Arithmetic; Division of the Year, Circle, and Hour; System of Standard Measures, Weights, and Coins; Division of the Mariner's Compass, and Scale of the Barometer and Thermometer; and on making some necessary alterations in the form and construction of the Scale (or Gamut) of Music. In which is also contained, a concise Account of the new Measures, Weights, and Coins; Division of the Circle, Astronomical Day, and Calendar; and Era of the French Republic; with Critical Remarks thereon. By John King. Pp. 55. Seeley. 1802.

THE following extract presents the basis of the new system of arithmetic here introduced to public notice:—

"As the number now called *ten*, is not a multiple of either of the fractions $\frac{1}{2}$, ($= \frac{1}{2}$ of $\frac{1}{4}$), $\frac{1}{4}$, and $\frac{1}{8}$, and consequently cannot be divided by either of them without leaving a remainder; and the fractions $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$ and $\frac{1}{16}$, being the most familiar and useful in every kind of calculation, commerce, and trade, wherein numbers are concerned; it readily appears, that *before a system of measures, weights, and coins, POSSESSING EVERY NECESSARY AND POSSIBLE ADVANTAGE can be established, it will be absolutely necessary to adopt a NEW SYSTEM OF NUMERATION, OR ART OF NUMBERING.*

"If, therefore, in numbering, we were to begin with *unity*, or *one*, and ascend to the number of *eight units* only, and call *that* number *ten*; and 8 times that number a 100; 8 times that a 1000; &c. so that 10 of such new system would be = 8 of the *old*; 100 of the *new* = 64 of the *old*; 1000 of the *new* = 512 of the *old*; 10000 = 4096; 100000 = 32768; 1000000 = 262144; 10000000 = 2097152; &c. then we should have a very easy and convenient system of numeration; and the $\frac{1}{2}$, ($= \frac{1}{2}$ of $\frac{1}{4}$), the $\frac{1}{4}$, $\frac{1}{8}$, and $\frac{1}{16}$ of *ten*, and its multiples, might be had in *whole numbers*.* In this new system of numbering, the names of the numbers, and their characters or figures, beginning with *unity*, may be *one, 1; two, 2; three, 3; four, 4; five, 5;*

* There are many other numbers besides the number 8, such as 16, 24, 32, &c. which would admit of *these and other* convenient divisions; but they are all too large to be conveniently practicable in *addition, subtraction, multiplication, and division*. The number 12 is a very handy number, and will admit of all the above divisions, (except the half of the fourth,) and other useful divisions:—This would save a great quantity [number] of figures; yet nevertheless, I think, at present, *all things being taken into consideration and compared together*, the number 8 will be found to be, and undoubtedly is, the most easy and convenient of any."

six, 6; seven, 7; ten, 10; eleven, 11; twelve, 12; thirteen, 13; fourteen, 14; fifteen, 15; sixteen, 16; seventeen, 17; twenty, 20; twenty-one, 21; twenty-two, 22; and so on; the names and figures of eight, 8; nine, 9; eighteen, 18; nineteen, 19; &c. being entirely laid aside."

It will be obvious, from the above, that the adoption of Mr. King's system of arithmetic would be productive of something more than a "little temporary inconvenience;" but he says he "was not prompted to publish this Essay, by a persuasion, that the improvements it contains would be readily and implicitly established, but that they may become subjects of consideration amongst mathematicians and philosophers; so that the most simple, rational, and convenient systems and divisions, may in time be found out, and as universally established as possible." To facilitate this, Mr. King requests that such of his "ingenious readers as are unbiassed and free from prejudice, will have the goodness, either in the *Mathematical and Philosophical Repository*, or in the *Gentleman's or Monthly Magazine*, candidly to point out the defects and inconveniences, either in the theory or practice of his new proposed systems and divisions; and the superior excellencies (if any such can exist) of those now in use, over these new ones."

Though it can never be expected that any such innovations will be received, nor could they possibly be reduced to universal practice, yet, in justice to Mr. King, it must be acknowledged that his remarks evince much ingenuity, and are highly worthy of the attention of the curious in figures.

Appendix to a Publication, entitled New Inventions and Directions for Ruptured Persons, &c. &c. containing a familiar Account of the Nature of Ruptures, in both Sexes. By W. H. T. Esq. And recommended to every ruptured Person as a necessary Companion, to preserve them from the ill consequences of their Complaint. Pp. 37. 1s. 6d. Hurst. 1802.

THIS pamphlet is chiefly composed of extracts from M. Arnaud's, and Mr. Pott's treatises on Hernia or Rupture. A statement of some cases successfully treated on the new principle, with some observations on the utility and efficacy of the calico cushion, are added, and we think the whole worthy of the perusal of those who are afflicted with the complaint which forms the subject of these pages.

A Short View of the Natural History of the Earth; designed for the Instruction and Amusement of Young Persons. By H. E. 18mo. Pp. 108. Harris. 1802.

"OF this little compilation," says the author in his preface, "it may be right to say, that it was originally made for the instruction of a private family; and perhaps had its effect. Should it in the world at large prove less useful, it will doubtless go where hundreds have gone before it.—Should it, on the contrary, give so much satisfaction, as to render the minds that are engaged in its perusal restless after farther information, the retrospective view of the time and pains the writer has employed will be sweet indeed." For our part, we think that the author deserves this consolation, and that he will receive it.

Remarks on modern Female Manners; as distinguished by Indifference to Character, and Indecency of Dress; extracted from "Reflections political and moral at

the conclusion of the War. By John Bowles, Esq." 8vo. Pp. 18. 6d., Rivingtons. 1802.

THE pamphlet from which these excellent "Remarks" are selected was reviewed by us, on its first appearance; and we are now happy to see this separation of the *moral* from the *political* reflections of the author. This little tract contains many useful admonitions, and many melancholy truths. The subject discussed in it is of the highest importance to society, and, on this account, it cannot be too generally circulated, nor too deeply studied.

REVIEWERS REVIEWED.

A Letter to a Sound Member of the Church, with a Supplement, containing Two Letters sent to the Editors of the "Christian Observer," with an Address to the Readers of that Miscellany, on a gross Misrepresentation of a Passage in the Appendix to the Guide to the Church. By the Rev. Charles Daubeny, Author of the Guide and Appendix, &c. Fellow of Winchester College, and Minister of Christ Church, Bath. 8vo. Pp. 66, Rivingtons. 1802.

THE gross misrepresentation of Mr. Daubeny's opinion, on an important subject, which gave rise to this publication, appeared in the "Christian Observer" for the month of march last; and would certainly have been duly noticed by us had we not been early apprized of Mr. Daubeny's determination to defend his own cause; and, assuredly, no Christian champion was better qualified for attacking the enemies, or for defending the friends of our pure establishment. It was perfectly consistent with the plan of the Christian Observer, who meant to establish the Calvinistic doctrines of Mr. Overton as the true standard of Christian perfection, to make every attempt to depreciate the writings of Mr. Daubeny, and to lower them in the public estimation, because they supply every member of the church with incontrovertible arguments, to oppose and to confute these very doctrines. Fortunately, led away by that headstrong impetuosity, that uncontrollable arrogance, and that boundless confidence, which peculiarly mark the Schismatic in the church, they betrayed the cloven foot too soon, and, not content with proceeding by the slow process of *sapping* and *mining*, endeavoured to carry the citadel by storm. When pressed, however, by Mr. D. they shuffled, shifted their ground, and had recourse to the most paltry and most dishonest subterfuges and evasions. That our readers may be enabled to form a just estimate of their conduct, we shall lay before them the two letters which Mr. Daubeny addressed to them, and which they did not find it expedient to publish.

"First Letter sent to the Editor of the 'Christian Observer.'"

"SIR,—A friend has just favoured me with a sight of your 'Christian Observer' for March, 1802, on account of my name having been introduced into it in your review of the Anti-Jacobin Review. Were I to form a general judgment of your publication from the specimen here given of your manner of quoting from authors, I might perhaps do it injustice. I therefore waive all general judgment, and confine myself to that particular subject, to which I am competent to speak with decision.

"After having observed that 'Unbelievers have condemned, as absurd and hypocritical, all regard for Christianity, except as a mere *external* thing; that men of the world have *practically* denied all that is *spiritual* in religion; and that Dissenters, with a view to depreciate the Establishment, have insinuated that our religion chiefly consists in *Forms*,' you proceed to say, with a view of conveying a similar idea to the reader, that 'Mr. Daubeny has maintained that the spirituality of divine worship is not *essential* to the being of the Church of Christ.' From these premises the reader is led to the conclusion, that in the opinion of Unbelievers, of Men of the World, of Dissenters, and of Mr. Daubeny, the religion of our Church is a religion of *form* rather than of *spirit*. On this ground you proceed to draw a long parade of circumstantial evidence for the purpose of proving a position; which, it is presumed, no intelligent Minister of our Church ever really meant to contradict; namely, that 'God as a Spirit must be worshipped in spirit and truth; and that (*mutatis-mutandis*) the circumcision of the heart, in the spirit, and not in the letter, marks the real character of the Christian, as it heretofore did that of the Jew; and consequently, that 'every other kind of religion, but *spiritual*, is not only defective but ruinous.'

"Such, Sir, being my decided opinion, I was a little surprized to see my authority adduced in apparent contradiction to it. But as infallibility does not belong to man, it is possible that my language may not always convey the precise idea of my mind. In all such cases I feel obliged to any one who furnishes me with an opportunity for explanation: more particularly when the idea conveyed, or supposed to be conveyed, respects the essentials of religion. And this, I presume, must be the sentiment of every man whose object is truth. Thus thankful to receive candid information from any quarter, I expect that treatment to which every writer, open to conviction has a claim; namely, that equity of construction should always accompany the animadversions of my reader. And to this end I must necessarily be read, as *I have written*.

"Whether such has been the case in the publication to which my attention has been directed, I cannot take upon myself positively to affirm; because for want of your having marked the page from which your quotation is taken, I feel myself at some loss to decide upon its authenticity. Still, Sir, as the passage is to be met with in page 482 of the 'Appendix to the Guide,' is the only one I can find after much searching, that bears resemblance to your quotation; I shall proceed on the presumption that it is to that part of my writings that reference has been made.

"You say, Sir, 'Mr. D. has maintained that spirituality of divine worship is not *essential* to the being of the Church of Christ.'—In the foregoing *apparent* quotation from my writings, the word *essential* is printed in italics, as the word to which the eye of the reader is meant to be directed; and from which the reader is led to infer, that the spirituality of divine worship in Mr. D.'s opinion is not a matter of primary importance in the Christian Church. At least such, it is conceived, is the conclusion to which a sentence thus constructed would lead the generality of readers.

"We will now, Sir, with your leave, examine how far such a conclusion can be drawn from the passage, as it stands in my book.—One of the principal objects in view in the 8th Letter of the Appendix, from whence, it is presumed, your quotation has been made, was to counteract the loose notions that are now industriously propagated respecting the unity of the Church, on the ground that wherever an assembly of persons is to be found

found worshipping God *in the spirit*, there is *the Church*. This idea, it was remarked in an early part of this Letter, 'favoured strongly of the old puritan doctrine of setting up the purity of the Church against the establishment of it; as if they were two things not to be found together.' Whereas unity of doctrine (as you read in page 469 of this same Letter) is certainly an *essential ingredient* necessary (if we may so say) to the composition of the unity of the Church; but it is not the *only* ingredient. There must be also added to it unity in worship, and unity in discipline. Without a combination of all these several circumstances, the Church cannot be said to be at unity in itself.

"Following the same train of reasoning, and with the same object in view, I say, page 476, that 'a doctrine that cries up purity to the ruin of unity, ought to be rejected; because the Gospel calls for *unity* as well as *unity*; and all the sound Members of the Established Church in this country, worship God *in the spirit*.'—Still with the view of pointing out the false distinction which has been attempted to be made between the national Church of this country and the Church of Christ, I proceed to say, page 480, 'that placing the bishop in opposition to the collection of believers, by which is meant the Government of the Church in opposition to the Doctrine of it, is unnecessarily to put asunder what God has joined together.'

"Proceeding with my argument on this important subject, with the view of pointing out the established Constitution of the Church, as the divine provision for the preservation of evangelic Truth in the world, I arrive at the important page, 482; from whence, it is presumed, the partial extract has been taken; where I say, in refutation of the same absurd idea of setting up the purity of the Church against the constitution of it; 'That the spirituality of divine worship is essential to the *very Being and Constitution* of a Church, is more than will be granted.'—In this short sentence, on the supposition that your quotation bears on this particular point; (and if it does not, I will thank you to set me right) I discover not less than three particulars, in which your edition of my language departs from the *original*.—In the first place, the word *very* prefixed to Being, and the word *Constitution* are omitted in your quotation; whilst the significant italics, which in the original are confined to the words *very Being* and *Constitution*, you have transferred to the word *essential*; by which alteration it will be perceived by any intelligent reader, that the particular meaning, designed to be conveyed by the sentence before us, is totally changed.—Still, Sir, had you proceeded with the sentence, the meaning of the author on this occasion, could not possibly have been mistaken. The reason why the spirituality of divine worship cannot be admitted to be essential to the *very Being and Constitution* of the Church is, as I proceed to say, plainly this, 'because the Church of Christ has, at different times, been permitted to exist without it.'—It is for you to inform the public, why the latter branch of a sentence, evidently designed as an explanatory comment on the former part of it, has been omitted in this case. It is for me to say in justice to myself, that had my language been reported by you as it was delivered by me to the public, it could not have served your purpose. It could not, by any mode of construction you might think fit to adopt, have authorized you, in the judgment of any intelligent and candid reader, to have drawn an opinion from me, that could in the least degree correspond with that which, you say, infidels, worldlings, and dissenters, entertain of the worship in the Christian Church.

"By the word *essential*, in the general acceptation of it, is understood, either what is necessary to the constitution and existence of any thing; or what is principal and important in the highest degree. The spirituality of divine worship, I say then in the first place, is not essential to the *very being and constitution* of the Church. For were this the case, the Church could never exist without it. But the contrary is the fact. I instance in the Church of Rome at present, in which the spirituality of divine worship has in a great degree been superseded, by the *opus operatum* of mere form. Still the Church of Rome *exists*. I instance also in the Church of Sardis of old; which, as you say, from the very best authority, 'had a name to live and was dead.'—In this condition the spirituality of divine worship must be supposed to have departed from it. The Church, however, was still permitted to remain in Sardis; because in this state of corruption, she was exhorted to 'remember, how she had received and heard, and to repent.' Therefore the spirituality of divine worship, is not essential to the *very Being and Constitution* of the Church. But in the sentence immediately subjoined to that from which your extract is taken, my words are these: 'Had you said, that the spirituality of divine worship was essential to the *perfection* of a Church, you would have said no more than what would have been universally admitted.' The spirituality of divine worship then, though not essential to the *constitution* of a Church, is nevertheless essential to the *perfection* of it. It is that which is *principal and important* in the highest degree; that, without which, the end for which the Church has been established, cannot, so far as the case applies, be effectually answered. Without it the Church may exist in any place, so long as it be the will of Heaven that she should; but, under such circumstances, she exists in corruption.

"The position consequently fairly deducible from my words taken together, if I understand myself, conveys, as I conceive, a sense the very opposite to that apparently meant to be drawn by your readers from that mutilated quotation, on the ground of which you have felt yourself justified in ranking the author of 'a Guide to the Church,' with unbelievers, worldlings, and dissenters; whose object it is, in your words, 'to depreciate the Establishment.'—I say, Sir, that the spirituality of divine worship is essential to the *perfection* of the Church; so far from Christianity being an *external* thing, or a mere form, as you would give your reader from me to understand, I consider that the spirituality of it is that thing of *primary importance*, which the Being of the Church was designed to preserve; that *valuable kernel*, if I may so say, of which the Constitution of the Church is the *shell*.

"Having thus laid the subject at issue between us (I trust fairly) before you, I leave the judgment with the public.

"I shall only take leave to observe in conclusion, that whenever an author is quoted on a subject by which his reputation may be affected, the page from which the extract is made should be marked, for the purpose of giving the reader an opportunity of comparing and judging for himself. A passage, generally speaking, depends so much on its context, that a partial extract oftentimes exhibits a very false, or at least imperfect image of an author's mind. By quoting only one branch of a connected sentence, and by adopting the method you have thought fit to adopt on this occasion, of leaving out, and putting in, *ad libitum*, the Bible itself may be made to speak blasphemy. I would observe further, that every quotation by which the sentiments of an author, or an important subject, stand committed, should

should be *literally correct*. Every mutilation of sense, every omission or even transposition of words, or alteration of mark, by which the meaning originally intended to be conveyed may be altered, is a species of polemical dishonesty, which can do no credit to any cause; and to which, it might be hoped, Members of the Established Church would never have recourse.

"This Letter, as you perceive, has been written on the presumption that I am not mistaken in the passage alluded to on this occasion. But should it so happen that your attention has been directed to some other passage, which, literally taken, justifies the conclusion you appear to have drawn; I shall think myself obliged, if you would give me an opportunity of correcting incautious language, which has suggested an idea so foreign to my decided sentiments. In the other case, Sir, I call on you as a Member of the Established Church, to do justice to a Minister of that Church, by inserting this Letter in your next number; leaving you to account for your misconception of my meaning in the way you may judge most creditable to your publication. I am, Sir, &c. &c."

"Bath, April 20, 1802."

"CHARLES DAUBENY."

"The information communicated in the succeeding number of the 'Christian Observer,' that the above Letter had arrived too late for insertion in it, and 'that the passage (supposed to have been a quotation from my writings) certainly ought not to have been marked with inverted commas,' and therefore was not to be understood as such; but that the editors of the 'Christian Observer' were 'still of opinion that the representation given in it of my sentiments was correct; drew after it the following Letter.'

"Second Letter sent to the Editor of the 'Christian Observer.'"

"Sir,—In the supposed extract from my writings in your number for the month of March, I am made to maintain, 'that the spirituality of divine worship is not essential to the being of the Church of Christ.'—In my Letter sent to you for insertion in the course of last month, I say, in decided opposition to the conclusion obvious to be drawn from the above supposed extract, "that the spirituality of divine worship is *essential* to the *perfection* of the Church; so far from Christianity being an external thing, or a mere form, I consider that the spirituality of it is that thing of *primary importance*, which the Being of the Church was designed to preserve; that valuable kernel, if I may so say, of which the constitution of the Church is the *shell*; and consequently (to make use of your own words on the subject) that 'every kind of religion but *spiritual* is not only defective but ruinous.'

"In your acknowledgments to Correspondents in your number for the month of April, you say, in direct contradiction to the above decided declaration on my part, that you 'are still of opinion, that the representation given of my sentiments,' in the supposed extract here alluded to, 'is correct.'

"As a Minister of that Established Church, of which you profess yourself to be a Member, I have to expect, therefore, that you will do justice to me, to yourself, and more especially to the cause of truth, (of which, it is presumed we would both be considered honest advocates,) by pointing out *expressly*, by way of Appendix to the insertion of my Letters in your next number, that part of my writings, which will authorize the representation you have given of my sentiments; and thereby furnish me with an opportunity of publicly and effectually counteracting the prevalence of that most fatal delusion, into which unguarded language may have been instrumental in leading my readers. I am, Sir, your most obedient Servant,

"Bath, May 11, 1802,"

"CHARLES DAUBENY."

"Conclusion"

" Conclusion to the Readers of the " Christian Observer."

" I withheld all decided language on the conduct of the editors of the " Christian Observer" in this case, till they had put in their final answer. From that answer I shall now proceed to make my report. And that report will be short, because the facts speak plainly for themselves.

" We had no intention (say the editors under the head of Answers to Correspondents in the number for the month of May) of imputing to Mr. Daubeny, that he did not consider both sound doctrine and spirituality of worship to be of very high importance, and even, to use his own words, essential to the *perfection* of a Church, but merely, as we have distinctly stated, that he maintained *that the spirituality of divine worship is not essential to the being of the Church of Christ.*"—" If the editors had no such intention, it may be asked why, in remarking on his writings, did they not insert that portion of the sentence, which was expressly designed to convey that idea which they here admit Mr. D. to possess on the subject of spiritual worship; but more particularly, in that portion of the sentence which they have quoted, why did they, by leaving out the words by which the precise meaning of the author was ascertained, make themselves instrumental in leading their readers to the contrary conclusion?—And why do they still persist in bringing forward in italics, as expressive of my sentiments on this point, that same mutilated quotation, which my first Letter to them was written, as the reader has seen, for the express purpose of *disclaiming*?"

" The editors proceed to say; ' Wishing, however, to furnish Mr. Daubeny with the opportunity he requests, of publicly and effectually counteracting the prevalence of that most fatal delusion, into which unguarded language may have been instrumental in leading *his* readers, we fully intended, even before we were favoured with his second Letter, to lay his explanation upon the subject before the public.' It is as follows; ' I say, Sir, that the spirituality of divine worship is *essential* to the *perfection* of the Church; so far from Christianity being an external thing, a mere form, or the spirituality of divine worship a matter of no great importance, I consider that the spirituality of it is that thing of *primary importance*, which the being of the Church was designed to preserve; that valuable *kernel*, if I may so say, of which the constitution of the Church is the *shell*;' and consequently (to make use of your own words on the subject)—that ' every kind of religion but *spiritual*, is not only defective, but ruinous.'

" If,—instead of still attempting to keep alive the deception, into which the editors had led their *own* readers, by their gross mutilation and consequent misrepresentation of my language; by saying, as they now do, that they wished to furnish Mr. Daubeny ' with the opportunity he requests, of publicly and effectually counteracting the prevalence of that most fatal delusion, into which unguarded language may have led *his* readers,'—they had said, we have turned to the passage under consideration, and feel ourselves called upon to reiterate to Mr. D. his own words, by the omission of which we have led *our* readers into the misconception of the author's meaning; and we are satisfied that Mr. Daubeny's words, as they are to be found in his page, speak a language that stands in need of no explanation; they would have written like honest men.

" For the editors of the ' Christian Observer' must have known, that Mr. Daubeny's wish for explanation could not refer to the readers of *their publication*, but to those of *his own*; and consequently must apply exclusively to unguarded language of *his own*, should such be to be found in his writings; not

not to language which had been rendered objectionable *only*, by their notorious and gross mutilation of it. This would have been to put the matter on its proper ground. In such a case they would have done justice to the misrepresented author. But in so doing, they must have taken shame to themselves. I am not therefore surprized that they should proceed to say; 'Our wish to decline all personal controversy, prevents our making any comment on the preceding explanation, which is given in Mr. Daubeny's own words. It is with the same view, as conceiving it can answer no good purpose to any of the parties concerned, and not from any disrespect to Mr. D. or from any desire to avoid doing him (as we trust we have already done him) the most ample justice, that we decline publishing his two letters.'

"To personal controversy, no one can be more indisposed than myself. I take no joy in striving, I have not been trained up in it."—But personal controversy has nothing to do with the present subject. The question is, whether *personal misrepresentation* does not require *personal justification* from the *misrepresenting* party. Let the mutilation, by which the editors of the 'Christian Observer' have disfigured my language, be withdrawn; and my language on this occasion will *justify itself*.

"My first Letter to the editors, was expressly calculated to produce this effect. It has been withheld from the public, for reasons that must be obvious. But whilst the editors have kept back my Letter, because they would not, in the sight of their own readers, tread back their ground; they have, in the number under consideration, established the point, for which that Letter contended; they acknowledged that the supposed quotation, 'that the spirituality of divine worship is not essential to the being of the Church of Christ;' which they had in effect denied in the number for April, to be a quotation, was really taken from the passage, to which I had referred it; and was therefore (though they do not, *bonâ fide*, admit it to be such) a *mutilated* quotation from the following passage, in page 482. 'That the spirituality of divine worship is essential to the *very Being and Constitution* of a Church is more than will be granted, because the Church of Christ has at different times been permitted to exist without it.'

"The editors proceed to say, 'Considerable light seemed to us to be thrown on the author's meaning, in the above extract, by what he says at page 404 of the same work. He there observes, addressing himself to his opponent, 'I mean neither to disparage nor offend you when I take upon me to assert, that you are but a sciolist in theology, if you have yet to learn that, however bold the position may seem, that may be a *true Church* in which the pure word of God is not preached.'

"Here the editors stop.—I therefore take leave to subjoin the immediate context, which so determinately ascertains the author's meaning on the occasion, as to bid defiance to all but wilful misconception of it. 'It is a Church in error, if you please, and consequently not what it ought to be: but error in a Church does not destroy its *Constitution*. Error may be reformed, and the Church thereby be restored to perfection. If you will turn to the Revelations, you will find the Churches of Asia were accused of gross errors; but their candlestick was not removed: that is, they did not cease to be Churches till their errors were found to be incorrigible. The Church of Rome, as I have before observed from great authority, is a *true Church*, though a Church in which the pure word is not always preached.'

As such, it is a *corrupt* Church, but is still suffered to exist as a very conspicuous branch of the visible Church of Christ.'

" Had there been the least doubt on the mind of the editors of the 'Christian Observer' with respect to my sentiments, as they were to be collected from the passage in p. 482; a reference to the passage in p. 484, which has just been laid before the reader, was calculated to clear it up. For from these passages, properly laid together, it will be evident to every intelligent reader, that what was deemed non-essential, was only so to be considered in the sense *then under consideration*.

" Admitting, therefore, the editors of the 'Christian Observer' to be in any degree competent to the office they have taken upon themselves, it is impossible but they must have understood the meaning intended to be conveyed in the passage, which has become the subject of their remark. Still what the author evidently intended should be understood in *one sense*, the editors of the 'Christian Observer' have thought proper to represent *in another*. But the precision of the author's language was unfavourable to such misrepresentation. This stumbling-block must therefore be removed. With this view the words inserted in the passage under consideration for the express purpose of marking the author's meaning in such a manner, that it could not possibly be misunderstood, are omitted, in order that the passage might appear to speak as the editors of the 'Christian Observer' chose that it should speak. On this ground the editors proceed to say, 'It will scarcely surprize any unprejudiced person, that, on the authority of these passages, which are in unison with the general tenor of Mr. Daubeny's book, we should have asserted (an assertion which Mr. D. has not contradicted) that his opinion was, that 'the spirituality of divine worship is not essential to the being of the Church of Christ.'

" None are so blind as they that will not see. But unless the readers of the 'Christian Observer' are blind also, they will clearly perceive, that instead of thus reproducing a passage, under the form of a quotation from my writings, the fallacy of which has been completely and repeatedly pointed out; the editors should have said, after we had cast Mr. Daubeny's language in our own mould, it cannot surprize any intelligent person that Mr. D.'s opinion, respecting the spirituality of divine worship, should appear to be what we had fashioned it.

" I forbear further comment, and, as a party concerned, I leave sentence in this case to be pronounced by the reader. I will only take leave to observe, that could the Church be personified, and speak for herself, she would say, 'My cause is the cause of truth, and the distinctive characteristic of those, who would do service to it, must be, *ἀληθεύειν ἐν ἀγάπῃ*—Telling truth in charity.'

" With respect to that part of the subject on which the editors of the 'Christian Observer' have committed themselves by their reference to the 19th Article; if they have yet to learn how to discriminate between a *real* Church and a *pure* Church, as they appear indisposed to receive my testimony, I will refer them to authority, which I have long been taught to reverence, that of pious Bishop Hall, who in his RECONCILER has fully established this point. 'Though I fear, with this great ornament of our Church, that it is an unreasonable motion to request minds prepossessed with prejudice to hear reason: For whole volumes are nothing to such as have contented themselves to take up opinions upon trust, and will hold them because they know where they had them. In vain therefore should

I spend myself in beating upon such anvils; but for those ingenuous Christians, which will hold an ear open for justice and truth, I hope I have said enough, if ought at all needed."

The Public will now decide between the author of the "Guide to the Church" and the Conductors of "the Christian Observer; and what that decision will be it is very easy to conjecture. All Dissenters and Schismatics will unite with the latter, and all the true members of the Established Church will support the cause of truth, and join the former.

"The uniform design of my writings (says Mr. Daubeny) has been to maintain the *divine* constitution of the Church established in this country, with the view of counteracting, as far as may be, that growing separation from it, which threatens destruction to the Christian cause; and that Christians being thereby led into the way of truth, might (in the language of our Church) "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."—Such a design, to all sound Members of the Church, is of a nature sufficiently interesting to insure the welcome reception of any writings tolerably competent to the execution of it; whilst to Dissenters, and Separatists of every description, it cannot fail to render them in a proportionate degree exceptionable. By persons of this class I had to expect that all possible advantage would be taken of every unguarded position; that my arguments would occasionally be pushed beyond their proper bearing, and conclusions drawn from them to which they were never meant to lead. In the judgment of such persons it was to be expected, that the systematic defence of a Church establishment, considered as a divine institution, would not fail to be ranked among the productions of professional bigotry, the feeble offspring of a narrow mind; inconsistent with that boasted liberality of sentiment, under which the independent and licentious spirit of the times has been long attempting to conceal its deformity. And in these expectations, I must confess, I have not been much disappointed."

Mr. D. thus farther explains his notions of the Established Church, with which we beg leave to express our hearty concurrence, founded on a full conviction of their accuracy and truth.

"The object of the divine establishment of the Church, is there represented to have been the security and preservation of Christian truth in the world. Hence the Church has been distinguished in Scripture, by the title of 'the Pillar and Ground of the Truth.' Now the preservation of Christian truth in the Church, could have no other object in view, than the spiritual edification of her Members; that increasing in grace, and in the knowledge of Jesus Christ, through the use of divinely appointed means, they might grow up into 'Temples of the living God.'—Such then being the end, and such the means designed to lead to it, all comparison between the *means* and the *end*, under the plausible distinctive title of the *circumstantials* and *essentials* of religion, was considered by me as totally irrelevant; because these circumstantials and essentials are two parts of the same divine plan, which were never designed to exist, but in a state of strict connection with each other. The circumstantials and essentials of religion therefore, having, by divine wisdom, been made mutually dependant, being under God mutually preservative of each other's existence in the world; all attempt to separate between them, under the notion of attaining to a superior degree of perfection in spiritual things, appears to be a part of that plausible deception, by which many well-meaning Christians are at this time beguiled, by the great Adversary of the Church; who, in this case,

case, assumes the shape of an angel of light, for the purpose of more effectually promoting his own ruinous designs.

"The history of the seventeenth century, having given a pretty clear insight into this Adversary's game, as it was once played through in this kingdom, it becomes the imperious duty of the clergy, as engaged on the opposite side, to endeavour, by timely counteracting it, to prevent a repetition of its fatal success. With this view, one object of my Guide was to guard against that specious (and I am sorry to say prevailing) fallacy, by which many well-intentioned minds have been led into irregularities, which on other accounts, they might not with to countenance; from a mistaken opinion, that the supposed purity of religious worship, superseded the attention necessary to be paid to the divine establishment of it. This notion was considered to be so subversive of that regular order, by which the Church, as a spiritual society, was to be maintained in being; and so certainly ultimately destructive of the great object of its institution; that pains were taken, in different parts of the work, to persuade my fellow Christians, (as in duty bound to do) that the blessed Author of religion at all times knew by what means the knowledge of it was to be best preserved in the world: that under every dispensation, He had not failed to provide accordingly; and that by our conformity to the divine provision, we might rest satisfied, that the end designed to be answered by it, would be most effectually secured. The obvious conclusion from which premises, appears to be this; that as the all-wise Being, 'Who knows what is in man,' not only knew best how to provide for the circumstances of the party, for whose service the Church was instituted; but from the relation in which man stands to Him, has moreover a right to exact obedience to his institution; it is incumbent on all men, who would not presume to be wiser than their Maker, to avail themselves with gratitude, of that assistance, which the establishment of a Church on earth ministers to our fallen condition; and not to run the risk of sacrificing that good, which it is so well calculated to produce, to vain dreams of more spiritual perfection, in ways of their own devising."

Having fully exposed the "polemical dishonesty" of the Christian Observer, our author proceeds with his own justification.

"Having thus stated the fact, and I trust fairly, I should content myself with leaving the judgment upon it to any candid mind, did not a reference to the 19th Article furnish me with some insight into the ground on which the 'Observer's' objection to my opinion, which he still looks upon as *erroneous*, has been built. 'We would refer Mr. D. (say the editors of the periodical publication in question) for our opinion on the subject of his Letter, to the 19th Article.'—The 19th Article points out the two characteristics, by which the visible Church is to be known on earth; namely, *purity of doctrine*, and a *right administration of the sacraments*, according to Christ's ordinance. What our Church intends by the right administration of the sacraments, no one can be at a loss to know, who compares her Canons and Articles with each other. By the former, she gives her Ministers to understand,* that "no meetings, assemblies, or congregations of the King's born subjects, but those of the Established Church, may rightly challenge to themselves the name of *true* and *lawful* Churches." By the

* See 9th, 10th, and 11th Canons.

latter, she informs them, that ' it is not lawful for any man to take upon him the office of public preaching or ministering the sacraments, before he be *lawfully* called and sent to execute the same: and that those ought to be considered as lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation' for that purpose.—Art. 23.

" The Church of England, at the same time that she denies infallibility to belong to any Church on earth, challenges to herself the title of a *true* and *lawful* Church, on the ground of her possessing the two characteristics by which the visible Church is to be known. The 19th Article, in its immediate reference to the Church of Rome, in which light it is principally to be viewed, may be considered therefore as a public vindication on the part of the Church of England of that title, to which she lays claim. Whilst, therefore, the Church of England does not dispute the ground on which the Church of Rome is permitted to stand, she thinks herself justified, as an independent Christian Society, possessing in herself the essential characteristics of a *true Church*, to separate from the Church of Rome as a *Church in Error*.

" That this is the point of view in which this subject was meant to be seen by our Church, is thus proved by her subsequent practice. Should, for instance, a Presbyter of the Scotch Kirk, or any other Separatist from our Church, offer to minister in her congregations, he must first qualify himself for that purpose, by receiving a commission conferred upon him by episcopal ordination; whilst a Roman Catholic Priest on the recantation of his errors, is thereby considered to be fully qualified for the discharge of every ministerial function. In the one case, the Church, on the supposition that she admits the doctrine, rejects the *man*, for want of the necessary commission to preach it. In the other, error having been formally renounced, and the purity of doctrine ascertained, she admits the man to her Ministry, *by virtue of the commission*, of which he is already in possession. Whence it appears, that according to the sense of our Church on this subject, purity of doctrine does not supply the defect of commission; nor is the acknowledged validity of commission, in the case of the Roman Catholic Priest, admitted to be a passport to notorious error. Consequently both these qualifications must be considered as *co-existing* in the same person, to entitle him to the character of being a true Minister of the Church.

" And with this view of the subject our constitution in State as well as Church will be found to correspond. According to the constitution of the latter *every person*, not *episcopally ordained*, is considered to be a *Layman*:—Whilst the language of our Statute Book furnishes but one title for persons officiating in holy things; namely, that of *Clericus*, or *Clerk*; which is exclusively appropriated to Ministers *episcopally ordained*.—Thus much for the 19th Article, according to the sense *originally* intended to be conveyed by it."

On the subject of the necessity of *episcopal ordination*, to prevent a person from being considered as a *Layman*, we are happy to avail ourselves of the authority of this true " Guide to the Church," in support of a remonstrance which we have to address to our critical competitors, the *British Critics*. In their " acknowledgment to correspondents," in their number for June last, they make some brief remarks on the letter of Mr. Spencer, of Wells, inserted in our Review for May. Mr. S. had called on them to give up Mrs. More, agreeably to their former declaration, that they would do so, if she

were proved to be a *Methodist*; a proof which we thought was afforded by the fact of her having received the Sacrament from a Dissenting Minister. But, say the critics, we "are by no means convinced that going to a meeting of *dissenters* or *independents*, such as Mr. Jay's, can be any proof of *methodism*." Here they are *literally* right, but *morally* wrong. They well knew, that the grand point in dispute was the sincerity of Mrs. More's attachment to the established church, and that therefore the fact of her having frequented for years, and received the sacrament at, a meeting of *independents* or *dissenters*, was as fully decisive of the question, as if such meeting had been a meeting of *methodists*. In short, we defy them to shew that "a proof of going to Lady Huntingdon's chapel" would have been more to the purpose, when fairly stated, without evasion or subterfuge, than that of going to Mr. Jay's. But our concern at witnessing such *equivocation*, for we cannot possibly consider it in any other light, great as it was, was still much less than our astonishment at the assertion, that "*Mr. Jay is not a Layman*," because, forsooth, he is "in the orders of *his church*." Such an assertion from clergymen, and *dignitaries*, of the Established Church, we certainly never did expect to hear. We affirm, in direct contradiction to them, but in unison with Mr. Daubeny and with every other sound divine of the Church of England, that not only Mr. Jay, but every man who has not been ordained by a Bishop, is a *Layman*. And in no other light can he be considered in conformity with the discipline and doctrine of the Established Church. It is nothing to us that this broad proposition includes "*Dr. Leland, Dr. Doddridge, Dr. Lardner, &c.*" It is a truth which no episcopalian can deny, and which we challenge the *British Critics* to confute or overturn. "None may ordain *but only Bishops*," said the eminently pious and learned Hooker, as Macarius and Epiphanius had said before him. "By the imposition of *their hands* it is, that the church giveth power of order, both unto presbyters and deacons." And all who have not so received such power are *Laymen*. When they whose peculiar duty it is to protect and defend the establishment against its numerous enemies, make such unwarrantable and dangerous concessions as this, where are we to look for consistency or firmness, in resisting the encroachments of sectaries?

We now return from this digression to Mr. Daubeny, who, after explaining his ideas of *spiritual worship*, and justly observing that it has been his uniform endeavour to make the service of the Church of England instrumental, under God, to the great end to which it was designed to minister, most pertinently adds:

"But with this view I do not, as some of our brethren, to the disgrace of the profession, are in the habit of doing, go out of the Church under the specious pretence of seeking that *spiritual worship*, which, if they were not wanting to the duty they owe to the Church, and to its members, might be found in much greater perfection within its walls. In the language of pious Bishop Hall, 'I do not, with weak, ignorant, seduced souls, run to seek this Dove in a foreign cote; she is here in the Church of England, one of the most conspicuous Members of the Catholic Church upon earth, if she have any nest under Heaven.'

"And, when I consider the description given by Eusebius of the primitive Church in its early days, in the following words: 'There was one and the same power of the holy Spirit, which passed through all the Members; one soul in all; the same alacrity of faith; one common consent in chaunting forth the praises of God;' I conceive that a conformity with this primitive

primitive pattern, is the object our Church has in view in her excellent Liturgy; and consequently *that essential object* which every sound Minister of that Church must feel himself pledged to promote."

Here we must take our leave of this pious, intelligent, and instructive writer, whose active efforts, both by precept and example, to support the Established Church, and consequently to promote the essential objects and interests of Christianity, entitle him to the warmest gratitude of all its friends and followers, and justify the wish, that the faithful *Guide* may be invested with that portion of power and authority which would give additional weight and efficacy to his future exertions. The Episcopal Church of America has, as we learn from private communications from that country, passed an unanimous vote of approbation, of the "*Guide to the Church*;" a vote which reflects equal honour on the author and themselves. We are rather surprized that our transatlantic brethren should not have been anticipated in this tribute of justice, by a more marked and unequivocal applause, on the part of our own prelates.—These are not times for a temporizing policy, either in church or state.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

IN perusing the various contents of your well intended and very useful Miscellany, every serious reader must perceive how much injury is done to the cause of truth and order in matters of religion, by the manner in which the professed friends of both are apt to mistake and misrepresent each other, according to the different views of the parties, to which they respectively belong. This unhappy propensity may no doubt be considered as arising in general from the weakness and depravity of human nature, but in many instances may be more particularly traced to the prevalence of those worldly passions and prejudices, which are too often allowed to mingle themselves with an apparent zeal for the interests even of pure, undefiled religion.—I have been led into this unpleasant train of reflection by an angry letter which appeared in your last Appendix, signed *An English Clergyman*, and complaining very bitterly of "an unprovoked attack upon the character of those clergymen of the Church of England, who officiate in congregations of *their own persuasion* in Scotland." At the very outset of this charge, I feel myself at some loss to know the character of those persons who are thought to be injured by such an "unprovoked attack."—May I be allowed to ask, Does this expression "*congregations of their own persuasion*," mean congregations formed and constituted, as the Church of England directs? Or does it mean congregations formed and constituted according to the *particular persuasion* or *opinion* of those clergymen of the Church of England presently officiating in Scotland? The former meaning it cannot have; for the Church of England holds no other language than that of Ignatius, "Let nothing be done without the bishop." It must therefore have the latter meaning only; and that is so contrary to the sense of the same church, as expressed in her 34th article, that it will be difficult to screen those from her "open rebuke," who through their own "private judgment, *willingly* and *purposely*, do thus openly break the tra-

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ditions

ditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority."

But, whatever be the character of the objects of it, the attack complained of is said to have been made by an A. B. of Edinburgh, who in your Review for January last, addressed you on the subject of your criticism on Dr. Campbell's Lectures, and took that opportunity, it seems, of conveying some remarks on the conduct of these clergymen "in terms not very polite, or even civil," according to this writer, "who, as he has the honour to be one of those men, whom A. B. has thought proper to denominate intruders, and to charge with depredation, cannot" he says, "sit silent under a charge so general, so direct, and so undeserved, without attempting to vindicate an inoffensive body of men from such an aspersions." A similar motive has induced me to take up my pen on the present occasion: and though I am not called upon to vindicate this supposed attack, by any knowledge of its author, having never heard who he is, I yet feel it my duty to do justice to his intention, and to rescue him, if I can, from the severe imputation of wishing to give any just cause of offence to those whom he seems anxious to conciliate, and to bring them over, if possible, to the communion of "that church for which he appears so zealous an advocate." In that character, if his zeal has prompted him to make use of stronger language than prudence perhaps would dictate, some allowance is to be made for the effects of that honest surprise, which was naturally excited by his observing clergymen, who had been regularly ordained, acting a part, as he thought, so inconsistent with their profession, and so different from what might be expected from their avowed principles. Viewing their conduct in this light, we need not much wonder, that it should be treated with some degree of asperity and blunt reprehension, by a person who acknowledges his "situation in life to be low and obscure, and that he has not the smallest pretensions to learning or abilities;" especially when we observe the same rough unpolished style, and much more bitterness of expression, adopted by one who calls himself an *English Clergyman*, and as such, ought to preserve a due regard to decency and good manners, as well as to truth and charity.

Let us examine then, if you please, how far this has been attended to in the case before us, and consider this *Clergyman's* defensive arguments, if, indeed, they deserve that name, when consisting of bold denials, and no less confident assertions jumbled together with such confusion of ideas, as renders it no easy matter to mould them into any regular form. But let the gentleman speak for himself, lest I should be suspected of doing him injustice. "I do not mean, he says, "to retort A. B.'s ill language, or imitate his asperity; but some of his assertions I must deny, because they lead to mischievous consequences; and others I may be bold to contradict, because, if I am not mistaken, A. B. knows them to be false." After this explanation of his design, the first instance produced in support of it is, A. B.'s taking for granted, that any one acquainted with history, must also consider the church as being distinct from, and independent of, all other societies." And if it had not been so, I know not how it could have subsisted for the first three hundred years after Christ, when all other societies were against it, and yet received no injury from it. One should think this were a very harmless and well-founded opinion, and not likely to "lead to any mischievous consequence." But here is a *clergyman*, who sees it in a different light, "as an insinuation meant to shew, that any church calling

itself

itself episcopal is perfectly intitled to the protection of government, though its ministers refuse submission to the laws and ordinances of the state." This is the first time I ever heard of such a discovery, and I leave it, Sir, to you and your readers, to determine, whether the conclusion be warranted.

It was the validity of the orders of the Scottish bishops which A. B. was contending for, not the protection of government, as due to any rebellious church, merely because it may choose to *call itself* episcopal. Yet our sagacious adversary "verily believes that the Scottish episcopal clergy think so!" "But where," he adds, "did they learn the principle?" And so he might well ask; for I have been one of them near forty years, and can truly say, I never was taught in this manner, nor could in all that time discover the least tendency to such a principle among those with whom I have been officially connected. But our accuser goes on with this heavy charge against us. How well he is qualified to support it let his own friends be judges. "The church of England," he tells us, "is contented and happy in its connection with the other legal establishments of the state; is glad to have kings for nursing fathers, and queens for nursing mothers! and accordingly obliges all orders of the ministry to swear allegiance to the sovereign upon the throne, and to utter and subscribe a declaration of conformity to the liturgy of the church of England, *as it is by law established*. These things the Scottish episcopal clergy do not."—And no wonder that they do not, if such things are done by the church of England, *only* in return for those splendid privileges which are here so pompously displayed, and of which our poor church is totally destitute, yet not the less anxious and earnest in her prayers to God, that the church of England may long be blessed with the full enjoyment of them. Such being the difference of situation in the two churches, it is not to be supposed that the same obligations can in every respect apply to both; and in this country, where the liturgy of the church of England *is not by law established*, I do not see on what ground that church can enforce a conformity to it in Scotland, or why the Scotch episcopal clergy should be thus reviled for not doing things which surely the church of England never required of them. But "their bishops," we are told, "have unanimously refused to do them, and therefore they may well argue for their independence of all other societies."

Having the honour to be one of these bishops, I should be glad to know what it really is, that we have unanimously refused to do, or how we can possibly make that refusal an argument for our being independent of *all other societies*? Does this gentleman really mean, that because "the church of England obliges all orders of the ministry to swear allegiance to the sovereign upon the throne, and to utter and subscribe a declaration of conformity to her liturgy," therefore *we*, as a part of the ministry, are obliged to comply with what she requires, to shew that we are not independent of her? or is he not rather con founding the authority of the church with that of the state, and wishing to accuse us of disaffection to government, and thereby expose us to punishment for refusing to swear allegiance to the sovereign upon the throne? An accusation as false as it appears to be malicious; for I can assure him that we do not refuse any such thing; nor is it possible that we could, with any consistency, refuse to swear *allegiance* to a sovereign for whom we solemnly and sincerely pray, in the very words of the English liturgy, that "God would be his defender and keeper, and give him the victory over all his enemies." During the late awful contest in

which our country was engaged, whatever aid government could derive from the public solemnities of religion, especially those appointed by royal authority, was regularly afforded in our sacred assemblies, and on all such occasions our clergy exerted themselves to the utmost in promoting those salutary measures which were from time to time adopted for preserving the internal peace of the kingdom, as well as its security from every hostile invasion. Every order of council issued for this purpose has been carefully attended to on our part, and this very day we have been all yielding a dutiful obedience to the late royal proclamation, by offering up our public thanks to Almighty God for enabling his majesty to bring to a favourable conclusion the most arduous struggle that ever was maintained for the preservation of social order, and for preventing, what we had so much reason to fear, the dissemination of anarchy and confusion, and every evil work.

To the king, as our rightful sovereign, and to his royal family, as pledges of a happy succession to his crown and dignity, we feel ourselves attached by all the ties of conscience, as well as gratitude, and make it our constant study to impress on the minds of those who adhere to our ministry, that just and becoming regard to the laws and constitution of our country which is so essential to the character of dutiful and loyal subjects. For the truth of all this, we may appeal to the testimony of those who frequent our places of public worship: and they are now attended by peers of the realm, by lords lieutenants, and their deputies in the several counties, by officers of every rank in the army, and civil magistrates in town and country;—all these being perfectly sensible that his majesty has no better subjects, nor persons more attached to his government on principles of permanent loyalty, than the bishops and clergy of the Scottish episcopal church.

Does it then appear to you, Sir, or to any of your readers, that we stand in need of the warning which this “English Clergyman” gives us, “not to step forth to expose ourselves and our disloyal principles, by traducing others, who do not incur the same reproach?” We feel no inclination to return evil for evil, or to be guilty of traducing even our bitterest enemies. But if we were disposed to retaliate, an instance could be produced, as this gentleman must know, because it was the subject of a public prosecution, which might very well justify our returning the charge of disloyalty to that very quarter where he would make us believe no such reproach has ever been incurred. With regard to the validity of our orders, the adversary we have just now to contend with very wisely declines to enter the lists on that subject and wishes it to “rest in peace,” as conscious that it cannot be awakened with any credit to those who would pretend to call in question a point as clearly established as any succession of orders at this day in the christian church. He is however much offended at A. B. for having said that the English bishops, as such, “have no authority in Scotland, and calls this a proposition which would prove too much, and therefore proves nothing.” The manner in which he attempts to make good this curious assertion is worthy of the purpose for which it is brought forward, and shews what strange notions this “Clergyman” entertains of episcopal ordination, “When I received my orders,” says he, “from an English bishop, I was authorized to read and preach the gospel in the congregation where I should be lawfully appointed thereunto. I trust, I am, according to the act of toleration, lawfully called and appointed to read and preach the gospel in Scotland.” Toleration, according to Dr. Johnson, is “allowance given to that which is not approved;” this ingenious philologist reads it—“a lawful call and

appointment

appointment;" not quite agreeable, however, to what the church of England lays, in her xxiii. article. "It is not *lawful* for any man to take upon him the office of public preacher, or ministering the sacraments in the congregation, before he be *lawfully* called and *sent* to execute the same. And those we ought to judge *lawfully* called and *sent*, which be chosen and called to this work by men who have *public authority* given unto them in the congregation, to call and send ministers into the Lord's vineyard." There is no reference here to any *act of toleration*, or indeed to any act whatever, but that of Christ and his apostles, as laying the foundation of that *lawful appointment* alluded to in the ordination office: which surely implies, that a person, even when ordained by a bishop, must, by the same, or some other bishop, be *lawfully* or *regularly appointed* to the charge of a congregation, before he can take upon him to read and preach the gospel in it.

This is absolutely necessary upon episcopal principles, and has always been esteemed so, in every sound and well regulated part of the Christian Church. Yet here is a man, who calls himself an *English*, and no doubt thinks himself an *episcopal clergyman*, and yet denies the truth of this venerable maxim, so essential to the order and unity of the church, nay, boasts of his acting in direct opposition to it, and assures us, that "according to the Act of Toleration, he trusts he is *lawfully* called and *appointed* to read and preach the Gospel in Scotland," without authority from any Bishop, yea, in open contempt of the only authority of that kind, which can be obtained in this country. For, whatever he may suppose to be the mischievous consequence of such a "proposition," I have never yet heard, that any congregation in Scotland forms a part of an English diocese, and will think myself obliged to him for the discovery, if he will but name the Bishop at present on the English bench, who claims or exercises any kind of ecclesiastical authority in this part of the united kingdom. But there is still a question put by this puzzling divine, which, he probably imagines, it will be very difficult to answer:—"If episcopal ordination goes no farther than the diocese or district where it was conferred, how came the Bishops of Scotland to consecrate a Bishop for America?" But what Bishop of Scotland, or of any part of the church, ever supposed, that the effect of episcopal ordination was to be thus limited? Does not our daily practice in removing clergymen from one diocese to another, when such removals are found expedient, plainly evince the contrary? Yet this is always done with due regard to the authority of the diocesan; and no clergyman is settled in any charge, but with the express consent and licence of the ordinary of the place, where such charge lies. In the Consecration of Bishops, it is obvious, that one National Church must assist another, when such brotherly aid becomes necessary, either for introducing or preserving an episcopal succession; and, agreeably to those apostolic rules, which laid the foundation of this succession, was the first Protestant Bishop consecrated for America, with all the proper recommendations, and at the earnest request of the episcopal clergy of the State of Connecticut, over whom he was to preside. As soon as the United States were furnished with a sufficient number of Bishops, for carrying on the episcopal order, the aid or interference of any other church became unnecessary; and the Bishops of Scotland will always be happy in maintaining that bond of Christian fellowship with their brethren in America, by which all the sound parts of the body of Christ ought to be knit together in peace, and love, and unity. It is on the same principle, that we hold ourselves to be in communion with

the Church of England, and take every opportunity of manifesting our earnest desire to be considered in that light. Your angry correspondent will not allow that this is the case, at least with respect to those who, though residing in Scotland, are not satisfied with being in communion with, but affirm themselves to be even a part of the Church of England. Towards the conclusion of his letter he says—"That the Scottish Bishops have repeatedly invited us to join in communion with them, I would wish to believe, because A. B. so pathetically asserts it, did I not know the contrary to be the fact."—I am glad, however, to learn, that he would wish to believe it on any account, as, I hope, to convince him, that the contrary is not so much the fact as he imagines. As a proof that it is so, he indeed tells us—"I have lived in Scotland some years, and never heard such coalition proposed, except in one place (a country town) and there the English episcopal congregation did indeed reject the proposal, because the Scottish bishop would insist on the introduction of his own liturgy and usages, which they know to be contrary both to the doctrine and discipline of the church of England." Here is a string of facts on which I must beg leave to offer a few remarks, observing the order in which they are laid before us. That this gentleman has lived in Scotland some years I have no doubt; though if that be the case, I must think it strange, that "he has never heard such coalition proposed," as he here alludes to, except in one country town, since it certainly was proposed even in the capital of Scotland some years ago; and the proposal, though for a while delayed, was then, and still is, countenanced by some very respectable characters. Nay, such a coalition was not only proposed, but actually took place, about ten years ago, in the chief town of a county, and has lately been carried into effect in a country parish of this diocese, with the entire approbation of all concerned. What "country town" it was in which the "English episcopal congregation rejected the proposal," I know not, but am positively certain, that the rejection was not occasioned by "the Scottish bishop's insisting on the introduction of his own liturgy and usages," because there is no bishop in Scotland that has a liturgy of his own. The liturgy we all make use of, in our morning and evening service, is precisely that of the church of England; and the Scotch communion office, which was first authorized by Charles I. can hardly be said "to be contrary to the doctrine and discipline of that church, when it has been warmly approved of by many of her most eminent divines, as perfectly agreeable to the usage of the primitive church, and such as can give no cause of offence to any well-instructed christian. Yet, so far from insisting on the use of this office, the Scottish bishops, in all the proposals that they have made with regard to the so much desired union, have uniformly agreed, that every English clergyman, joining in communion with them, shall continue, if he thinks proper, to use the office to which he has been accustomed, and be subjected to nothing that can in the least interfere with the obligations he came under when he received his orders from an English bishop. Such are the terms, on which we are not only willing, but anxious to receive these English clergymen into our communion: and, if we have not given an invitation to that purpose in such a general or public manner as seems to be required of us, it is merely because we know not how to address them as a body, or how far such an address would be well received by them. If they will only give us ground to believe, that they are no longer disposed to maintain that unhappy separation, by which we have been kept at a distance from each other, they will

will find us equally forward to put an end to such unbecoming division, and glad to embrace the means by which all our former differences may be buried in oblivion.

Your journal, it may be said, is not the proper channel through which this information ought to be conveyed. But there can be no harm in making use of it for the purpose of exciting some farther desire of communication in a friendly manner on both sides; and with that view I shall affix my name and place of abode to what I am now writing, and conclude my observations on this interesting subject in the words of another periodical publication, in which I find these very just and pertinent remarks, (*See British Critic* for December, 1801, p. 601.) "It is indeed a very singular phenomenon in the history of the church, that in Scotland there are two distinct bodies of episcopalians, who hold the same profession of faith; make use of the same liturgy; pay allegiance to the same sovereign; and acknowledge the obligation of the same duties, civil and religious; and yet keep aloof from each others' communion! A Romish priest, ordained in Spain, pays, in this country, canonical obedience to the Catholic bishop of the district in which he resides: A Scotch Presbyterian minister, when in the north of Ireland, officiates in communion with the classes, or presbytery, within the bounds of which his chapel happens to be situated: in the primitive church no strange presbyter was ever permitted to discharge the duties of his function, unless he had brought from the bishop of the diocese which he had left, dimissory letters addressed to the bishop of the diocese in which he meant to fix his residence; but in Scotland, it seems, there are many clergymen, who, having received episcopal orders in England or Ireland, officiate in contempt of the bishop of the diocese, because episcopacy in Scotland is not established by law! Such conduct is, indeed, as Mr. Daubeny says, 'unique in its kind, and unprecedented in the church.' It is not only what in ecclesiastical language is called *schism*, but it is a direct violation of that law, obedience to which was to be the characteristic of our Saviour's disciples. 'By this shall all men know that ye are my disciples, if ye have love one to another. St. John, xiii. 35.'"

With my fervent prayers for the increase of this truly christian disposition, and every good with for the success of your excellent work, I am, Sir,

Your constant reader, and very faithful humble servant,

Aberdeen, June 17, 1802.

JOHN SKINNER.

SUMMARY OF POLITICS.

AT length *Napoleone Buonaparté* has set the seal to his power, by causing himself to be proclaimed Consul for life, and by assuming the strange and unheard of authority to nominate his successor, to keep that nomination secret as long as he may chuse, to change it as often as he shall please, or, finally, to bequeath the Gallic empire, by his last will and testament, to his heirs, executors or assigns, as his own fee-simple. This is substantially the fact, for the mummery of consulting about one eighth part of the population of the country, and of submitting the question to the deliberation of a senate, composed of his own creatures and tools, whose opposition to his will, would be speedily followed by banishment or death, is too ridiculous for serious notice. The affected prudery, and hypocritical cant, displayed

displayed in the Consul's answer to the Conservative Senate, on receiving the communication of their memorable *Consultum*, form an exact counterpart to the scene between *our* tyrant, the third Richard, and the Mayor and Aldermen of London, as delineated by Shakespeare. An attempt was made, some years ago, to wash *our* Blackmoor white; and, no doubt, some Horace Walpole, of the twentieth century, will do the same friendly office for the Corsican Moor; and probably with the same success.

Perhaps those strange, perverse, insatuated spirits, who conceived Citizen Napoleone to be a friend to freedom, imagined that having secured the *duration* of his power, he would immediately destroy every vestige of revolutionary despotism, and establish such a system of government in its stead, as should in deed, and in truth, exhibit to the astonished world, "the most stupendous monument of human happiness which had ever been reared by human wisdom;" and so realize the patriotic dreams of that "*first of statesmen*," Mr. Charles Fox. If such hopes were really entertained, they must have been completely destroyed the moment the precious charter of Gallic liberty, formed by the fiat of the Corsican Consul, was announced to the gaping multitude. We have submitted to the disgusting task of perusing and re-perusing this twentieth, or thirtieth, new constitution, to which the *Sovereign People* of the great and emancipated nation have been commanded to swear obedience. Such a mass of political imbecility and profligacy never before disgraced a nation, claiming any rank among the civilized states of the globe; it is infinitely worse than any of the preceding revolutionary codes, absurd and arbitrary as most of them were. In vain does the friend of rational freedom look for that discrimination of powers, that definition of duty, that official responsibility, and that *legal* dependence, without which no political independence, no public liberty, can possibly exist; these means of security to the subject, these guards of social happiness, these protectors of civil rights, are no where to be found in the Consular charter. It exhibits one rude, though not *indigested*, mass of harsh, disgusting, iron despotism. Through every part of it, in the minutest regulations, as in its most important provisions, nothing is seen but the CONSUL; in HIM is virtually united the whole of the executive, the legislative, and the judicial powers of this mock republic; like her, his authority is *one* and *indivisible*; it pervades every part of the body politic; it is subordinate to no laws; restrained by no modifications; confined by no limits. His will is absolute; it stops all deliberation; annihilates all law; and overleaps all forms. The force of magic could not produce more wonderful effects. In short, from the creation to the present day, in no part of the world has such a systematized code of absolute power been imposed on the people. Despotism has, indeed, existed in various countries, and does still exist, in many parts of Asia;—but, in no country or state, has it been before formed into a *system*, reduced to *writing*, and divided into *sections*;—besides the most absolute and powerful sovereign of the east would not dare to transgress the rules and precepts of the Alcoran;—there is a boundary beyond which his authority cannot extend. But where are the rules and the precepts which the First Consul of France dare not transgress? Where the boundary which can stop the progress of *his* authority? Certainly the POPE will not be considered as this sacred barrier;—that unhappy pontiff, alas! is sunk, by his own weakness, into the lowest state of degradation, and, far from interposing obstacles to the will and power of the Consul, has, like the Romish religion which his Consular Majesty

Majesty affects to profess, become his tool and his instrument. Even public opinion which has been ever supposed to operate as a moral check upon the most despotic princes, has neither efficacy nor influence upon him.—It may indeed be urged that certain modes and forms of proceeding are prescribed, in judicial cases, by the constitutional code. 'Tis true they are. But the power assigned to the Consul renders them all impotent and nugatory; and his conduct constitutes the best explanation of *their* efficacy. It is a fact too notorious to admit of dispute or doubt, that the Consul has, on various occasions, exercised the power of arresting and punishing individuals, for acts not declared to be criminal by any law, without observing any of the constitutional forms, and without even the appearance of any trial. On all these occasions his will has been the substitute for law; he has formed the crime, arrested the offender, decided on his guilt, and punished him with imprisonment, exile, or transportation; and, in some cases, the punishment, we are assured, has extended much farther.—If then the person placed at the head of the government has a right, (in violation of that maxim of general law, that principle of justice, which declares that a man may say or do any thing which the law does not prohibit) to treat as a crime an act which no law forbids; and, by his mandate alone, to deprive any subject of his life or liberty, can it be denied that he is, to all intents and purposes, a despot; or that his power is marked by every attribute and characteristic of tyranny? What would Britons say, (and say with justice) if their own beloved sovereign, whose personal conduct gives him every claim to their respect and love, who never sold his prisoners of war for slaves to an ally, who never directed the destruction of a village and the massacre of its inhabitants, without distinction of age or sex, for daring to resent the brutal insolence of one of his soldiers; who never presided over a similar slaughter of the subjects of a *friendly* power, for presuming to make a vain attempt to defend their lives against enemies who would not allow them to surrender;—who never ordered the murder, in cold blood, of 4500 captives who had yielded to his arms;—who never publicly renounced his Redeemer; nor ever violated any of his duties to God or man; if *he* were to assume and to exercise such a right over *their* lives or liberties?—Would they not deem *him* an insupportable tyrant, and *themselves* most abject slaves?

Thus then *practice* combines with *theory* to render the *sovereign people* of the *Great* nation the most wretched slaves that vegetate on the face of the earth. All the gloomy predictions of Mr. BURKE, which, eloquent as they were, were still less distinguished for their eloquence than their wisdom, have been completely fulfilled, and the French revolution, the pretended struggle for *liberty*, has terminated in a military despotism; a Consul, the despot;—the bayonet, the minister of his power.—For *this*, did the miserable people of that guilty country, murder their lawful sovereign, just, mild, and benignant as he was!—for *this* did they proscribe their nobility; plunder their clergy; annihilate their laws; destroy the sources of their prosperity; dry up the current of their happiness; subdue the best feelings of their nature; and render their native land one continued scene of desolation and blood!

Our assertion, that the last new constitution is even worse than its predecessors may, possibly, startle those who have discovered something of *wildness* and *equity*, which have, unhappily, escaped our observation, in the present government of France. But let the former codes be examined, and,

and, with all their marks of madness and absurdity, there will be found, in every one of them, at least *some* regulations favourable to freedom, and corresponding with the avowed principles on which they were founded. And it is remarkable, that, in no code, before the last, were formal provisions for the freedom of speech and of the press omitted; however grossly those provisions may have been violated by the tyrants who have successively exercised the supreme power of the country. The framer of the new code, too, has added insult to injury, in proclaiming its basis to be *liberty and equality*; unless, indeed, he meant *liberty of oppression, and equality of slavery*. As well might he have inscribed on the last prison of Louis the 16th—*The Temple of Freedom!* *

As to the *press*, the First Consul has gained a complete ascendancy over it, in every part of the continent of Europe, from the Tiber to the Thames, from the Lena to the Scheldt. Not a syllable can be uttered, respecting his past or present conduct, or his future views, in that vast extent of country. It is no matter for surprise, therefore, that he should make similar attempts to silence the British press,—that last palladium of British liberty. Remonstrances on its freedom were very early preferred to the government, by his envoy in this country, even before he was vested with any diplomatic authority or character; attempts were afterwards made to *bride* the press, by the agency of one of his poetasters dispatched hither for the purpose; but, this having failed, no doubt to his great astonishment, the language of remonstrance was resumed, and recourse even had to threats. Enraged, however, at the difficulties which he experienced, in the transaction of this important business, he vented his rage to the world; and, on the 9th of August, in his own official Gazette, the *Moniteur*, there appeared one of the most gross and infamous libels upon the British sovereign and government, that ever issued from the press. That we may not be suspected of exaggeration, we shall insert the article at length.

"The *Times*, which is said to be under ministerial inspection, is filled with perpetual invectives against France. Two of its four pages are every day employed in giving currency to the grossest calumnies. All that imagination can depict, that is low, vile, and base, is by that miserable paper attributed to the French government. What is its end? Who pays it? What does it wish to effect?

"A French Journal edited by some miserable emigrants, the remnant of the most impure, a vile refuse, without country, without honour, sullied with crimes which it is not in the power of any amnesty to wash away, outdoes even the *Times*.

"Eleven bishops, presided over by the atrocious bishop of Arras, rebels

* And yet, so sunk in degradation are these mighty republicans, that congratulatory addresses, replete with the most fulsome adulation, have been presented to the First Consul, who has not only been, foolishly, called the benefactor of mankind, but, impiously, the *Providence of Europe!*—But this will excite no surprise in the minds of those who have perused the memorable collection of addresses, presented, by the same good citizens, to his worthy predecessor *Robespierre*, who was styled a new planet in the heavens, and whose face was given to a picture of the Deity; nor will it even astonish such as only remember the deification of that good patriot *Marat*.

to their country and to the church, have assembled in London. They print libels against the bishops and the French clergy; they injure the government and the Pope, who have reestablished the peace of the gospel amongst 40 millions of Christians.

"The Isle of Jersey is, full of Brigands, condemned to death by the tribunals for crimes committed subsequent to the peace; for assassinations, robberies, and the practices of an incendiary:

"The treaty of Amiens stipulates, that persons accused of crimes, of murder, for instance, shall be respectively delivered up. The assassins who are at Jersey are, on the contrary, received. They depart from thence unmolested, in fishing boats, disembarked on our coasts, assassinate the richest proprietors, and burn the stacks of corn and the barns.

"Georges wears openly at London his red ribband, as a recompence for the infernal machine which destroyed a part of Paris, and killed thirty women and children, or peaceable citizens. This special protection authorizes a belief, that if he had succeeded he would have been honoured with the Order of the Garter.

"Let us make some reflections on this strange conduct of our neighbours.

"When two great nations make peace, is it for the purpose of reciprocally exciting troubles, or to engage and pay for crimes? Is it for the purpose of giving money and protection to all men who wish to trouble the state? And as to the liberty of the press, is a country to be at liberty to speak of a nation, friendly, and newly reconciled, in a manner which they durst not speak of a government against whom they were prosecuting a deadly war?

"Is not one nation responsible to another nation for all the acts and all the conduct of its citizens? Do not acts of parliament even prohibit allied governments, or their ambassadors, to be insulted?

"It is said that Richelieu, under Louis XIII. assisted the revolution in England, and contributed to bring Charles the First to the scaffold. M. de Choiseul, and after him, the ministers of Louis XVI. doubtless excited the insurrection in America. The late English ministry have had their revenge: they excited the massacres of September, and influenced their movements, by means of which Louis XVI. perished on the scaffold, and by means of which our principal manufacturing cities, such as Lyons, were destroyed.

"Is it still wished that this series of movements and influence, which has been productive of such calamitous consequences to both states, for so many ages, should be prolonged? Would it not be more reasonable, and more conformable to the results of experience, to make use of the reciprocal influence of proper commercial relations, as the means of protecting commerce, of preventing the fabrication of false money, and opposing a refuge to criminals?

"Besides, what result can the English government expect, from sowing the troubles of the church? from receiving and vomiting back upon our territory the brigands of the *Cotes-du-Nord* and *Morbihan*, covered with the blood of the best and richest proprietors of those unfortunate departments, from spreading by every means, instead of severely repressing, all the calumnies circulated by English writers, or by the French press at London. Do they not know that the French government is now more solidly

lidly established than the English government? And do they think that reciprocity will be difficult for the French government.

"What would be the effect of such an exchange of injuries, of the influence of insurrectional committees, of the protection and encouragement granted to assassins? What would be gained to civilization, to the commerce and the happiness of both nations?

"Either the English government authorizes and tolerates those public and private crimes, in which case it cannot be said that such conduct is consistent with British generosity, civilization, and honour; or it cannot prevent them, in which case it does not deserve the name of a government; above all, if it does not possess the means of repressing assassination and calumny, and protecting social order?"

Our limits will not allow us to give a regular and full answer to all the gross calumnies contained in this precious article, which, we have very good reason to believe, was written either by the First Consul himself, or by his hopeful brother *Lucien*. We cannot, however, dismiss it without a few brief observations. Whatever articles we have read in the *Times*, or in the *Morning Post* where the animadversions on the Consular government have been infinitely stronger, are not to be compared for strength of censure, or force of condemnation, with numerous disquisitions on the British government which have issued within the last year from the Parisian presses. Has the Consul forgotten his own memorable declaration of the *incompatibility of the co-existence of the British monarchy with the French republic*, so much in the style and spirit of the above article? If he have forgotten it, we have not. The libel on the emigrants, who sacrificed every thing to their attachment to their religion, and their lawful sovereign, is perfectly in character; though it be somewhat novel for a government which has robbed a large body of men of their patrimony, and expelled them from their country, to make such robbery and such expulsion a matter of accusation against them. But we suppose that this forms a part of the *mildness and equity* which certain acute observers have discovered in the present government of France. We cannot, however, here refrain from asking with what propriety men who have been so outrageously libelled, so grossly calumniated, can be subjected to a criminal prosecution, by his Majesty's attorney general too, for merely cutting a joke upon a man by whose authority, at least, and to please whom, these libels and calumnies were published.

From what is here said about the treaty of Amiens it is easy to perceive what a convenient construction will be hereafter put upon it, by the Consul, whenever any circumstance of interest or caprice may call for its violation.—Though all the stipulations of that treaty will be religiously observed by the government and the country, yet before any man can be apprehended and sent out of the kingdom on a charge of murder preferred against him by a French envoy, a law must pass to give effect to that part of the treaty, which makes such provision. No law, to that effect, has yet passed; and there exists no power in the country to do what the Consul here so imperiously demands. Perhaps his Consular Majesty will be equally surprised to hear, that the BISHOP of ARRAS, who lives under the protection of British laws, could prosecute and punish the proprietors and publishers of every paper which has reprinted the libellous attack upon him, and even the author of the article himself, were he resident in this country.—

The assertion that our sovereign bestows honours and rewards on assassins,

is so infamously false, so horribly indecent, that we are at a loss for words to express our sense of it. But, it must be confessed, that such a charge comes with peculiar propriety from one who complains of the freedom of the British press. The "*reflections*" which follow this false statement of facts, are the evident offsprings of ignorance and malice. If the author had ever read our parliamentary debates, which are circulated throughout Europe, he would have spared his falsehoods respecting our freedom of observation on hostile and on allied governments. Mr. Pitt's comments on the revolutionary government of France, and Mr. Fox's animadversions on all the powers who were in alliance with us during the late war, would have sufficed to convince him of his error. When this petulant writer affirmed that the *late English ministry* excited the massacres of September, and other enormities in France, he probably had forgotten, that Mr. ADDINGTON and Lord HAWKESBURY were members of that ministry, and, as members also of the Privy Council, concurred in advising all the measures which were pursued by the government, during the war. If then the ministry really excited these horrid murders which roused the indignation of all Europe, (and in which, by the bye, one of the First Consul's colleagues in Egypt is known to have taken a leading part) the present ministers must have been *participes criminis*. And how can such an accusation be reconciled with the high character given, by the Consular journals, of our present premier? It may be convenient to certain persons in France to encourage the novel idea that the act of making peace obliterates the crime of murder, and purges the assassin from his guilt; but, surely, passion prevailed over reason when the public attention was thus called to *massacres*, ere the scenes of *Tenasco*,* *Alexandria*,† and *Jaffa*‡ were erased from their minds.—The fact is, that the assertion is as false as it is infamous; and the whole article displays an admirable specimen of modern French liberty, which consists in saying and doing whatever the Consul pleases to say or do, and in preventing others from saying or doing any thing which he does not please should be said or done. It also unfolds, in a very clear point of view his notions respecting the nature of a government; he not deeming that deserving the name of a government, which is not superior to law! Since the publication of this libel, the Consul has prohibited, not by virtue of any existing law, but by the sole virtue of that absolute power which we have proved him to possess, the entry of all British newspapers into his dominions. Here he has done right; if he find himself so deficient in argument as to be unable to answer, through the medium of his writers and journalists, the objections which are urged against his political conduct, it is highly prudent in him to prevent his subjects from reading those objections. *Fas est et ab hoste doceri*; and, therefore, he may be taught by us, that he will reap more credit and greater advantage from such an exercise of his power, than by vain attempts to silence the British press, and to destroy the essence of British freedom.

Our observations, curtailed as they are, on the two grand topics, of the last new French constitution, and the libel in the *Moniteur*, have been extended so far, as to disable us from animadverting, as we intended, on va-

* See Mr. Pitt's memorable speech.

† See Buonaparte's own account of his first exploit in Egypt, in the *Moniteur*.

‡ See Morier's Tract, and the postscript to the second edition of Mr. Windham's speech.

rious other subjects of political importance. The monstrous connection between France and Russia; the views of those powers and of Prussia; the systematic humiliation of the house of Austria; the plunder of the minor states of Germany, ycleped *Indemnities*; the annexation of Piedmont to France; the schism in the Helvetic republic; the strange state of the new kingdom of Etruria; the singular reception in France of the leading members of the late opposition in the British parliament; and the dangerous illness of Mr. Pitt;—all, in our conception, portending mischief to our own country, call for distinct and separate discussion, opening a field of enquiry fertile in important lessons, to the statesman and the patriot. It is impossible to view the actual state of Europe, without the bitterest regret for the past, the deepest concern for the present, and the most gloomy apprehensions for the future. May that good Providence, to whom alone our safety hitherto is to be ascribed, turn from us the evils which we deplore, and avert the more serious calamities which we dread!

But, though we are thus compelled to postpone our observations on many important points; we cannot close this brief summary without most earnestly directing the attention of our ministry to one particular object. It is a fact, unless we are grossly misinformed, that many thousands of French Republicans are actually resident in the metropolis and its vicinity, and that those precautions which are adopted in France respecting the admission of foreigners into the country are wholly neglected here. It is also known that General ANDREOSI, the expected ambassador from the First Consul, will bring with him a complete staff, and a large retinue of general and other officers. The consequence is so obvious that it is needless for us to state it. Whether Buonaparte has fixed on this general, as his ambassador at the court of St. James's, because he is *not* a Frenchman, or because he was the person appointed, during the war, to maintain a correspondence with all the traitors and disaffected in Great Britain and Ireland, and to concert with them the various plans suggested for the invasion of this country, we presume not to decide. We do not allude to these circumstances with a view to impute blame to the General or his Master, for any schemes or transactions planned or perpetrated in times of hostility; but merely with a view to rouse the vigilance of our government, and to urge them to the adoption of such measures as may be found, on investigation, to be necessary for self-preservation and self-defence. Nor will our Ministers wonder at our fears when they recollect the real object of *Gallois'* mission to England; and remember that the writer of this article, by detecting and exposing it to the administration of that day, was the cause of that order which forbade *Gallois* to come within less than ten miles of the capital. Being thus disappointed in his projects, he immediately left the country and returned to France.

TO CORRESPONDENTS.

The Gentleman to whom the letter of "A TRUE ROYALIST," dated Lombard-street, Sept. 1, was addressed, was prevented, by his absence from town, from noticing it in the manner prescribed. He now, therefore, acknowledges the receipt of the communication through this channel, and shall be happy to receive future communications from the same quarter.—He could wish to address a private letter to the *Royalist*, who may implicitly rely on the most honourable and rigid secrecy.

ERRATUM.—In the Anagram on Sir Francis Burdett—for *Burdett*, read *Bardett*,

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For OCTOBER, 1802.

Verborum perinde ac rerum minuta investigatio Criticorum est; facit ad hoc non magis subtile iudicium, quam honesta mens, et æqua, quantum in homine est, oppugnantium opinio.

ORIGINAL CRITICISM.

A Journey from Edinburgh through Parts of North Britain; containing Remarks on Scottish Landscape; and Observations on Rural Economy, Natural History, Manufactures, Trade, and Commerce; interspersed with Anecdotes, traditional, literary, and historical; together with biographical Sketches, relating chiefly to civil and ecclesiastical Affairs, from the twelfth century down to the present time. Embellished with 44 Engravings, from Drawings made on the spot, of the Lake, River, and Mountain Scenery of Scotland. By Alexander Campbell. 2 Vols. 4to. 4l. 4s. Longman and Rees. 1802.

THE object of this publication is sketched in the Preface.

“ It appeared (says the author) to me, notwithstanding the numerous writers that of late have directed their attention to the examination of the antiquities, natural history, peculiar customs and manners of the northern section of our island, that many things had escaped their diligence of research, which a native intimately acquainted with the classic ground and historical incidents thereto belonging, as well as with many local particulars about to sink into that oblivion from which they are snatched, might have it in his power to examine more at leisure than any stranger, how accurate soever, traversing hastily the various districts described in the following journey: in collecting materials for which, I have spared neither time nor labour; and toward a proper selection and arrangement of what I deemed most interesting and valuable, I have done all in my power.”

The subject of this production is the central provinces of Scotland, comprehending the counties of Edinburgh, Linlithgow, Sterling, Perth, Angus, Fife, Kinross and Clackman, containing a very great variety of scenery which includes almost every characteristic of Scottish climate, soil, productions, external aspect, and inhabitants. Departing from Edinburgh, and taking the road to Stirling, our traveller's attention is first arrested by the majestic grandeur of Edinburgh castle, and the contiguous objects.

"On turning round (he says) in order to view the prospect whence we have proceeded in reverse, the castle is the leading object in the foreground. Before the mound, whose heavy and formal appearance distorts the picture, was raised, the north bridge constituted an interesting feature in the landscape before us. The similitude it bore to a Roman aqueduct was striking, and had a fine effect: the dome of the Register office too; the tower like appearance of the tomb of Hume, our historian; the ancient aspect of the College church; the heights of Calton, Salisbury Craigs, and Arthur's seat, together with the lofty masses of the old town, irregular, and but dimly discerned through the smoke on the right; and on the left, the clear and elegant new town, lengthening and spreading; and more than all, St. Cuthbert's church, over which impending, gloomy and wild, seated on its dark clifly steep, the Castle frowns, adding solemn dignity to this uncommon scene."

As he proceeds opportunities offer of mingling literary anecdotes with topographical remark. A short account of the celebrated Napier, the inventor of logarithms, who possessed a seat near the road, is followed by a just tribute of honour to living worth in the person of the venerable Fergusson. As he advances the prospects become checkered, the richness of the Lothians immediately under the eye is enhanced by the distant contrast of rude grandeur. The impressions of both, the author at once susceptible and intelligent, does not fail to communicate in adequate description.

"Lothian on the south is bounded by the Pentland hills, whose verdure appears deepened into russet and purple, softened by gradations into various tints of azure; till, in the distance, remote objects vanish in aerial perspective, or melt into the sky, where clouds, ever varying, enrich and harmonize the whole. Turning now to the right, the distant prospect is sublime. Here we first discern the Grampians. Ben-ledi, whose top seems to reach the heavens, is the chief object discoverable. It is, however, but an inconsiderable link in the grand chain of mountains, beyond which the Caledonians retired to their fastnesses; where the Roman eagle, appalled, stopped short and paused, but ventured not in pursuit of its prey; while, unsubdued and secure, and preferring liberty to splendid slavery, the hardy inhabitants embraced poverty and independence, far remote, amid the solitudes of desolated Albion."

Among the most important facts in this part of the survey are those that demonstrate the rapid advances of the country, under the fostering protection of British laws, equally administered in all parts of the united kingdoms.

"The

"The agricultural improvements effected in this district within these few years are truly in a superior style. Land, that not ten years ago was scarcely worth twenty shillings the acre, is now hardly to be got for fifty shillings. The high crooked ridges have vanished; a plough with four horses is not to be met with; quagmires are rarely to be seen; whins have disappeared; and the act of parliament is become obsolete wherein broom is enacted to be sown at stated periods. The rural economy is entirely changed, and changed in all respects for the better. The tenant vies in the comforts, nay, in the luxuries of life, with the land-holder; and, were the former less ambitious of the mere exteriors of good living, it is possible that the savings of a lease might go far towards purchasing the farm which their knowledge and industry have rendered valuable by improved modes of cultivation."

Through a country abounding in the beauties of nature, and the productions of the soil, and containing many monuments of antiquity, our author conducts us to Stirling Castle. The natural association between a scene and those who had been distinguished in it as actors, introduces several Scottish monarchs, but especially the lovely and unfortunate victim of ambition and jealousy. In the vindicator of Mary we recognize the judicious and discriminating follower of Whitaker, the most courageous and powerful champion of injured innocence.

Of descriptive powers we meet with a very agreeable specimen in the prospect from Edmonston's walks, a terrace in Stirling castle.

"Devoid of feeling must the mind be, that does not enjoy the sensations which the objects to be met with in Edmonston's walks are calculated to raise. Let not any such ascend the craggy wilds round which this path is conducted: in vain, to him, doth nature spread forth her grandeur, in rude, sublime, and fantastic forms; he feels not their impressive force: they awaken not in his bosom the glow of sentiment and association of ideas whence the mental feast of pure delight is furnished. To view with advantage the prospects commanded from Edmonston's walks, we ought to enter them where they begin, and proceed as they ascend through the wooded precipice, till we gain the summit, and clear the umbrage; when, all at once, the Grampian mountains burst into view. An extensive plain, brown, and seemingly barren, spreading from beneath these mountains, wherein glimpses of the river Teith, in its approach to the Forth, are caught, forms a fine contrast to the solemn gloom of the distance; if haply streams of floating light skim along in movements slow, gradual, and almost imperceptible, the effect must be impressive in a high degree; and if at the same time, as is often the case, particularly in the morning early, the mist ascend the bosom of the mountains, while the top cliffs catch vividly the sun's rays, and reflect them with so mild a lustre as to harmonize and enliven the whole, associations are raised in the mind, of beauty and sublimity blended in one vast whole, comprehending the true characteristics of Scottish scenery on the greatest possible scale. The stupendous heights that bound the horizon are screened by two lesser ridges which run nearly parallel in the direction of north east towards Stirling, and inclose the extensive plain already noticed, called the Vale of Monteith.—On reaching a precipice on the right hand, and turning towards the north east, we behold,

hold, spread under the eye, a plain of vast extent, called the Carse, through which the windings of the Forth form the most interesting part of the prospect. The ample sweeps of the river, which is navigable as far as the bridge, give the mind an idea of utility as well as grandeur. The searching eye can discern, in almost every creek and peninsula, decayed edifices, modern mansions, snug farm houses, hamlets, villages, and towns, amid corn fields, meadows, and inclosures, floating indistinctly on the view, till all seems lost in aerial tints, and is hardly to be perceived where the extreme verge of the horizon melts into the azure of the remotest distance. In the fore ground of this elevated prospect, we have the church and church yard immediately in front; and the greatest part of the town, over the house tops of which we survey the full extent of the prospect thus pointed out. The most striking object in the middle ground is the ruins of Canbuskenneth Abbey, the tower of which, the ruthless hand of fanaticism, during the first violent paroxysms of religious reformation, seems to have spared. To the left of the abbey, a range of rocks, called the Abbey Craigs, rising abruptly from the water's edge beneath the brow of the highest hill, forms a bold feature of the prospect. Immediately behind this, the vale of Devon (sheltered from the north winds by the Ochil-hills, which extend in a north easterly direction, till with little interruption they fall into the German ocean), is seen richly cultivated and adorned with woods and verdure. At the entrance of this valley, Aloa, a seaport of considerable trade, is situated. From Aloa the eye is attracted to Clackmannan Tower, the place in which, with due veneration, a sword and helmet, said to have belonged to Robert de Bruce, are preserved, as relics of that celebrated hero. In times of peace, the trade on both sides of the Forth, is rather extensive. The great distillers of Kilbagie and Kennet-pans, though viewed by the poor with a jealous eye, are productive in no small degree to the proprietors, and contribute a large sum to the revenue. The salt works are more popular, as yielding one of the indispensable necessities of life; and formerly these were very advantageous to the owners. The coal and lime works, too, are carried on with great spirit and success. In short, whatever establishment is fixed on the banks of this river, has many essential local circumstances in its favour; such are convenient outlets to every part of the globe, plenty of fuel, and, the country being populous, and the people healthy, and labour at a cheap rate.—Descending from this eminence, and resuming our walk round the base of the castle, at every step we meet with something to admire: the jutting rocks, that seem ready to precipitate themselves from their mouldering connection with each other: the rugged appearance of the steep beneath us: the curious remains of artificial grandeur in the mount of earth, in form somewhat like a table, round which, as tradition records, loyal carousals were held with the highest splendour and magnificence. This spot was the centre of the royal gardens; but nothing is now to be seen, save marshes, and a few stumps of fruit trees. The extensive park behind the gardens, called the King's park, where the deer for royal sport was first turned off, though now dismantled of its wood, exhibits a fine range for field exercises. Craigforth too, wooded to the top, on whose acclivity the mansion house of Mr. Callander is seen sheltered among the rising plantations and aged trees; these objects, and many others which the curious eye will delight to dwell on its range, are calculated to recall to remembrance

past vicissitudes, and to awaken a train of pleasing ideas in the mind of one unaccustomed to reflection."

From Stirling our author conducts us to the confines of the Grampians, and gives a very accurate account of the mosses of Flanders, and the various agricultural improvements which originating in the genius of Lord Kaimes are now carried to such a pitch of improvement by his son. Penetrating into the Grampians and describing a lake that washed one of its vallies, our author gives an account of a noted freebooter who in the beginning of the eighteenth century appears to have considerably resembled the English Robin Hood, of legendary celebrity.

"In one of these islands, it is said, Rob Roy, after having permitted a steward of the Duke of Montrose (whose property the greater part of these mountains and vallies now is) to collect the rents, saved him the trouble of carrying home the cash, and confined him for several weeks, feeding him on bread and water all the while, till he dismissed him with a friendly admonition never more to trouble the country with his master's commands, as in future it was his intention to collect the rents himself, and apply them to the maintenance of the widow and the orphan: alledging, at the same time, that in truth he had a natural right to these lands himself as his indubitable heritage; for, although his claims were in some measure obsolete, yet he considered acts of attainder in remote periods as matters in no wise founded in equity, nor binding on him in any sense; he therefore made no scruple to take the law into his own hands, and to do as he thought proper in the administration, according to his notions, of justice."

Our traveller now carries us to the beautiful and picturesque scenery of Strathern. Thence he crosses to Braidalbane. In this part of his excursion he introduces interesting descriptions of the ancient manners, progressive civilization, and modern state of the central Highlands. The following observations respecting the change from black cattle to sheep farms deserve particular attention.

"Within the last half century, the staple commodity of the Highlands and Western Islands was black cattle; but now sheep have banished cattle; and would to heaven men had not shared the same fate.—The spirit of speculation has spread rapidly from valley to valley. An epidemic madness for sheep grazing seems to rage with unabating fury. Rents within the last ten years have advanced beyond all former calculation; most parts of the Highlands are under sheep; and the country has become desolate, and almost drained of its native inhabitants. If this alarms not the state, there is little hope of a stop being put to emigrations from the Highlands and Western Islands. Whence will our armies be recruited; where shall we find mariners to man our navy, the bulwark of our island, the neglect of which would endanger our existence, as a free, independent nation? Both sides of Lochtay have experienced more than once the emigration of their inhabitants; and it is much to be feared, that another, more numerous than any hitherto known, is, from circumstances too delicate to be touched on, about to take place, unless prompt and conciliatory measures

be adopted to mitigate the grievances (real or supposed it matters not) of which the Braidalbane people loudly complain."

Our author judiciously avails himself of the statistical accounts, and compresses from the report of Mr. Macara, minister of Fortingal, a very masterly exhibition of the changes effected on the state of the country and manners of the people, by the abolition of heritable jurisdictions. Passing the grand seat of the Earl of Braidalbane Taymouth, and the sweetly sequestered mansion of Castle Menzies he enters the beautiful and delightful valley of Strath-tay, and shews his exquisite taste in the high, appropriate, and distinctive praises which he bestows on its most striking and interesting district Logierait and its environs. He frequently quotes the statistical reports of that parish,* written by the late able and learned Dr. Thomas Bisset, and esteemed by competent judges one of the best accounts of Highland manners to be any where found. Turning to the left towards Blair, he gives an accurate description both political and physical of the adjoining parish of Moulin. A more intimate acquaintance with the history of that parish would have afforded materials for valuable sketches of biography. Having surveyed Killicrankie and Blair, he returns to the south, and proceeds to Dunkeld, the charming residence of the Duke of Athol. The following description of a hermitage and water-fall in the duke's pleasure grounds, is, the writer can declare from knowledge of the place, extremely just. The scenes in question are about a mile from Dunkeld, on the Brahan, that falls into the Tay near Inver.

"From Inver we proceed along the banks of the Brahan, which, as we advance, becomes more and more rapid, impetuous, and noisy, till turning a little to the left, where an arch is thrown over a chasm through which the river hurries onward, we command a view of its fall, while the ear is stunned by the mighty roar of so vast a volume of water in its precipitation over huge and dark coloured rocks, that seem in vain to arrest it in its course. The effect that so grand an object is calculated to raise in the mind, it is sincerely to be regretted, is much injured by the appearance on the right, immediately opposite to the cataract, of a pavilion of modern taste, placed on a hanging precipice called, by way of eminence, Ossian's hall. The stranger is ushered into this mansion with ridiculous ceremony. Suffice it to say, that, elegant as by some it may be deemed, a lover of the chaste simplicity of nature views this pavillion as not consistent with the grandeur of the scenery around it. It ought to be removed."

From thence our author conducts us to Inver, where he bestows

* This being the native place of the illustrious Dr. Adam Fergusson, our author bestows the just tribute on that profound philosopher and matterly historian, the chief glory of the Perthshire Highlands. In the same parish was born Colonel Alexander Stewart, who commanded the 42d regiment on the immortal 21st of March, 1801.

the just praise on the celebrated musical performer that sweet child of nature the self taught Neil Gow.*

In his description of the scenery on the Inver or right bank of the Tay, our author very judiciously borrows from the statistical account of Little Dunkeld, written by Mr. John Robertson, clergyman of that parish, and rarely surpassed in either topographical or moral painting. On the left bank Dunkeld affords to our author an opportunity of displaying his skill in the sublime, beautiful, and romantic. The ecclesiastical history of this celebrated bishopric, includes accounts of its most illustrious diocesans. Among these, Sinclair the cotemporary of Robert Bruce and Gavin Douglas of James IV. are the most prominently conspicuous, especially the latter; to him our author pays the following tribute.

"Of the celebrated men of letters, the ornaments of Scottish literature, Gavin Douglas, the thirty-sixth bishop of Dunkeld, stands eminently distinguished. He ranks high as a scholar, as an antiquarian, and as a poet. His well known translation of the Eneid of Virgil is a lasting monument of his poetical talents. Considering the age in which it was produced it is a work of uncommon merit. A vigorous display of imagination, together with a degree of taste and refinement not even surpassed at this day, characterize this masterly performance."

From Dunkeld, one of the great outlets of the Highlands, our hero proceeds to Perth, a populous, flourishing, and improving city.

"Perth is situated on the south bank of the Tay, on a fertile plain, bounded by an ample theatre formed of the hills of Kinnoul and Moncrief, rising on the opposite banks of the river; which, taking an ample sweep through the low grounds, seems suddenly to disappear among the craggy steeps that overhang its outlet from the mountainous regions."

The following picture of growing prosperity is by no means exaggerated.

"Labour and industry are every where discernible around Perth. Agriculture and manufactures seem here transplanted into a soil every way suited to their respective departments. Rural ornament, taste, and elegance, are rapidly on the advance; and these are indicative of substantial wealth, security, and the prospect of peace and abundance. The hill, the vale, the wood, the lawn, the cultivated field, the fruitful garden, the snug

* This ingenious performer whose music is now so well known to all the votaries of Scottish dancing, was, as the author observes, entirely self taught. The following criticism, contained in a note, will by all who have heard this veteran prompter of innocent festivity, be recognized as characteristically descriptive.—"His manner of playing his native airs is faithful, correct, and spirited. He flurs none, but plays distinctly, with accuracy, precision, and peculiar accentuation: hence the excellency of his touch and intonation, so essential to true taste and just expression, the very soul of reels and strathspeys."

box, the elegant villa, the wide and extending street, the spacious square, and daily augmenting buildings; all, all exhibit a growing splendour, not to be exceeded perhaps by Glasgow, or by Edinburgh itself."

After detailing the particulars of the flourishing condition of Perth, and superadding various historical anecdotes, our author conducts us along the Tay through the rich vale of the Carse of Gowry, to Dundee the chief town of Angus, and the scene of many and various manufactures.

"An English colony of woollen manufacturers has lately been engaged to carry on business here. The looms employed for weaving the different sorts of cloth amount to about two thousand; and from the returns made by the Stamp Office 4,500,000 yards (nearly), of which a fourth part may be considered as the manufacture of the neighbouring parishes, are annually wrought in Dundee and its vicinity. The manufacture of tanned leather is also a considerable branch of trade; the making of boots and shoes, too, employs a number of hands. A glass manufactory, as well as cast iron companies, have been recently established. Snuff and tobacco works are carried on by several dealers. Soap works, and a sugar house, may be also mentioned as departments of trade which, though yet in their infancy, may hereafter rise into consequence. The merchants of Dundee are speculative and enterprising; and the various departments of commerce are already considerable, besides being rapidly on the advance. The favourable circumstances under which the situation of Dundee places them, give commercial concerns a decided advantage over those of its formidable rival, Perth. For the convenience of discounting bills of exchange, there are two banking houses in this town, which have two branches that extend to Edinburgh and Paisley. The quantity of paper money usually in circulation is estimated at 160,000*l.* sterling."

From Dundee our author crosses the Frith of Tay, and proceeds to the city of St. Andrews, of which the venerable fragments bear so melancholy testimony to the rude fanaticism which the democratic ravings of Knox prompted to infuriate rage. Of the comparative influence of episcopacy and presbytery on manners and morals, the author presents a description true and striking, and that must be pleasing to the episcopalian and anti-jacobin reader. It is prefatory to an account of the murder of Archbishop Sharp in his own coach, and in the arms of his daughter, by a gang of fanatical desperadoes.

"From the first dawn of the reformation to the final establishment of the Presbyterian church government in Scotland, (a period of somewhat more than a century and a half), the contending parties, kept constantly in a state of civil and religious animosity, lost all sight of the finer feelings of humanity and the duties of social order, the more delicate traces of civilized manners, the graceful elegance of refined urbanity, the bewitching blandishments of natural simplicity, unaffected sincerity, candour, mildness of disposition, and a scrupulous regard to the comforts of one another;—while presbyterianism was sunk in a blind regard to what the gloomy, morose, and abstract puritans called *the duties of religion*, episcopacy seemed better adapted, in the eyes of its votaries, to the progress of civilization and pious decorum; besides, it was deemed susceptible of more readily
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amalgamating with innocent hilarity, splendid elegance, and refinement of manners."

Such was the state of puritanism and episcopacy in Charles the Second's time, when Sharp was Archbishop of St. Andrews. This prelate having been very strict in enforcing the laws against refractory conventicles, was very obnoxious to those fanatics, and a band of ruffians infected with the puritanical phrenzy, plotted and perpetrated his assassination with so many circumstances of cruelty, which our author describes with impressive force and becoming abhorrence.

The description of the university of St. Andrews is accurate as to its general constitution and ancient history; but the author who on many occasions renders biographical honour to living and recent merit, in our opinion passes, present and late, literary St. Andrews too lightly.

We follow our author next along the fertile coasts of Fife, round the eastern promontory of Fifeness, to its western extremity, which he describes with equal accuracy and picturesqueness. Crossing the Queen's ferry, he returns to Edinburgh, which with its environs occupy the rest of the work.

The state of the Scottish metropolis physical, moral, political, religious and literary, has never been more ably and truly exhibited than in this work. In marking the progression of improvement in the various departments of useful and elegant arts; of taste, erudition, and science; of prosperity and happiness in detail and result; our author, grateful for the blessings enjoyed by his native land, renders the deserved homage to the union. The view of Edinburgh literature is closed with an account of the periodical publications, that are or have been carried on in the metropolis of Scotland. The most important part of the description of Edinburgh is *a comparative view of society and manners in Edinburgh, at the beginning, the middle, and the close of the eighteenth century*. Under this head he, with just severity, exposes the gloomy fanaticism of Scottish presbytery, before the commixture of its votaries with the refinement and liberality of English civilization, literature, and episcopacy. The increased rapidity of progressive improvement which has marked the latter years of the century our author ascribes in a considerable degree to the increased facility of intercourse between the two countries.

"So speedy and easy is the communication now between London and Edinburgh, that, in passing from the one capital to the other, the time in which the journey is performed, owing to the rapidity of the conveyance, shortens, as it were, the distance so wonderfully, that, on stepping into the mail coach at Edinburgh, and descending the steps into the inns at Berwick, Newcastle, York, and London, it seems but travelling through one and the same city, stretched along an immense thoroughfare crowded with people eager in the acquirement of fame and wealth."

From this analysis and these specimens our readers will see that the work before us unites pleasure, information, and instruction, far beyond

yond the tours which usually come before reviewers; they indeed exhibit a model on which tours should be written, in order to unite amusement and entertainment with utility. The engravings, besides embellishing by the beauty of their execution, illustrate by the justness of the design, and the happiness of imitation.*

Home's History of the Rebellion in the Year 1745.

(Concluded from P. 63.)

IN our last number we followed Mr. Home to the decisive action at Culloden, where his narrative, unsatisfactory as it is, suddenly stops short, and leaves the reader both surprized and discontented.—Although we profess to be Reviewers, and not writers of History, yet it may be neither superfluous nor uninteresting, (as we already observed) if we make a few remarks on this memorable engagement, and the circumstances which led to it; as any luminous view of the inductive causes, the general conduct, and the final issue of events, does not seem to enter into our author's plan of writing.—By attempting, likewise, to supply some of the deficiencies in his recital, we shall hope to attract the attention of our readers, if we give no hints that are worthy of that of the future historian.—A concise view of the *moral effects* of Jacobitism shall, as we proposed, close our observations.

The great and radical error, committed by the Highlanders, appears to have been their voluntarily chusing to encounter the Duke of Cumberland on the open plain of Culloden, instead of patiently waiting for him in the more rugged country. It must be obvious to every person of reflection, (even supposing the two armies to have been equal in numbers) that, from their want of horse, and their inferiority in artillery, a defeat, in such a case, must have proved unavoidable. Of this important circumstance Mr. Home takes hardly any notice, mentioning, only in a note, the more judicious plan of Lord George Murray; while other writers consider the catastrophe as the mere effect of infatuation, and of rashness prompted by despair. The fact, however, was, that this fatal measure originated

* The writer of this article, who has passed through a considerable part of the scenery, can, from topographical knowledge peculiarly recommend, in the first volume, Stirling Castle, in two several aspects, and also in the prospect it affords of the windings of the Forth Lochtay and Taymouth, the passes of Killycrankie, the fall of the Brahan, the windings of the Tay towards Athol, and views from the heights of Dunkeld, the view of Perth from the south. In the second, the Cathedral of St. Andrews, the City of St. Andrews, Lochleven, Roslin Castle, and aspects and prospects from Edinburgh. We recommend to the ingenious author, in his next edition, to include a view of the falls of Tumeil, including the adjacent beauties of Falcaz.

in the easy temper of the Prince himself, and the influence which his tutor, Sir Thomas Sheridan, and his Irish adherents, possessed over his mind. To the strong and hilly country, on the opposite side of the Nairn, Lord George wisely proposed that the Highlanders should betake themselves, where they could not have been attacked without visible disadvantage: And it appears, that he had even examined the ground, and found it well suited to his purpose. But the advanced age of Sheridan, and his total want of military habits, made him shrink from the idea of what he called a "hill campaign." He gained over a party to second his views, and oppose Lord George Murray; and the Prince, who was never slow to approve of an attack, too easily listened to them. He had never seen the Highlanders give way, and it never entered into his thoughts that they *could* be defeated. As Lord George feelingly expresses it, in a letter afterwards from Flanders, "And so we were obliged to be undone for their ease!" Mr. Patullo, likewise, an intelligent officer, who had been Muster-master General of the rebel army, thus writes from Paris: "Sir Thomas Sheridan, and others from France having lost all patience, and hoping, no doubt, for a *miracle*, in which light most of them had considered both the victory at Preston, and that at Falkirk, insisted upon a battle, and accordingly they prevailed."—Now, although both of these papers are preserved by Mr. Home in his Appendix, yet such is the want of tissue, congruity, and design in his narrative, that no person, on perusing it, would so much as suspect the real causes that occasioned the engagement.

Another capital error committed by the rebel generals was, that they had made no arrangements for securing a supply of provisions for their troops. Lord George Murray, in his letter, says, that "that great article had been unaccountably neglected." But he adds, in another place, "Had I been allowed to have any direction" (and he was the Commander in Chief by whom the *whole* should have been directed) "we should not have wanted for years; as long as there were cattle in the Highlands, or meal in the Lowlands."—From this confession some idea may be formed of the curious situation of the rebel staff; of the complete insubordination (to use a modern phrase) that pervaded their troops, and the perpetual disputes that embroiled their counsels. In such circumstances, it was not quite so absurd in the Irish, who were, no doubt, good Catholics, to attribute a victory to something very like miraculous interposition.

In order, if possible, to avoid the wild determination of fighting on the open plain, Lord George, with uncommon boldness and military skill, contrived the night attack, which was crossed by so many accidents at once unforeseen and vexatious. But, as we have before observed, the genius of this spirited leader lay rather in planning with ability, than in executing with perseverance. Of all his schemes he was more apt to consider the proximate advantages, than the final effects, or the probable contingencies; and thus, when ill fortune overtook, or sudden opposition assailed him, his mind lost
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its balance: His usual discernment seemed wholly to forsake him; and his efforts, which otherwise might ultimately have been successful, were dissipated by the shock, or at once sunk into despondency. —When the troops halted at Kilravock, and it was clearly seen how much time had passed away which it was impossible to recal, it surely became him, as a prudent commander, earnestly to have listened to, and not captiously opposed, the suggestions of Mr. Hepburn. When he failed in bringing to bear the *best possible* project, he should have reconciled himself to the necessity of adopting the *next best*; and, instead of abandoning an enterprize, of which the *principle* was so judicious, he ought still to have acted upon it with energy, according to existing circumstances, and vigorously have pushed forward to the attack of the camp.

There were, besides this obvious consideration of necessity, some military inducements, and some local advantages in favour of the attempt at any hour, of which, although unknown to Mr. Home, Lord George Murray, it is presumed, could not be ignorant. It has always been a favourite maxim with the greatest generals, from Julius Cæsar to Marshal Suwarrow, rather to attack an enemy, than to wait to be attacked, for the double purpose of giving confidence to their own troops, and striking with terror those of an opponent. Had the Highlanders been led on, with promptness and rapidity, even *after* day-break, they would, in the first place, have possessed this eminent advantage, and it would have been increased by their own characteristic impetuosity. In the second place, the artillery, in which the Duke of Cumberland was so powerful, could not have annoyed them, from the nature of the ground to the south of the encampment. Along the river, and towards that quarter of the camp, there is a deep line of banks, which was capable of concealing them during nearly the last half mile from the view; and had they made a feint on the *west*, while the weight of their assault was directed to the *south*, they certainly might have embarrassed, if they had failed in surprising, so superior a force. We know it has been said, and said perhaps truly, by Mr. Home, that the Duke of Cumberland, by means of spies among the Highlanders, had exact intelligence of their nocturnal march; but of either their intention of attack, or their mode of performing it, he could have no idea, as only the Prince, Lord George Murray and one person more, were privy to the design; while the address of the general, in twice crossing the river before he came in sight of the encampment would completely have deceived the greatest vigilance and perspicuity in the spies. For the justice of this we beg leave to appeal to such persons as are best acquainted with the ground in question. —It is worthy of remark, that as Lord George had the command of the rebel army, this want of perseverance, and this unsteadiness of character, which he so eminently discovered, gave a visible complexion to the chief events of the war. In the counter-march from Derby it was fatally conspicuous: The retreat from Stirling furnished another example; and the

failure

failure of the night attack at Nairn, which closed the catalogue, certainly paved the way for extinguishing the rebellion.

It must candidly be confessed, that the victory at Culloden, which it cost the king's troops so little to obtain,* they neither bore with equanimity, nor used with moderation. "The glory of the day, (says an intelligent writer) was sullied by the barbarity of the soldiers. They had been provoked by their former disgraces, to the most savage thirst of revenge. Not content with the blood, which was so profusely shed in the heat of the action, they traversed the field after the battle, and massacred those miserable wretches, who lay maimed and expiring: Nay some officers acted a part in this cruel scene of assassination;† the triumph of low, illiberal minds, uninspired by sentiment, and untinctured by humanity."

At Culloden-house the Duke of Cumberland was hospitably entertained by the Lord President Forbes, who seized an early opportunity of pointing out that line of firm, but generous policy, which by experience he knew was the surest method of completely overawing the disaffected Clans, and reconciling them to the government. But this manly freedom was repressed by the disapprobation of his royal guest, who, either elated by success, or irritated by opposition, failed to check in his troops, if he did not countenance by his example, the fury of a vindictive spirit. The system that was soon adopted was, from first to last, and wholly independent of other considerations, in the extreme weak and injudicious. Whether it disgraced the 18th century which witnessed it, and degraded and dishonoured the British character, we may learn from an historian, who, whatsoever be his faults, may fairly lay claim to the merit of authenticity.

"Immediately after the decisive action at Culloden, (says he) the Duke of Cumberland took possession of Inverness, where six and-thirty deserters, convicted by a court-martial, were ordered to be executed: He there detached several parties to ravage the country. One of these apprehended the Lady Mackintosh, who was sent prisoner to Inverness, plundered her

* The loss, on the part of the royal army, was only 310, both killed and wounded, including officers.

† When the celebrated General Wolfe, (at this period a Lieut. Colonel in the army) was riding over the field of battle with the D— of C—m—b—l—d, they observed a Highlander, who, although severely wounded, was yet able to sit up, and, leaning on his arm, seemed to smile defiance of them.—"Wolfe, (said the D—) shoot me that Highland scoundrel, who thus dares to look on us with such contempt and insolence?"—"My commission, (replied the manly officer) is at your R—l H—s's disposal; but I never can consent to become an executioner."—The Highlander, it is probable, was soon knocked on the head, by some ruffian less scrupulous than the future conqueror of Quebec: But it was remarked by those who heard the story, that Colonel Wolfe, from that day, visibly declined in the favour and confidence of the Commander in Chief. We believe that some officers are still alive, who are not unacquainted with this anecdote.

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house, and drove away her cattle, though her husband was actually in the service of government. In the month of May, he (the Duke) advanced with the army into the Highlands, as far as Fort Augustus, where he encamped, and sent off detachments on all hands, to hunt down the fugitives, and lay waste the country with fire and sword. The castles of Glengary and Lochail were plundered and burnt: Every hut, house, or habitation, met with the same fate, without distinction; and all the cattle and provisions were carried off: The men were either shot upon the mountains, like wild beasts, or put to death, in cold blood, without form of trial: The women, after having seen their husbands and fathers murdered, were subjected to brutal violation, and then turned out naked, with their children, to starve on the barren heaths. One whole family was inclosed in a barn, and consumed to ashes! Those ministers of vengeance were so alert in the execution of their office, that, in a few days, there was neither house, cottage, man, nor beast to be seen, within the compass of fifty miles: All was ruin, silence, and desolation!" See Smollet, Vol. XI. p.p. 239, 240.

To this general and shocking account, which we blush to think has never been contradicted, we could add many particular details, as a further supplement to Mr. Home's volume; but we rather leave the task to the professed historian. Two documents, however, have lately fallen into our hands, which are so singular and authentic, that we cannot be persuaded to refuse them a place. They are both long since out of print, and must, of course, be new to most of our readers, who, we have little doubt, will peruse them with equal feelings of astonishment and indignation. The one is the dying declaration of an English gentleman, Mr. Bradshaw, made before the high sheriff of Surry, previous to his execution as a rebel, dated 28th November 1746.—The other is the story of John Frazer, an officer in the Highland army, who was wounded and taken prisoner by the royal troops.

Extract from the Declaration of Mr. James Bradshaw.

"After the battle of Culloden, I had the misfortune to fall into the hands of the most ungenerous enemy, that, I believe, ever assumed the name of soldiers; whose inhumanity exceeded any thing I could have imagined, in a country where the bare mention of a GOD is allowed of. I was put into one of the Scotch Kirks, together with a great number of wounded prisoners; who were stripped naked, and there left to die of their wounds, without the least assistance! And although we had a surgeon of our own, a prisoner in the same place, yet he was not permitted to dress their wounds, but his instruments were taken from him, on purpose to prevent it! in consequence of which, many expired in the utmost agonies. Several of the wounded were put on board of the Jean of Leith, and there died in lingering torments.

"Our general allowance, while we were prisoners there, was half a pound of meal a day, which was sometimes increased to a pound, but never exceeded it; and I myself was an eye-witness, that great numbers were starved to death. Their barbarity extended so far, as not to suffer the men, who were put on board the Jean, to lie down even on planks, but they were obliged to sit upon large stones, by which means their legs swelled as big almost as their bodies.

"These

" These are some few of the cruelties exercised; which, being almost incredible in a Christian country, I am obliged to add an alleviation to the truth of them; and I do assure you, *upon the word of a dying man, as I hope for mercy at the day of judgment!* that I assert nothing but what I know to be true."

An Account of the signal Escape of Mr. John Frazer.

" Mr. John Frazer, Ensign in the Master of Lovat's regiment, was shot through the thigh, by a musket bullet, at the battle of Culloden, and was taken prisoner after the battle, at a little distance from the field, and carried to the house of Culloden, where a multitude of other wounded prisoners lay, under strong guards. There he, and the other miserable gentlemen (for most of them *were* gentlemen) lay, with their wounds undressed for two days, in great torture. Upon the third day, he was carried out of Culloden-house, and, with other eighteen of his fellow-prisoners flung into carts, which they imagined were to carry them to Inverness, to be dressed of their wounds. They were soon undeceived. The carts stopped at a park-dyke, at some distance from the house, where they were dragged out of the carts. The soldiers who guarded them, under the command of three officers, carried the prisoners close to the wall, or park-dyke, along which they ranged them upon their knees, and bade them prepare for death. The soldiers immediately drew up opposite to them.—It is dreadful to proceed.—They levelled their pieces.—they fired among them!—Mr. Frazer fell with the rest, and did not doubt but he was shot. But, as those gentlemen, who proceeded thus deliberately in cold blood, had their orders to do nothing by halves, a party of them went along, and examined the slaughter, and knocked out the brains of such as were not quite dead. Observing signs of life in Mr. Frazer, one of them, with the butt end of his firelock, struck him on the face, dashed out one of his eyes, and beat down his nose flat to his cheek; then left him for dead.—The slaughter thus finished, the soldiers left the field.

" In this miserable situation, Lord B——d, riding out that way with his servant, espied some life in Mr. Frazer, who, by that time, had crawled to a little distance from his dead friends; and calling out to him, asked what he was?—Mr. Frazer told him he was an officer in the Master of Lovat's corps.—Lord B——d offered him money, saying he had been acquainted with the Master of Lovat, his colonel.—Mr. Frazer said he had no use for money; but begged him, for God's sake, to cause his servant to carry him, to a certain mill and cott-house, where, he said, he would be concealed and taken care off. This young Lord had the humanity to do so; and in this place Mr. Frazer lay concealed, and by God's providence recovered of his wounds; and he is now a living witness of as unparalleled a story, in all its circumstances, as can be met with in the history of any age.—Mr. Frazer is well known; and his veracity can be attested by all the people of Inverness."

Well might Lord George Murray, in the letter from Flanders which we have already noticed, feelingly congratulate his fellow-exiles, that they had escaped from "the jaws of the voracious wolves!!" Rebellion or Revolution uniformly assumes the same shape, and gives the same shock to the moral feelings, in every country.

try. It rouses all the black, and malignant passions of our nature, and shuts our ears against pity and humanity.

Notwithstanding what we have thus done, in order to supply Mr. Home's deficiencies, there are still two circumstances, which we cannot pass over in silence; the one is, the author's culpably omitting to do justice to the exertions of the Lord President Forbes; and the other is his making no mention of the long agitated question among the Jacobites, whether Lord George Murray was, or was not, strictly faithful to the Pretender's cause?

As to the Lord President Forbes, it deserves to be recorded, to the honour of that excellent judge, and disinterested patriot, that by his zeal, his prudence, and his unwearied assiduity, he beyond question saved the Highlands. From his extensive influence among the Highland Chiefs, he was enabled to encourage the loyal, to overawe the timid, and to confirm the wavering; and, in fact, he generously exhausted an opulent fortune in the public service. It was owing to his countenance and timely counsels, that the Macdonalds of Sky, the Macleods of Macleod, and many other families, preserved their loyalty, together with their estates, amidst the dangers and intrigues of a disastrous period. If Parliament with propriety voted £.25,000 of additional annuity to the Duke of Cumberland, for gaining the battle of Culloden, by what measure of remuneration should it have recompensed the man, by whose previous exertions that victory was achieved; and but for whom the Pretender would, in all probability, have brought into the field a force greatly superior to the royal troops? For, from the first day of the rebellion to the last, the President's exertions were unremitted, and frequently successful, in stopping the infection of Jacobite principles, and in usefully strengthening the hands of government. How he *was* recompensed may be seen from the following anecdote, which we are desirous should be preserved in our pages. Although well known, as we believe, to Mr. Home, it is not to be found in his book: But it is important in marking the temper of the times, and the astonishing violence of party spirit.

When the Lord President went to London, in the end of the year 1746, for the purpose of settling his accounts, and recovering the large sums he had expended in the royal cause, he, as usual, went to Court. The king, whose ears had been offended with repeated accounts of the conduct of the military, after the battle of Culloden, thus addressed the President: "My Lord President, you are the person I most wished to see. Shocking reports have been circulated here, of barbarities committed by the army in the north: Your Lordship is of all men the best able to satisfy me?"—"I wish to God!" replied the President, with a noble firmness, "that I could, consistently with truth, assure your Majesty, that such reports are *destitute* of foundation."—The King, as was his custom, when exceedingly displeased, turned abruptly away from the President; whose accounts, next day, were passed with difficulty; and, as report says, the balance, which was immense, never fully paid up!

In regard to the question concerning Lord George Murray, it appears to us, both from internal and external evidence, that there is not the slightest ground for suspecting the sincerity of that spirited, and able partizan. Secretary Murray, we know, purchased his life with the price of his honour, and was, in consequence, despised and reprobated by all parties. But Lord George was incapable of an unworthy sentiment; and his whole conduct during the war, and long after its termination, affords the amplest evidence of an unblemished character. He who examines his able letter to Mr. Hamilton, where his sentiments and principles are clearly stated, and compares it with the seeming infatuation of the rebels before the battle of Culloden, and the influence which Sir Thomas Sheridan and the Irish had acquired over the Prince's mind; will at once perceive, not only that the evil originated with those weak advisers, but that no exertion of Lord George's was left untried, to preserve the army from the catastrophe that ensued. That he imprudently, as well as impatiently, abandoned the night attack it is impossible to deny: But that, as well as his other errors candour will attribute to the defects of his judgment, not to the corruption of his heart. Even late as it was, *after* the counter-march from Kilravage, had his original advice of occupying the *strong ground* been adopted, there is no ascertaining to what a period it might have protracted the war.

The truth is, that the favourite fancy of the Jacobites was, to represent their Prince as a perfect model of excellence; and they would rather have had us believe, that a meritorious officer should suddenly and unaccountably have abandoned his honour, or lost his senses, than that the heir to the virtues of the house of Stewart was the dupe of favourites, or capable of giving ear to a weak representation:—But, because we speak the truth, let not such persons conclude that we are unwilling to do justice to an unfortunate character. Humanity and gentleness were surely rather the prominent qualities of this amiable prince, than any real vigour of mind, or any extraordinary perspicacity. Personal courage, and the ardour of enterprise few will doubt that he possessed, notwithstanding the invidious suggestions, as to the former, by some of his adherents: And it will be acknowledged by all, that, in the hour of trial, and in a long series of misfortune, he displayed an equanimity and a fortitude that may possibly have been equalled, but they certainly never were surpassed, by any individual. Although justice must class him among the men not greatly fitted to *recover* a crown, yet he might have worn it, had it *descended* to him, without reproach.

Upon the whole, we sincerely wish, both for the truth of history, and Mr. Home's fame, that he had not departed from what we understand was his original design, and had suffered his work to become a *posthumous* performance. In that case, there is reason to think, that it would not have appeared in its present defective condition. Perhaps, also, the same freezing coldness would not have pervaded the manner; nor would he absurdly have stopped short, before the

completion of the narrative. By his confidential friends, we are told, it has frequently been said, that the work, as he intended to have left it behind him, was very different, in many respects, from the present production, and that he had, in the former, with a manly freedom *done justice to all parties*. If this really be the case, we earnestly recommend to him, as he has already sacrificed sufficiently to *vanity*, to leave proper materials for a posthumous edition, and atone for his crime by at length sacrificing to *truth*. Being lovers of anecdote, we likewise hope, that he will take the same opportunity of restoring, to their situation, both the *grey hairs* and the *black*, which his two sets of friends so freely carried off from his literary tresses.

As the work now stands, we should not greatly condemn, considering the *Dedication*, the author's silence in regard to the personal merits of the Duke of Cumberland. The battle of Culloden, and the convention of Closterseven, speak with sufficient clearness of that royal Duke, and will transmit him to posterity. Neither should we demand from Mr. Home, what he was incapable of producing, a specimen of legitimate and philosophic history: Yet some attempts he might have made at a delineation of men, and a developement of motives; and he might surely have tried to warm himself into a momentary ardour, when he touched on events of more than common interest, and misfortunes that transcended the common measure of calamity. Even that miscreant Voltaire has made a very pleasing tale of the same memorable occurrences, with materials far inferior to those of the British writer. What might have been the real feelings of the historian of Ferney we cannot tell: But he writes like a man who is interested himself, and wishes to interest his readers; thereby usefully leading them to deduce the lessons of wisdom from the school of adversity.

Les horreurs du sort qu'il éprouvoit (says he) étoient, en tout, semblables à celles, où fut réduit son grand-oncle Charles II., après la bataille de Worcester, aussi funeste que celle de Culloden. Il n'y a pas d'exemple sur la terre d'une suite de calamités aussi singulières, et aussi horribles que celles, qui avoient affligé toute sa maison. Il étoit né dans l'exil; et il n'en étoit sorti, que pour trainer, après des victoires, ses partizans sur l'échaffaut, et pour errer dans les montagnes. Son père, chassé, au berceau, du palais des rois, et de sa patrie, d'ont il avoit été reconnu l'héritier légitime, avoit fait, comme lui, des tentatives, qui n'avoient abouti qu'au supplice de ses partizans. Quant à Charles-Edouard, il fut arrêté, garotté, mis en prison, conduit hors de France:—Ce fut-là le dernier coup, dont la destinée accabla une génération de Rois, pendant trois cent années. Depuis ce temps, il se cacha au reste de la terre.—Que les hommes privés, qui se plaignent de leurs petites infortunes, jettent les yeux sur ce Prince, et sur ces ancêtres!

Having now said enough respecting the matter of Mr. Home's work, a very few words shall dispatch the style. In the outset of our critique, we pretty freely gave its general character; and, after having gone through the volume, we feel no disposition to alter the

decision.

decision. It abounds with Scotticisms, and still more with colloquial barbarisms. To point out examples would be an unnecessary labour, as they occur in every page. We have, of late years, perused no work, pretending to be history, of which the whole composition is so feeble and defective. It affords a proof, were such a proof wanting, how very indifferent *prose* an author may write, who has cultivated, with success, one department, at least, of poetical composition.

There is a pretty singular circumstance of another sort, which we cannot help noticing, as it drew our attention in the title-page of the book, and that is, that it professes to be the production of "John Home Esquire." Now we had understood that Mr. Home was a Clergyman of the Scottish church, who, some years since, had resigned his living, on publishing the tragedy of Douglas. That a clergyman should have the power of at any time doing this we can easily understand: But how he should be able to divest himself of an *indelible character*, and become an "Esquire," indeed surpasses our comprehension! No man has been more anxious, and, we believe, more successful than Mr. Horne Tooke, of political, philological, and, of late, parliamentary celebrity, in getting rid of every external trapping, and every professional prejudice, belonging to the priest: But this is a length he has *not* thought of going. With what astonishment and envy, then, must he regard the "blushing honours" of Squire Home!—They "order these things better," it seems, in Scotland.

Were Mr. Home a writer, from whom we could expect any instructive specimens of philosophical or political speculation, we certainly should have looked for something in his book on the *moral effects of Jacobitism*, as peculiarly applicable to the present times. We ourselves, it will readily be believed, are no Jacobites; and we are unconnected with men, who either assume, or ever deserved the appellation. Yet the *steady loyalty* of a Jacobite we love in our hearts; and as the occasion seldom occurs to bring its peculiar merits, as well as the political situation of its professors, fully into view, we cannot conclude this article, without subjoining a few remarks upon both subjects.

Jacobitism, we say, *was*; because it is now certainly extinct, and is fairly at rest "with all the Capulets:"—It would be more than ridiculous to suppose its terrors continued, and its prejudices kept alive, by the existence of an old, and infirm ecclesiastic. He who impartially peruses the History of Great Britain at the close of the 17th century, and considers the means by which the revolution was accomplished in Scotland, will not wonder that such prejudices were long and ardently cherished, in that quarter of the island. King James II. did not abdicate the Scottish, as he did the English throne (for the crowns were not then consolidated by the Union); but he was deposed by an arbitrary Junta, calling itself the Convention of the estates of the kingdom, and supported in its proceedings by a prodigious

digious rabble of fanatics in arms.* The deposition of a monarch evidently leads to anarchy. It was, therefore, the part, (said the old Jacobites), nay the bounden duty of every honest man, and every virtuous citizen, steadily to adhere to the injured monarch: And those who fought for the exiled family in 1715 and 1745, were, in their own apprehension, so far from being guilty of rebellion, as a crime, at least against morals and religion, that they considered themselves as the only true and patriotic friends to order and the constitution.

Without stopping to refute this delusive sophistry, or adducing the solemn engagements of both nations, through their representatives at the Union, and at other subsequent periods,† we shall only observe, that candour must be inclined *widely* to distinguish between such mistaken virtue, and the far different, and more atrocious crimes, which our age has witnessed, of Rebellion and Revolution. The troubles that are but of late allayed in Ireland, the rebellion which, at this moment, exists in Turkey, and that which so lately desolated and afflicted France, were all undertaken and conducted by *very* different men, and for the acknowledged support of far other principles. It is very foreign from our intention to assert, that the rebels who disturbed the government of King George I., or those who shook the throne, and might have fairly annihilated the power of his successor, could deserve any other than the fate which befel them: But we may be permitted to think, (and our present gracious Sovereign will feel the justice of the sentiment) that the descendants of the old Jacobites, *on their own hereditary principles*, must at present be considered as among the most loyal of his subjects. In emergencies like some which are recently past, (and which, we fervently pray, are never to return) it is to such men that we should look, as the most ready and willing to rally round the Throne, and shed the last drop of their blood in defence of the constitution.

If these sentiments be just, and we can truly say that on our part they are disinterested, it may be worth while to enquire, how far the *Oath of Abjuration*, as it now constitutes a part of the law of the land, is either adapted to the temper of the times, or consistent with wisdom and sound policy.

* See the most particular, and best authenticated account of these proceedings, in Macpherson's History of Great Britain.

† The reasoning of the Jacobites on this subject was somewhat curious. They refused to admit the legality of the Union Parliament, and, indeed, of any other, from the era of what they considered as the *deposition* of James II.: And yet some of them did not scruple, as it suited their convenience, or promoted their interest, to swear allegiance to Queen Anne. When charged by their enemies with this inconsistency of conduct, they declared, that they had fallen into it solely from the belief, that the Princess had intended to restore her brother to the throne.

In the year 1702, when this oath was first imposed on certain descriptions of British subjects, the framer of it, the Earl of Wharton, is said to have declared, that he had now fallen upon a method of "damning the one half of the clergy of England, and reducing to beggary the other half." In Scotland, something not unlike this appears to have been produced: For, in 1716, the Commission of the General Assembly of the Church drew up an address to King George I., praying that "the Oath of Abjuration might be so qualified, as that tender consciences might take it;" it having been positively refused by several of their ministers. That these men were real friends to the Revolution-settlement, and the most implacable enemies of the whole race of Stewart, is universally known; and yet their scruples, if they too rigidly interpreted the oath, need not surprise us.

The real fact is, that, if this celebrated test be scrutinized with severity, as it is administered at *full length* to persons who are to act in any public situation, it will appear, that it *literally* imports, in the *animo imponentis*, that "the person calling himself Prince of Wales, during the life of King James II., and afterwards King of England, France, and Ireland, was *not* the son of that ill-fated monarch; and that he *had* not any title whatever to the crown of this realm." Now, it is almost unnecessary to remind our readers of the stale Revolution-story of the "Warning-Pan," and that the birth perhaps of no child was ever more completely, more publicly, and, we may add, more *indecently* proved, than that of the Prince in question. During the few months, also, that his father reigned, subsequent to his birth, he indisputably *was* Prince of Wales (though he afterwards as certainly forfeited the title); and as such he was regularly prayed for in all the churches in the three kingdoms, and even in the chapel of the Princess of Orange at the Hague. However extraordinary, then, it may seem, it is not, on that account, the less true, that the very means which were employed to *promote* loyalty, or at least to sublimate and purify it, actually operated towards the *extension of Jacobitism*. All the staunch Jacobites of course rejected the oath. - But there were numbers of persons in England, and still more, we understand, in Scotland, independent of the clergy, who wished well to the Revolution, who would have sworn, and kept inviolate their allegiance to the reigning monarch; and who yet scrupled solemnly to depose, that the son of the last sovereign of the Stewart line was *not* the son of that sovereign; while an excusable partiality, at least north of the Tweed, for the line of their native monarchs, (a race, as they pretend, the most antient in Christendom) prevented them from abjuring, and stigmatizing as bastards, or something worse, the last of that race. Thus they found themselves, on account of prejudices that were innocent, fairly proscribed by the established government. In their own defence, therefore, they became "Non-jurors;" and they thence were led to wish for the restoration of a family, under whom they might enjoy the privileges of their birth-

right, without acting a part which was obviously dishonourable; without being guilty (as they said) of the most ignominious compliance, and the grossest perjury.

That this is the real history of the origin and tenets of a description of men, who formed, in 1745, no inconsiderable portion of the community, there is good reason to believe; although it is no less certain, that the great majority of both nations, regarding the *spirit*, rather than the *letter* of the oath, easily adopted, and have, for an entire century, continued it in use. For our own parts, we are not among the number of those, who are disposed either to dread the ingenuity, or admit the alternative of the noble Earl; because we consider the oath, in its real scope and meaning, to imply nothing more than a general proposition, namely, the abjuration of all supposed right in the family of Stuart to the throne of these kingdoms.* He who is not bound by his oath of allegiance alone, will not probably be bound by any other oath that could be devised: And the *sincerity* of him is at least presumable, who shows an over scrupulosity as to the words, or terms in which he swears. If, however, in the present day, there be a single individual, (and we believe there are many) deprived, by the vague language of an oath, of some of his best privileges as a British subject, does not his situation call for redress, from the liberal spirit of a British legislature? Even when Jacobitism flourished, when it filled individuals with enthusiasm, and government with jealousy, and well-grounded terrors, it may fairly be doubted, whether the imposition of an oath, couched in the words of the one in question, was wise or politic? If, then, for *such* times it was unwise, it may *now* be considered as more than superfluous.

In a period like the present, when it is of great moment to promote the *cordial union* of all, who are firmly attached to hereditary Monarchy, and the true principles of our constitution, we shall rejoice if we can contribute towards the removal of those prejudices, which have so long been entertained against a respectable class of men. Sectaries and Nonconformists we shall never countenance: But honest Tories, sprung from antient Jacobites, deserve to be

* The old Jacobites had a very strong way of stating the difficulties which they alledged as being inseparable from a *literal* interpretation of the oath; a statement that might even puzzle the casuists of our days, were they less masters, than they are, of their art. A man (they observed) may surely "be faithful, and bear true allegiance to King George," though he feel not himself at liberty "solemnly and sincerely to declare, that he believes, in his conscience, that the person *pretended* to be the Prince of Wales, during the life of the late King James, *had* not any right or title *whatever* to the crown of this realm;" because, by so doing, (they maintained) he would solemnly attest to be *true*, what he must know, if he knew any thing, to be both morally and historically *false*.—In the way that the Jacobites interpreted the oath, there is certainly no small force in the objection.

regarded in a different point of view. The sentiments concerning their political hardships, which are here expressed with freedom, will, we trust, obtain the approbation of the candid; and all good men must unite in the wish, that their situation should attract the attention of the legislature.

The Books of the Apocrypha, with critical and historical Observations prefixed to each Book; with two Introductory Discourses. By Charles Wilson, D. D. F. R. S. E. and Professor of Church History in St. Mary's College, University of St. Andrews. Creech, Edinburgh; Cadell and Davies, London. 1801.

WE are already indebted to Dr. Wilson for a very valuable treatise on Hebrew Grammar, which, being an improvement of that of Parkhurst, has rendered the elements of that simple and ancient language so plain and easy that a scholar without any extraordinary application can make himself master of them in the short space of a fortnight. Thus, the most venerable language in the world is rendered accessible to every philologist who wishes to trace the progress of language from the earliest times, to every logician who is desirous of exploring the state of the human faculties in a country where the doctrines of Grecian philosophy were unknown, and to every theologian who has the honourable ambition of tasting the word of God at the original fountain. We were happy to find that the same author had directed his enquiries after subjects which his knowledge of Hebrew literature enabled him to elucidate, and which deserve to be studied by the Christian divine.

Every research which tends to exhibit the genuineness and authenticity of the sacred scriptures, and enables us to distinguish and reject from them whatever is spurious, adds lustre to the evidence as well as the doctrines of Christianity, and consequently is an additional benefit conferred upon man. Had we reason to suspect that the ancient Jews admitted any writings into the sacred books without the most undoubted proofs that they were the genuine and authentic documents of the prophets, less confidence would be due to the judgment and testimony of the Jewish nation, and a more rigid examination would be necessary on our part. But we are assured that the Jews viewed with a jealous eye every writing which claimed to be the production of a prophet, and rejected it if it was not accompanied by the most complete proofs that it was written by the person whose name it bears; for we know that while they held in the highest reverence the books of the Old Testament, they refused a place among them to the books included under the title *Apocryphal*.

The proofs of the genuineness and authenticity of the books of the scripture are quite distinct from the proofs of their inspiration. We can from our own examination judge whether a canonical book has

any marks of inspiration; but our belief whether such a book be authentic and genuine must depend entirely on the evidence of testimony; and this evidence is indispensably requisite before we can proceed to inquire into its inspiration. Now we have every aid which testimony can afford, to satisfy us in these two important points. We have the evidence of all the writers of the Jewish nation that the sacred books have been preserved among them pure and uncorrupted since they were written, besides the evidence of innumerable Christian authors since the introduction of Christianity. We know that as they are written in Hebrew they must all of them have been written before or soon after the Babylonish captivity, for Hebrew after that period ceased to be the language of the Jews.

Josephus, whose authority is of great importance, informs us, that it was the peculiar province of the priests to commit to writing the annals of the nation, and to commit them to posterity. That these might be faithfully preserved the sacerdotal function was made hereditary, and the greatest care was observed to prevent intermarriages with the other tribes as well as with foreigners. No man could officiate as a priest who could not prove his descent in a right line by unquestionable evidence. Registers were kept in Jerusalem which at the end of every war were regularly revised by the surviving priests, and new registers were then composed. As a proof that this has been faithfully performed, Josephus adds, that the names of all the Jewish priests, in an uninterrupted succession from father to son, had been registered for 2000 years; that is, from the time of Aaron till the time of Josephus.

The national records were not allowed to be written by any man who might think himself qualified for the office; and if a priest falsified them, he was excluded from the altar and deposed from the office. Thus we are assured that the Jewish records were committed to the charge of the priests, and as they may be considered as the same family from Aaron to the Babylonish captivity, and even to the introduction of Christianity, the same credit is due to them that would be due to family and national records, which are always considered as the most authentic sources of information. This indeed chiefly applies to the historical books: but it also assures us that the writings of Moses and the prophets were preserved with the greatest vigilance and reverence.

Next to the history of truth, the history of falsehood and forgery is of the greatest consequence. These two are indeed so blended, that it is impossible to examine the latter without exhibiting the former in a purer dress. Next therefore to the history of the evidence of the authenticity and genuineness of the books of the Old Testament (the New Testament excepted) the history of the Apocryphal books is of the greatest importance; for it is impossible to inquire into the reasons of their exclusion without adding to the value of those that are canonical. The apocryphal books are not written in Hebrew, but
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in the Chaldee and Greek languages. Their date is not accurately ascertained, nor do we know any thing of the authors; and what is of more consequence, though they profess to be written long before the birth of our Saviour, they are not sanctioned by the Jewish priesthood.

As a relic of antiquity, however, as containing some historical facts of great importance, as abounding with pure and dignified morality, and as being admitted at one period into the Christian church, they certainly are entitled to the attention of the sacred critic. Dr. Wilson has accordingly published them with two valuable preliminary discourses, and with observations prefixed to each of the books.

In the first discourse he explains the distinction between canonical and apocryphal writings, estimating the value of the latter, and ascertaining the time when they were introduced as ecclesiastical books into the service of the church. He begins by explaining the words *canonical* and *scripture*. By *canonical*, he says, is commonly understood inspired books, but it signifies more properly that catalogue of books which was made up and established by the canons or decrees of different councils assembled for this purpose. The term *scripture* also has been employed to denote inspired writings, but it properly signifies any writing whatsoever; and the words *all scripture is given by the inspiration of God*, &c. 2 Tim. iii. 16. ought to have been translated "all divinely inspired scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." In the New Testament the word *scriptures* in the plural number denotes the sacred books of the Old Testament. Luke xxiv. 32. Matth. xxii. 29. 2 Tim. iii. 15. When used in the singular it commonly means a particular passage of those books. Examples of this may be found in Acts viii. 32 and 33. James ii. 23.

By the word *apocryphal* is meant some writing of unknown original and suspicious authority, p. 14; or more properly books not authentic; that is, not the production of the writer whose name they bear, or containing histories that are false or fabulous.

Origen who lived about A. D. 220 is the first author who mentions any of the apocryphal books. He allows them to be proper to be read in the churches, but denies that they have any authority in matters of faith. Eusebius, A. D. 320, mentions them also, but considers them only as mere human compositions. Athanasius, A. D. 340, condemns those who had intermingled a number of the apocryphal books with the acknowledged books of the Old Testament, as having done what was injurious to the faith, and apt to mislead the simple and unwary. St. Jerome translated the apocryphal books from the Chaldee and Greek into the Latin tongue; but at the same time declared that these books, though valuable on account of their moral precepts, pious prayers and allusions to the sacred books, were not proper for establishing doctrines of faith. Thus we see that the Christian fathers, during the first four centuries, considered the apocryphal

apocryphal books as useful, but disclaimed them as books of authority in matters of faith.*

On the other hand the council of Trent (p. 63) which consisted only of forty-three persons, exalted these books to the same rank with the inspired writings. This council in its fourth session, A. D. 1546, declared by a public edict that it was the duty of all the faithful firmly to believe that all the apocryphal as well as those universally esteemed canonical books were in the Vulgate translation to be held authentic and divine. In this decree the council included all the traditional lumber which had been accumulating till their days, denouncing the divine wrath against any one that should reject or despise those books and traditions.

The churches of the reformation tumbled to the ground the immense fabric of superstition which the ignorance or policy or zeal of the Romish church had reared. The apocryphal books having no other pretence to inspiration than the authority of the council of Trent, were accordingly removed from the hill of God to the tents of men. The Church of England in its 6th article, after enumerating the canonical books adds: "And the other books, meaning the apocryphal books, (as St. Hierome saith) the church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." The Swiss confession of faith published in 1566, and the declaration of faith presented by the reformed church of France to Charles IX. in 1561, and the Belgic confession of faith published in French the same year, employ words expressing the same ideas. The old Scottish confession of faith ratified by the authority of James VI. in 1581, makes no mention of the apocryphal books at all. The confession which is at present received in that church goes a step farther than the other reformed churches. After declaring that the apocryphal books are not inspired, it adds; "and therefore are of no authority in the church of God, nor to be any otherwise approved or made use of than human writings. This is an abstract of Dr. Wilson's history of the Apocryphal books.

In treating of the value of those books he dwells most upon Ecclesiasticus and the first book of the Maccabees. In this opinion we believe every man of sound judgment will agree. Ecclesiasticus abounds with some of the purest morality, and is adorned with many beautiful and sublime thoughts. A number of such passages are selected by Dr. Wilson. The first book of the Maccabees gives a his-

* The learned professor might have added to this testimony of individual authors, that of the canons called apostolical, as well as that of the Council of Laodicea, which was held in the year 369. The first set of canons, though not dictated by the Apostles, are of very high antiquity, being referred to, both by St. Athanasius and St. Basil, as *antient ecclesiastical canons*; and they have in all ages been considered as of great authority in the church of Christ. *Rev.*

tory of the cruelties inflicted upon the Jews by Antiochus Epiphanes, who conquered Egypt and Judea about 170 years before the birth of Christ. The facts are not, like many of those stories mentioned in the other apocryphal books, inconsistent with the truth of sacred history; for they are contradicted by no part of scripture, and they are confirmed by the account which Josephus gives in his antiquities of the same prince. To Christianity this book is of great value; for the predictions recorded in Daniel viii. 8. concerning the he goat, who is evidently Antiochus Epiphanes, were amply fulfilled in the events mentioned by the author of this book. Such is the value of these books to the moralist and the Christian.

In the second discourse Dr. Wilson illustrates the intimate connection between the Old and New Testament in religious and moral views, in matters of faith and practice, in style, composition and allusion; to which is added a sketch of the history of the Jews from the cessation of prophecy on Malachi to the final dissolution of their state, under the Emperor Vespasian, A. D. 70.

Dr. Wilson makes the connection between the Old and New Testament consist in these four points. 1. They proceed from the same origin, the holy spirit of God. 2. They are connected in types and anti-type. 3. There is a similarity in divine and moral sentiments, in language, style and composition. 4. In historical facts, allusions, names of persons, and a variety of circumstances. In illustrating these, which is done at considerable length, he displays much knowledge of the Hebrew idiom, and of Jewish literature. In particular he has explained the phrases, *name of God*, *heart*, *righteousness of God*, *work of God*, *will of God*, and *day of the Lord*.

To these Dr. Wilson has added an account of the Sanhedrim; of the modes of worship used in the temple, synagogues, and private oratories of the Jews, and a history of the four Herods mentioned in the New Testament. The two introductory discourses extend to 218 pages. The remarks which precede the several apocryphal books are but few, but just and pertinent. Of these we shall give a short abstract.

I. Esdras contains an abridgment of the two last chapters of 2 Chron. and of the books of Ezra and Nehemiah. It contains a fabulous story of three young men belonging to Darius's life guards who disputed about the palm of wisdom. The date and author is unknown.

II. Esdras seems to be the work of a Christian Jew during the reign of Domitian. It abounds with allusions to the New Testament. It also contains some trifling stories.

Tobit was not read in the Christian church during the four first centuries. It is supposed to be the work of some Alexandrian Jew of the second century. It contains some good passages, such as the admonitions given by Tobit to his son, and the pious addresses on chap. viii. and xiii.

Tobit, the book of Judith, the story of Susanna and of Bell and the

the Dragon, seem to be Jewish novels. The supplement to Esther contains some additional facts interlarded with falsehood.

The Wisdom of Solomon is supposed to be the work of Philo, an Alexandrian Jew, who lived in the time of the Apostles, and contains many beautiful moral precepts, with something however of rabbinical spiritualizing. The book of Baruch is a pious composition, but contains some things in opposition to the scriptures. As to the Epistle of Jeremiah Dr. Wilson calls it an absurd performance, unworthy of a place even among the Apocryphal books.

The Song of the Three Children contains many pious thoughts, confessions and prayers. The latter part of it, which the church of England has received into the liturgy, and occasionally uses instead of the Te Deum, seems to be an imitation of the 148 Psalm.

As to Ecclesiasticus and the first books of the Maccabees, the value of these has been already mentioned. The second book of the Maccabees contradicts the first, and recommends a species of morality not much to be applauded.

Thus we have followed Dr. Wilson carefully through the whole of his work, and have received a good deal of useful information. As to the style, it is plain, simple, and unaffected.

Maurice's Modern History of Hindostan.

(Concluded from Vol. XII. P. 395.)

WE have already given a very favourable and we may confidently say a very just account of this work, and we think it our duty to resume our notice of a production which may be considered as an important and interesting addition to the historical treasures of English literature. Mr. MAURICE has arranged his vast store of materials with great judgment, and has selected such as present themselves most conspicuously to the attention of the historian with his usual discernment. The whole forms a luminous detail of Asiatic history. The author's reflections are the result of a mind profoundly acquainted with human nature, and his characters are drawn with vigour, animation, and apparent fidelity.—As the work proceeds in a regular tenour, in which there is a dependency of parts throughout, we shall content ourselves with recommending it as peculiarly entitled to the attention of the scholar and the politician. It exhibits that spirit of research which must afford high gratification to the learned reader, while the politician is enabled to see by what causes the prosperity and ruin of states are principally affected. We have little apprehension of tiring our readers in laying before them the following ample extract, commencing with the birth of MAHOMMED and concluding with the death of YEZDEGERD, the last monarch of the Sassanian dynasty.

“ Concerning the exact year in which Mohammed was born, there have been great disputes, both among Mussulman and Christian divines.

It

It is not a circumstance of any very material importance, as it is from his *flight* from Mecca, and not from his *birth*, that the celebrated Arabian epoch commences. In fixing that event, as I have done in a preceding page, to A. D. 578, as well as invariably writing his name *Mohammed*, I have adhered strictly to the text of Abulfeda,* the most celebrated and accurate of his numerous biographers. The details of his genealogy and the particular events of the early life of the impostor, are equally foreign to this history. They have been sufficiently blazoned by others. Let us proceed to considerations of more interest and moment; the state, at this period, of that religion which the new doctrines were intended to supersede, and of that mighty empire which the Mohammedan arms eventually subverted.

"Amidst the daring innovations that defiled, and the endless schisms that at this important crisis convulsed, the Greek church, the genuine religion of Christ glimmered in the East but with a faint ray. At the same time, shaken to its very foundations, equally by foreign assault and domestic distractions the power of the Cæsars was hastening rapidly to extinction. The jealous and embittered Jew had long beheld, with almost frantic impatience, the religion of the despised Galilean, in consequence of the conversion of Constantine, decorated with all the splendours, and supported by all the energies of imperial authority; and was willing heartily to join in any project for the utter extirpation of so detested a code, that did not offer gross violence to the sublime sanctity of his own. The Persian had marked with horror the sacrilegious outrages committed by the intolerant zeal of the victorious Christian against the altar of the Solar Fire, and the Pagan world in general, mourned over, and vowed revenge for, their mutilated gods and demolished temples. To unadulterated Christianity, there remained but few friends any where, and still its most inveterate enemies existed in its own bosom, those numerous sectarians, those fanciful expositors, those wilful pervertors of the sacred text, who under the name of Arians, Sabellians, Jacobites, Nestorians, Manichæans, and Eutychians, had publicly broached those nefarious doctrines, that excited the extreme sorrow of all the good, and provoked the contempt and derision of all the impious. No period, therefore, could be more favourable than the present, to the views of an artful and daring innovator, fraught with genius, to fabricate a new religion, and armed at the same time with a relentless sword to compel the acceptance of it.—Amidst the innumerable histories already in existence of Mohammed and Mohammedism, a concise sketch from my pen, prefatory to the narrative of the Moslem invasions of India, of that false prophet's character, his views, and incipient progress, will, I presume, be deemed amply sufficient.

"Without the advantage of science and education, yet possessing distinguished natural talents and strong intellectual endowments, this prince of impostors, this singular compound of vice and fanaticism, whose juvenile years were passed in mercantile occupation, and who, in that employ had repeatedly travelled through Palestine, Syria, and visited most of the great commercial cities in that part of Asia, had early acquired, on the great theatre of active life, a species of wisdom far superior to what books could have taught him, or the ablest masters of Asia have instilled. He

* "Vide Imael Abulfeda de Vita Mohammedis, p. 1; edit. Gaguier Oxon. 1723."

seems also, to have inherited from nature, an ardent enthusiastic spirit, and an undaunted courage to accomplish whatever he cautiously but resolutely projected. In the course of his travels and of considerable dealings with merchants of other countries and religions, Mohammed had obtained so deep an insight into mankind, and had taken such a comprehensive view of their religious prejudices and political opinions, as rendered him in a peculiar manner qualified for the arduous undertaking in which he had determined to embark. By an union, however forced and unnatural, in one comprehensive code of the leading principles and tenets of all the heretical sects among Jews, and Christians, by a reverential acknowledgment of the high prophetic office and character of Moses and Christ, by an artful selection and insertion, in various parts of that code, of many of the sublimest passages contained in the sacred volumes of those people; by affecting, at the same time, strenuously to inculcate as the fundamental basis of his religion, the doctrine of the Unity of God, and yet by luxurious descriptions of a paradise, artfully accommodated to the licentious conceptions of the Eastern sensualist, insidiously attempting to win over to his scheme the Pagan idolater, by these combined efforts, he hoped to collect, and in a short time he did collect under the ample banners of Mohammedism, multitudes of every varying creed from the remotest regions of Asia. For those incorrigible sinners who obstinately rejected its proffers and resisted its allurements, the sword of temporal vengeance was wide unsheathed, and offended Heaven, by the voice of its chosen prophet, thundered out their damnation in the most dreadful anathemas. Being elevated to sudden independence, by an union with one of the noblest and richest families of Mecca, the hitherto repressed flame of ambition and fanaticism, his leading characteristics, at once blazed out, and though the false prophet himself was to utterly illiterate, that he could neither read nor write, yet by the secret assistance, as has been fully proved, of two eminently learned persons, his tools in this dark business, the one named Abdollah, an apostate Jew, a native of Persia, well versed in the abstrusest mysteries of the Talmud, and the other styled by Christian writers, Sergius, a Nestorian monk, intimately acquainted with all the heresies and divisions at that time prevalent in the Christian world; with this aid he composed that inconsistent but elegant jargon of discordant doctrines, denominated the *Coran*; a work which, with shameless effrontery, he affirmed, was penned by the finger of God, and brought, in detached portions, from the golden table, deposited, for eternal ages, by his throne in the highest heaven.* The better to veil his deep-laid plot, against the liberty of his country and the government of Asia, for a considerable time previous to the public avowal of his apostolic mission, he affected the seclusion and austerity of the ancient prophets, and retired from all intercourse with human society, to the gloom of a cavern on Mount Hara, about a league from Mecca, in the sacred silence of that solitude to meditate on and mature the mighty project of glory and aggrandizement. The subsequent exploits of this great but wicked man, have, as before remarked, been the theme of so many able pens; his fraudulent and impudent impostures as a *theologian*, his sagacious plans as a *politician*, and his brilliant feats as a *warrior*, from the era of that retirement, or rather, of his compelled flight from Mecca, denominated by

* Consult Sale's Preliminary Discourse to his Translation of the *Coran*, Vol. I. page 85.

Arabian writers, the Hegira, and which it is of material importance the reader should bear in recollection, took place, according to the most correct calculations of their chronologers, on the 16th of July, A. D. * 622, to his decease ten years after, or in A. D. 632,† have been so repeatedly detailed, and in such masterly strains of eloquence, by Christian writers of the most distinguished rank and talents, that it is entirely unnecessary for me to tread over again the beaten ground of his triumphs, and those of his immediate successors, on the plains of Asia and Afric. Those that are directly or collaterally connected with India have, alone, any claim to consideration in this history, and they open, indeed, a vast and varied field for our contemplation. Of the transactions of the Arabians in that secluded region, I shall endeavour to sketch the great outline, and delineate the striking features only, leaving the disgusting minutiae of innumerable inferior battles and massacres to be recorded by those who may take more delight than myself, in enumerating the sanguinary atrocities of the most barbarous despots, in the whole catalogue of Asiatic conquerors.

The intimate connection of India with Persia, or rather the compelled dependence, for a series of ages, under the Parthian and Sassanian dynasties, of the former on the latter empire, renders it necessary, in the survey which we are about to take of the Mohammedan conquests in the more eastern districts of Asia, for their triumphs in the South only collaterally affected India, that the reader's eye should be directed to the earliest exploits of their generals in Iran, so immediately introductory to their achievements on the plains of India. The vigour in arms and council, of the great Chosru Parviz, had succeeded in partly restoring that empire to its ancient height of power and grandeur; but the subsequent and repeated attacks of Heraclius had again shaken to its very centre, and eventually produced the dethronement and murder of that sovereign, by the parricidal arm of his son Siroes. A rapid succession of princes, pusillanimously weak, or desperately wicked, had succeeded Chosru on that throne, till the first invasion of it by the Arabs, which, though generally assigned to a later period, in the caliphate of Omar, certainly took place in the first year of Abubeker, the successor of Mohammed. The fertile and beautiful domains not less than the enormous accumulated wealth of the Persian monarchs, stimulated the needy wanderers of the Arabian desert, thus early to attempt the subjugation of that country; at the same time the Sabian idolatries, to which both prince and people were so grossly addicted, excited their indignation, and inflamed their ardour to banish from the earth, the celebration of its splendid, but nefarious rites. Irak, or Assyria, was a part of that vast empire nearest their own territory, and was first assailed. The march of the Arabians was rapid and triumphant, till they reached the Euphrates, where it was found necessary to throw a bridge over that river, in order to attack the Persian army encamped in the neighbourhood of Babylon; but the vigilance of Ferokhzad, the Persian general, frustrated their efforts, by suddenly attacking the Arab troops that guarded it, and setting fire to the vessels that composed it. The invaders, intimidated by this act of vigour, began a cautious retreat; in that retreat, their supplies of provision were cut off; the Persian cavalry attacked them on all sides;

* See Ismael Abulfeda in Vita Mohammed, cap. xxii. p. 45; and Ulug Beg's Epochæ Celebriores, p. 8.

† Ismael Abulfeda, cap. lxii. p. 126.

and they were put to a total rout.* The defeated army returned to the frontiers of Syria, where they were met by powerful reinforcements, and after a short interval, returned to the field with rekindled ardour and spirit. In this second attack, they were opposed by a Persian nobleman of high rank, named Alharzaman, at the head of a still more formidable army; but the Persian troops were unable to stand before the impetuous onset of the Mussulman army, slung with the shame of recent defeat, and filled with holy indignation against the worshippers of fire. In the end, the former were utterly routed, and Alharzaman himself, and the greater part of his troops, in their precipitate flight, were cut to pieces.

"At this period, the Persians owned for their sovereign a queen named *Arzema Dokht*, who, however qualified, by abilities beyond the common lot of her sex, for the internal controul of the empire, could not be supposed to possess that active martial genius which the present exigency of public affairs required. The very name of a woman governing, seemed to imply irresolution and debility; the majesty of the throne, and the glory of the temple were gradually expiring; and therefore to restore the fading lustre of both, *Arzema* was, by the unanimous voice of the nation, deposed, and a grandson of *Chosroes*, though quite a youth, invested with the tiara.

"*Yezdegerd*, the last sovereign of that illustrious dynasty, which had now wielded the imperial sceptre for nearly four hundred years, ascended the throne, when only fifteen years old, and according to *Alwakidi*, and the most esteemed chronologers of Asiatic events, consulted by *Ockley*, about the close of the same year in which *Abubeker* succeeded to that, which on the ruins of the Arabian liberty and government, but without assuming a regal diadem, *Mohammed* had erected at Mecca.† In consequence of the inexperienced age of *Yezdegerd*, the future conduct of the war was committed to a general of high renown, and of as celebrated a name, if it were not a name common to all the more illustrious warriors of Persia, from the time of the great *Cyrus*, *ROSTAM*. *Rostam*, if not wholly deerving of that distinguished appellation, as a conqueror, seems to have done all, notwithstanding some insinuations of Oriental writers to the contrary, that in the languishing debilitated state of that empire, could be effected. Collecting together an army of one hundred and twenty thousand men, he met the enemy, whose number amounted to only thirty thousand men, but men whose sinews, like their sabres, were steel, and headed by *Saad*, a general to whom fear was unknown, and gave them battle, on the vast plains of *Cadesia*, a city bordering on the desert of *Irak*,

• "Mirkhond in Texeira, p. 97. D'Herbelot, Article *Touran Dokht*."

† "Consult *Ockley's Hist. of the Saracens*, Vol. I. p. 113, and *Euty-chii Annales*, Vol. II. p. 256. The famous æra of *Yezdegerd* commenced, according to *Ockley*, who has, in this place, corrected an anachronism in both *Abulfaragius* and *Al Makin*, in the eleventh year of the *Hegira*, and on the 16th of that very month, on the 7th of which, the impostor himself died, viz. the 16th of June, A. D. 632, in which *Abubeker* began his short reign of only two years. But the event of the first Arabian invasion of Persian *Irak*, is by the two Oriental historians last mentioned, placed two years later, or in A. D. 634, and as observed in the text, under the caliphate of *Omar*.

where was maintained for three successive days, one of the most prolonged and bloody conflicts that was ever witnessed in Asia, or ever decided the doom of a great empire.

"In the course of those three days, sixty thousand Persians are said by Al Makin, who is unusually minute in his account of this battle, to have perished by the sabres of the Arabians; the latter confess, that not less than seven thousand five hundred of the true believers were slain in this decisive engagement.* The battle of Cadesia put them in possession of the whole of the important province of Irak; and the city of Bassora, immediately erected on the western bank of the great river formed by the junction of the Tigris and Euphrates, at once secured its dependence, and commanded its commerce.†

"Animated; rather than fatiated with the survey of the immense booty already acquired by their lawless and unprovoked irruption, after a short period of necessary repose, and after having been again re-inforced by fresh battalions, the holy banditti pressed forward with all the celerity, inspired by the mingled impulse of enthusiasm and avarice, to Ctisphon, or as the Orientals term it, Al Madayn, the noble, the unrivalled, the yet unconquered capital of Persia. Their name and barbarities had already diffused such terror through all its provinces, so abject was the spirit, and of so venal a stamp the patriotism of the governors of the intermediate cities and forts, that scarcely a lance was raised, or an arrow hurled to oppose their desolating progress through the heart of that beautiful country. When this devouring army of human locusts reached Ctisphon, they found that the royal family, apprized of their approach, and struck with horror and dismay, had fled with the greatest part of the imperial treasures, from its splendid palace, to the rugged recesses of the Median mountains; nor did the valiant and wealthy citizens that guarded its gates, give them that ready admittance, which they had promised to themselves, within its lofty walls. Unkilled in the arts of defence, their opposition was fruitless, and only served as an excuse to the irritated soldiers, when by an united and vigorous assault they had carried the ramparts, to spread wider the torrent of destruction, and die their sabres deeper in Persian blood. It is impossible to describe the infinite wealth of every various kind which recompensed the warlike toils of the victors, on the capture of this vast and magnificent metropolis; the quantity of gold and silver in bullion and coined money, which Yezdegerd was unable to transport into Media; the costly furniture, rich carpets, and beautiful tapestry, displaying the most brilliant dyes, and the most elaborate efforts of the looms of India and Persia; cabinets of all the precious woods; curious vases of agate and crystal, studded with gems, found in the palace of the Great King, and the rich silks and other objects of barter that crowded the overflowing warehouses of the merchants. In short, the whole wealth of the monarch and the nobility centered there, and enriched the victors beyond all the limits of calculation.‡

Such

* "Al Makin Hist. Saracen. p. 25."

+ "Ibid. p. 27."

‡ "Ismael Abulfedæ Annales Mulsenicæ, p. 69; et Al Makin, Hist. Saracen. p. 26. For the reader's gratification, I insert below the account of the latter, which probably contains no exaggerated detail of the pomp and

"Such are the accounts of the Arabian writers, and we shall be little inclined to doubt their verity, if we, on the other hand, turn to the page of D'Herbelot, and peruse what is there extracted by that author, from Mirkhond and other native Persian historians, of the immense sums laid out upon, as well as treasured up, in the vaults of the palace by Chosru, surnamed Parviz, the magnificent predecessor of Yezdegerd, who adorned it with all the spoils of his conquests in Egypt, Syria, and the islands of the Mediterranean. This ostentatious monarch is said to have disposed the upper part of this palace in the form of a throne, elevated aloft on many thousand columns of silver, from which he gave public audience to the ambassadors that flocked to Ctesiphon from the most distant regions. The concave dome above was decorated with a thousand globes of gold, wherein all the planets, and great constellations, were seen to perform their natural revolutions; all the walls of this sumptuous place being covered with tapestry, wrought with gold flowers, and enriched with pearls and other precious stones. Underneath the palace he had an hundred vaults filled with treasure; and when the tyrant was, in consequence of his extortions and cruelty deposed, he was confined in one of those vaults, that he might continually contemplate the cause of his ruin, and, while bending under the weight of golden chains, might acknowledge how inadequate to confer happiness, or assuage despair, were the accumulated treasures of a rifled world.*

"After the sack and plunder of Al Madayn, the victorious army pursued their march into the interior provinces, where the governors, terrified by their numbers and the fate of their capital, every where opened the gates of the cities and castles, and many of them readily consented to save their lives and property, by embracing the Mohammedan religion. Of this sort and simple creed, required to be confessed and adhered to—, 'There is only one God: and Mohammed is the Apostle of God;' of this holy sentence, or apothegm, which immediately constituted him who pro-

and splendour of the Persian 'sovereigns, and certainly will impress him with no contemptible idea of the Persian artists and manufacturers.

"Eodem hoc anno occupavit Saadus Medajinam Cosroæ, transiitque ipse et Muslimi Madajinam, et potiti sunt omnibus et opibus thesauris Cosroæ: dicunturque invenisse millies mille millia aureorum: inveneruntque domum in qua corbes erant vestiti plumbo, in quibus vasa erant aurea et argentea: Invenerunt et domum plenum camphora, quam Muslimi rati sal esse, in fermento usurparunt, unde amarus erat panis. Invenerunt et coronam Cosroæ, et vestimenta ejus auro intexta, et gemmis plumata: item loricas Cosroæ, et galeas ejus: nec non velum portici; ex quo à Saïdo lacerato, exierunt mille drachmarum millia: valebat autem quæque drachma 10 stateres. Invenerunt et tapetum sericum 60 cubitos longum, et totidem latum; in quo figuræ et gemmæ erant instar florum: in margine ejus tanquam terra erat, consita herbis et plantis, ad modum herbarum terræ, tempore veris, facta gemmis, auro, atque argento. Cumque ad Omarem pervenissent, discidit eam, atque distribuit Muslimis: contigitque Ali pars, quam vendidit viginti millibus; neque ea tamen erat ex optimis."

* "See D'Herbelot, Bibliothèque Orient. Art. Khosru ben Hormouz.

nounced

nounced it a member of the Mohammedan church, converted the most detested enemy into the firmest friend, and exalted the meanest slave to the rank of a brother, the former part contained a truth already deeply engraved on the heart of the better educated among the Persians, who under the symbol of Fire, worshipped none other than the only living and true God; *that enwreath by fire*; in respect to the axiom contained in the latter portion of that sentence, a rational persuasion, at least, of its verity, might arise in any cool dispassionate mind, that, ignorant of the insidious and fraudulent means by which the impostor had first propagated his doctrines, deliberately reflected on the sudden and wide diffusion of his faith, and the astonishing and almost miraculous success of the Mussulman arms. The concise, yet energetic simplicity of this creed, inculcating solely a firm belief in the first great principle of natural religion, and the sanctity of the character that promulged it, contributed, not less than the sword by which it was enforced, to render it embraced, with little reluctance, by those philosophic minds that despised the popular worship of images, and observed the venal prostitution of the idolatrous priests, and the sanguinary, though often splendid, rites that polluted the pagan temples. In this degraded state of all the ancient religions of Asia, the times seemed to require the expanding faculties of the human mind, to demand the public avowal of a religious code, at least more enlightened than the blind and bloody Pagan system, which still delighted in the barbarity of human victims, agonizing on the altars of the Persian Mithra, and the Indian Seeva!

" Mohammed's penetrating eye saw this, and his daring genius created and promulgated that code. Though scarcely a ray of genuine Christianity emanated through the gross darkness that clouds the Coran, yet, as it professed a veneration for the Hebrew patriarchs, and exalts on high the prophetic character of Christ, neither Jews nor Christians were greatly alarmed at the first propagation of its heterogeneous dogmas. By the Pagans, the new code was received with avidity; nor, replete as it was, with sounding promises of high rewards in this life, and liberal in its proffers of infinitely greater, in that which is to succeed, in a Paradise well understood and well relished by the luxurious progeny of Asia, can it excite wonder, that both in Persia and India, Islamism soon obtained a multitude of proselytes. When once obtained too, the fidelity and attachment of those proselytes were inviolably secured, since inevitable death, temporal and eternal, is the dreadful doom, denounced by the Coran against those who relapse into their pristine error. One of the most illustrious of its converts at this period was Harmozan, a Persian nobleman who governed the province of Cluzestan, the ancient Susiana, which he for some time vigorously defended against the invaders; but this satrap, in the end was conquered, sent prisoner to Mecca to do homage to Omar, converted, and received an ample stipend from the caliph, in reward of that conversion. After the capture of Susa, a noble, but not in these times, an imperial, city, Hamadan, Ispahah, what was Persepolis, and all the other renowned cities and palaces of the great Shahinshah, or *king of kings*, successively became the prey of the victors. The stupendous ruins of Istakar impressed them with no awe; nor were the tombs of the Chosroes sacred from their ravages.*

* " Abulfedæ Annal. Moslem, Tom. I. p. 249, ad Annum Hegiræ 21, A.D. 641.

"In the mean time, the unfortunate Yezdegerd was collecting together in Media, the scattered remains of the Persian army; the Magi sounded their sacred trumpets in the ancient eat of the religion of Zerdusht;* and the imperial banners, displayed on the surrounding eminences, summoned the youth of Persia to the instant defence of all that remained to them venerable in the sacred, or valuable in the civil institutions of their valiant, forefathers. The struggle was made with vigour and enthusiasm; but the fatal termination of the battle of Julula, fought exactly nine months after the reduction of Al Madayen, too manifestly declared, that the Sun of Persia was forever set. Yezdegerd, who though still young, had in that battle performed the duties of a great king and a brave commander, after its inglorious issue, continued his flight, together with the royal family, first to Parthia, whence, after a short stay, not thinking himself secure even there, from the pursuing foe, he pressed on to the great range of mountains that rise on the most northern frontiers of his dominion. The province of Fargana, on the distant Jaxartes, next received the fugitive monarch; here he was received by the Scythian sovereign, named Tarkhan, with respect and hospitality, and hence he solicited succours of the sovereigns of Turkestan and Sogdiana, who, touched with compassion, at the misfortunes of so great a prince, prepared an army to reinstate him on the throne of his ancestors. He is even asserted by M. De Guignes, from his Oriental authorities, to have sent a solemn embassy to the remote, but at that time powerful, emperor of China, stating his calamities, and imploring his assistance.† But while Yezdegerd was supplicating foreign aid, some of his more zealous and faithful subjects at home, deriving resolution from despair, had united from various and distant quarters at Nehavend, a city of Farsistan, advantageously situated on a hill, fourteen parasangs south of Hamadan, to the amount of one hundred and fifty thousand fighting men, and were determined to make one grand and final effort to save from utter extinction the sacred flame, and from irretrievable ruin the sinking empire. The battle of Nehavend, is an event greatly celebrated in the annals of the Arabs. It proved extremely obstinate and bloody, and lasted, according to Al Makin, for *three* successive days, on the last of which the Moslems proved completely victorious, and drove their antagonists with immense slaughter from the last field, in which the Persians were ever able to make head against their cruel despoilers.‡ Al Nooman, who

* "It was in a cavern of the Median mountains, that Zerdusht celebrated the first rites of his religion. See Porphyry De Antro Nympharum, p. 256. See, also, Indian Antiquities, on this interesting subject, Vol. II. p. 298; first edition."

† "De Guignes Hist. des Huns, Tom I. p. 64."

‡ "Al Makin, Hist. Saracen. p. 29. The circumstance of another Persian engagement like that of Qadelia, lasting *three days*, induces me to cite the original passage, that I may not appear to have confounded the events:

"Hoc anno gestum est bellum Nahawendicum, cum enim ibi convenissent Persæ, accessit ad eos Nuamanus, filius Macrani, cum magno Muslimorum exercitu, qui, commisso prælio, intra TRIDUUM est occisus, et successit ei Hodaisas, filius Jamani. Tandem vicerunt Mulimi, et Infideles in fugam versi sunt, multis eorum occisis."

commanded the Mohammedan army, one of their bravest generals, and (what was then esteemed more honourable than all warlike laurels) a Companion of the Prophet, fell in this action, but his post was quickly and ably filled by Hodaifa Ebn Yaman, who following up this important and decisive blow, made all Persia bow to the Saracen yoke, except the two remote dependent provinces of Kerman and Sejestan, whose governors preserved their loyalty unshaken, and for a series of years held out against all the forces sent against them, giving occasional protection to their persecuted sovereign, and regularly remitting to him their respective revenues; but these also were in the end compelled submissively to bend before the growing power of that mighty colossus, whose gigantic shadow already darkened the half of Asia.

"To conclude the mournful narrative of royal woe; Yezdegerd with the few nobles and a part of the army that still remained attached to his cause, had retired into Chorasan, and kept up for many years, in that remote province, the parade of a court, and the shadow of imperial grandeur. He was, however, little better than a vassal among those Sogdian and Turkish tribes, the descendants of the Massagetæ, who had ever been the sworn enemies of the Persian empire. But the degraded and exiled state of Yezdegerd had disarmed their fury, and they afforded protection where they could no longer injure or insult. The Arab invaders of Persia were also in too great strength to be attacked, either with the view of replacing Yezdegerd on the throne, or of seizing the kingdom for themselves. In one of the few cities that yet remained to him, called Meru al Roud, or *Meru on the river*, i. e. the Oxus, to distinguish it from another Meru in the same province of Chorasan, a formidable insurrection broke out, headed by the governor himself, and the rebels had called in a neighbouring tribe of Turks to support them in their opposition to the regal authority; so that when Yezdegerd, with his small army arrived to suppress the insurgents, he found the swords of his new but perfidious allies, turned against him in a battle in which he was defeated, and that army put to a total rout. This is one account of the Arabian historians, but by others it is recorded,* that by repeated solicitation, he at length prevailed on the king of Turkestan to accompany him at the head of a large army, for the recovery of the throne of Persia; that in their progress towards Persia, his own army having considerably increased in numbers, Yezdegerd thought himself sufficiently powerful to act without the assistance of a sovereign whose views he secretly suspected; and sought some frivolous pretext to dismiss the auxiliaries, which so enraged the Turkish king, that incited by an ungrateful traitor of the name of Mahwa, who had formerly been a servant of Yezdegerd, he fell with his whole force upon the Persians, entirely defeated them, and compelled the king to seek his safety in precipitate flight. In that flight, he arrived faint and exhausted with fatigue, on the banks of a river, where he found a fisherman, or as some authors have it, a miller, with his boat, to whom, in the anguish of his soul, he offered his rings, his bracelets, and other regal ornaments, for that immediate transportation which could alone save him from the fury of the pursuing foe. While the unfeeling brute hesitated to ferry him over, because his

* "Both accounts are given by Abulfeda, *Annales Muslemici*, Tom. I. p. 267, ad annum Hegiræ 31."

exact fare in as many pieces of current silver was not offered to him, the Turkish cavalry galloped up, and being too well acquainted with his person, with their scymeters they immediately dispatched the unhappy monarch, who thus, like the unfortunate Darius, prematurely perished by the hands of vulgar assassins, in the 35th year of his age, and in the 19th of his reign, if a long succession of the most disastrous incidents that ever fell to the lot of man, may be thus denominated. *

Discourses on various Subjects. By Thomas Rennell, D. D. Master of the Temple. 8vo. Pp. 365. Rivingtons. 1801.

AMONG the sermons of various character, which are every day produced, it rarely happens that discourses equally calculated for preaching and publication come under our review. Some are marked by logical precision; exact definition, and close reasoning; by biblical criticism; by hypothetical disquisition; by sententious elegance and classic gracefulness. These are ill suited to the pulpit. Others are striking though superficial; pathetic, but possessing little argument; diffuse, but tautological; perspicuous and pleasing, but full of inaccuracies: Such are not proper for the public eye. The compositions before us, however, possess all the characteristic beauties that are capable of combination, in discourses both from the press and the pulpit. With the style of Dr. Rennell, indeed, our readers are too well acquainted, to require any attempt on our part to discriminate or point out its excellence. Diffuse as Cicero, energetic almost as Demosthenes, Dr. R. addresses us with an apostolic fervour, to which the most ardent eloquence of a Pagan is cold and spiritless—with an animation which could be derived only from Christian sources. If we may compare these performances with any modern productions of the same kind, we think they much resemble a few of those celebrated sermons preached by White at the Bampton Lecture.

In the first discourse, on “the Vice of Gaming,” consisting of nearly fifty pages, the subject is treated in a masterly manner. The effects of gaming, as produced on individuals, and its consequences as they affect the stability and order of civil government, and the public and social influence of Christianity, are here, clearly and strongly represented and elucidated. If the gamester can remain unawakened by this discourse, untouched by its persuasive eloquence, he must be far gone in iniquity. But Dr. R. hath no great hope of being able to recover the profligate gamester from the error of his ways.

The sermon “on Old Age,” is of a different character from the preceding. It is not strikingly grand; but gently persuasive: It hath attractions peculiarly its own.

“To a Christian we may safely and boldly assert, that old age is so far from being a burthen of misery, that it is the most happy and comfortable

* Ockley's History of the Saracens, Vol. I. p. 329, *ubi supra*.
period

period in his whole existence here on earth; and if men ever shew or complain that it is otherwise, it is because they are destitute of real operative religion. In age a true Christian considers that the danger of his trial is past; a seal, as it were, set to his character, and his temptations have lost their force and danger; he has by the mercy of God, and through the merits of Christ, made his 'calling and election sure.' Is he interdicted by his religion from sensuality and dissipation?—Pleasures even yet await him; the exquisite pleasure of relieving the indigent, instructing the ignorant, comforting the afflicted.—Ambition still remains to him, (if I may call so great a work by so mean a name) the great ambition of furthering the kingdom of the Redeemer here on earth, of recommending the practice of piety and religion, by the comforts he demonstrably deriveth from them; the noble ambition of bearing a decisive testimony against vice, infidelity, and all the refinement of modern profligacy, in the midst of an adulterous and sinful generation.—The most valuable of all knowledge yet remains to him; the knowledge for which the great Apostle renounced all that human learning and human eloquence, for which he was so eminently distinguished; *the knowledge of Christ and him crucified*. There remaineth to him, firm faith, vigorous hope, and fervent charity.—So far from looking upon Death as an evil, he longs 'to be dissolved and to be with Christ.' Do the pressures of pain, poverty, and disease, combine their force and poignancy in this last trying scene? The Christian knows and rejoices that the moment is not far off, 'when he shall hunger no more, nor thirst any more, neither shall the sun lighten him, nor any heat; for the Lamb which is in the midst of the throne, shall feed and shall lead him unto living fountains of waters, and God shall wipe away all tears from his eyes for ever.'

Such comforts, such supports, transcending all expression, and passing all understanding, are known to await the aged and dying Christian, by those whom chance, or professional duty have ever called to be witness of these edifying scenes. What to the adherents of luxury, dissipation, ambition, and worldly wisdom, closed by the flippant reprobacy of modern infidelity, is dreary and desolate, is to the Christian, matter of steady joy, and com-
 placent triumph. Let us leave then to the mercy of God, those who are resolved to persevere in worldly courses to the end; but may we live the life, enjoy the age, and 'die the death of the righteous, and may our latter end be like his.'

From the third discourse, which is entitled "*Benevolence exclusively an Evangelical Virtue*," we should gladly transcribe several pages, if our limits did not preclude the pleasure; as, almost on every point of discussion, our opinion accords with Dr. Rennell's. In what follows, we more particularly agree with the eloquent preacher.

"That moral truth (independent of the light of revelation) has been progressive, may be fairly questioned. For we need not hesitate to assert, that none of the received systems of moral philosophy, either in our own times or those immediately preceding them, are, either in depth of research, symmetry of parts, comprehension of views, deep insight into human motives and passions, energy and dignity of style, at all comparable to those delivered down to us from the most eminent of the Pagan moralists. We may hazard the assertion, that they will not for a moment stand the test of such a competition. If therefore, the doctrines of *benevolence* seem in certain respects laid in sounder principles in modern systems than in those of

old, it is a superseded, neglected gospel, from whence every sound principle is covertly transferred, to which such improvement is owing."

The note to this passage shall certainly be subjoined; though it contain an anticipation of what the writer of the present article intended to publish, and has long possessed in MS.

"If the Memorabilia of Xenophon, the Offices of Cicero, the Enchiridion of Epictetus, the writings of Antoninus and Hierocles, Arrian and Simplicius, are not thought sufficient to warrant this assertion, the *Nicomachean Ethics* of Aristotle will, above all, present an overbearing proof of it. These last afford not only the most perfect specimen of scientific morality, but exhibit also the powers of the most compact and best constructed system which the human intellect ever produced upon any subject; enlivening occasionally great severity of method, and strict precision of terms, by the sublimest, though soberest, splendour of diction. Aristotle had the singular art of infusing eloquence even into a definition—of this his definition of *happiness* affords a marvellous instance: "ΕΣΤΙΝ ΕΥΔΑΙΜΟΝΙΑ ΚΑΤ' ΑΡΕΤΗΝ ΕΝΕΠΤΕΙΑ." The sixth and seventh chapters of the last book of this great work are unrivalled in grandeur either of language or conception. If moral philosophy, I mean *specifically* and *properly* so called, without an incongruous mixture of *theology* and *politics*, (from either of which it is entirely distinct,) is to be studied as a science, in such sources it is to be sought. Thence will be formed a manly intellectual vigour, an ingenuous modesty and dignity of habit, an energy of thought and diction, and a reach of comprehensive knowledge, which distinguishes the true English scholar. On the contrary, it is to be feared that the feeble speculation which almost all *modern systems* of morality (such I fairly and frankly own as Dr. Paley's *Principles of Moral Philosophy*) encourage, and the superficial information they afford, superseding the necessity of all active and real employment of the faculties, have operated more fatally upon the mental habits of the rising generation than *total ignorance* could possibly have done. What renders men superficial, renders them *pert*; and I hardly ever knew an instance, either in men or communities, where benevolence is not annihilated by *pertness*. Let it be remembered, as an important document, that the most superficial and soppish nation of Europe has, in every change and modification of its habits, whether of *superstition* or *Atheism*, of *tyranny* or *licentiousness*, been uniformly and notoriously the most cruel and relentless."

We highly applaud this "*fairness and frankness*" in the Master of the Temple: We admire his unshrinking boldness in the great and good cause which he supports with such distinguished ability.

In the fourth discourse ("for the sons of the clergy") the description of *the origin of the church of England* is truly sublime. It stands unrivalled by all former descriptions of the church, though they are of frequent occurrence in sermons and scriptural essays and dissertations.

We may safely pronounce the fifth discourse ("Rejoice with trembling") the best of those numerous publications which we owe to the Hero of the Nile.

"Amidst all we have sustained, and all which may still remain behind
to

to be sustained by us, it cannot but be most legitimately grateful to an English heart to recollect, that amidst the humiliation and discomfiture of every Ally originally engaged in the contest, amidst the various reverses and overthrows which have been experienced by most of the surrounding nations, however varied in their circumstances and diversified in their forms of government, that although this nation was left *singly* to support a contest to which the rest of Europe was found to be unequal; yet, that in *every* region of that element on which the power of Great Britain, its riches, and its greatness are founded and established, the victories wrought for us during the present conflict, should, in splendour, magnitude, and importance, exceed the most signal of those which preceded them in our annals. And indeed, when we give scope to our thoughts, and carry them forward to a contemplation of the *peculiar* circumstances which belong to *one* of the leading events we now devoutly commemorate: when it is considered, that near that very region famed from the most remote antiquity; visited by the Patriarchs; the long sojourn of God's chosen people; the witness of his divine power, displayed in signs and wonders and an outstretched arm; and above all, *honoured by the infant presence of the Saviour of the world*; rendered venerable by the origin of letters, arts, and sciences; and signalized by the most important transactions and conflicts in Greek and Roman story; that even *there*, within the view of *that ancient river the river Nile*, the prowess of the British Navy should perhaps have decided (I hope I do not presume in saying) *the fate of the universe*; that it should *there* curb the fierceness of an exulting heathen, "who imagined a vain thing,"—who had broached his commission in blasphemy, and as usual marked his way in blood*—who had visited cities, for centuries past embosomed in peace, with indiscriminate massacre and pillage—I say, if upon consideration of *all* this, we should be inclined to glory, to use the language of the great Apostle, we should 'be fools in glorying.' Let us carry our thoughts to the foot-stool of that throne, where the consummate *Christian hero*, who was the instrument of this great deliverance to his country and mankind, carried *his* aspirations. Nurtured in hereditary piety, and trained by the early lessons of a venerable parent, whom God has graciously preserved to an extended period of life, to be the witness of his son's achievements, he has been found in the very flush of victory, to have fully ascribed the glory unto God. Therefore 'Let the Lord alone be exalted in this day.' Let *him* whose God is *destiny*, and whose sword has made so many women childless, beware, lest 'the days of recompence should be come' test, in the language of the Prophet, 'Egypt gather up his armies, and Memphis bury them.'

* After these copious excerpts, we shall simply enumerate the subjects of the discourses that follow.

" Discourse VI. On the Connection of the Duties of loving the Brotherhood, fearing God, and honouring the King. Preached at St. Magnus church, London Bridge, in 1792. 2 Peter ii. 17. Love the brotherhood, fear God, honour the king.

" * Of the savage cruelties committed at Alexandria, without distinction of age or sex, the intercepted dispatches exhibit most striking and important documents."

" Discourse

" *Discourse VII.* On the Guilt of Blood-thirstiness. Occasioned by the murder of the Queen of France. Preached in the cathedral church of Winchester, October 26, 1793. Ezek. xxiv. 6. and part of 7. Wherefore thus saith the Lord God, woe to the bloody city! to the pot whose scum is therein; and whose scum is not gone out of it!—bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock.

" *Discourse VIII.* On the Atonement. Preached at the Temple church on the fast of the Crucifixion, 1799. Gal. i. 4. Who gave himself for our sins, that he might deliver us from the present evil world.

" *Discourse IX.* A sermon preached at St. Paul's Cathedral, at the triennial visitation of the Right Rev. Beilby, Lord Bishop of London, in May 1795: 2 Tim. iv. 5. Do the work of an evangelist, make full proof of thy ministry.

" *Discourse X.* Great Britain's Naval Strength and Insular Situation, a Cause of Gratitude and Thanksgiving to Almighty God. Preached at Deptford, before the Right Hon. William Pitt, Master, and the Elder Brethren of the Corporation of Trinity House, on Trinity Monday, 1796. Psalm xxiv. 2. For he hath founded it upon the seas, and established it upon the floods.

" *Discourse XI.* Ignorance productive of Atheism, Anarchy and Superstition. Preached before the University of Cambridge on Commencement Sunday, 1798, and printed by desire of the Heads of Houses. Hosea iv. 6. My people are destroyed for lack of knowledge.

" *Discourses XII, XIII, and XIV.* On the Sting of Death; the Strength of Sin; and the Victory over them both through Jesus Christ. Preached at the Temple church in Easter term, 1800. 1 Cor. xv. 56, 57. The Sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To the last three sermons, in particular, we must *recal* attention. Well known as they undoubtedly are, we would wish them to be still better known—"to be read, marked, learnt, and thoroughly digested!"

Observations on the Winds and Monsoons; illustrated with a Chart, and accompanied with Notes, geographical and meteorological. By James Capper, formerly Colonel and Comptroller General of the Army and Fortification Accounts on the Coast of Coromandel. 4to. Pp. 234. 15s. Debrett. 1801.

THE "Observations" are not only full of information, but entertainment; though written on a subject rather unpromising. A man of genius, however, can render every subject interesting. What we chiefly admire in Colonel Capper is, his happy illustration of points familiar to almost every one, yet not sufficiently considered even by men of science. Of this assertion our readers will see ample proof in the following articles.

Dews, why more abundant in summer than in winter.

"Dews are said to be vapours and exhalations raised from the earth by the

the heat of the day, which being afterwards condensed by the cold air of the evening and night, in the higher regions of the atmosphere, are again precipitated on the earth. They will of course, therefore, be more abundant in summer than in winter. But it is to be doubted, if in all countries, and at all times in any country, there are more clouds in summer than in winter. For example, in frosty weather in France, there are fewer clouds than in summer, especially during the solstitial rains. But when the air is sufficiently dry, either in winter or summer, to absorb the moisture raised by evaporation, the transparency of the atmosphere will be preserved, and few clouds will appear. On the contrary, when the atmosphere is almost saturated with moisture, and the inferior current of air has but little motion, the vapours in the form of clouds must necessarily remain stationary; but this, I apprehend, may happen equally either in winter or summer."

Why, when an eclipse of the sun takes place, we are to expect a difference in the motion of the air.

"If we consider the nature of an eclipse, both of the sun and moon, we may perhaps discover some reason to expect a difference in the motion of the air at all places where the moon's shadow or penumbra falls. When the sun's light to any part of the earth is so far intercepted by the moon, that he appears wholly or partly covered, he is said to undergo an eclipse, although, properly speaking, it is only an eclipse of that part of the earth obscured by the shadow of the moon; and on the contrary, when the earth comes between the sun and the moon, the moon falls into the shadow of the earth, and having no light of her own, she suffers a real eclipse from the interception of the sun's rays. If then we suppose, that the motion of the air, that is the wind, is caused by the light and heat of the sun, whatever deprives any part of our atmosphere of a portion of that heat and light, must necessarily be supposed to cause some extraordinary motion in that part of the atmosphere where this deprivation takes place, and consequently when the sun's light and heat to any part of the earth are intercepted by the moon, as in a solar eclipse, a current of air will rush forward to the point of rarefaction with that degree of velocity, as to produce what is called a gale of wind. How far the same causes, acting in a less degree, are likely to produce a proportionate effect at the new moon or the quadratures, will probably be best ascertained by a long series of observations regularly made and carefully recorded in meteorological tables."

Why Africa has but few rivers; and its future state considered.

Africa, which is not supposed to have any glaciers as reservoirs in the broadest part to the northward, nor any range of hills running N. and S. within the tropic, to produce regular periodical rains in the interior of this great continent, has therefore only a few rivers, and none to be compared in magnitude with those in the other parts of the globe; and the different climates of Africa, therefore, are much warmer than those of the other continents, as is very obvious from the extraordinary dark complexions of the natives, and the general appearances in nature.

"It is possible that the bowels of the earth in this continent may contain gold, silver, and jewels, equal in quantity, and the latter perhaps even superior in quality, to what have been discovered on the opposite side of the southern Atlantic; but should curiosity, private interest, or public spirit, induce a continuance of the late attempts of the Europeans to explore the interior of this country, they probably will find scarcely any thing

on the face of the earth to reward their painful researches, particularly on that part of it inland, which is situated immediately within the tropics. Let us, however, remember, that the arts and sciences once flourished on the northern part of this continent; that Carthage long disputed with Rome the sovereignty of the world, and rivalled their ancestors, the Phenicians, in naval enterprizes and trade. When therefore the bigoted, ferocious, and intolerant spirit of Mahometanism, which now is evidently on the decline, has entirely died away, the present piratical states of Barbary, enlightened by true philology, may also emulate the conduct of their predecessors, and cultivate commerce and those arts which now they endeavour to destroy.

“After ages, likewise, will probably behold colonies, immensely rich and extensive, established at the southern extremity of Africa. The variety of safe and commodious harbours, the goodness of the climate, and above all the central situation of the Cape of Good Hope, will probably hereafter render it the great emporium of the world. Whilst then the interior of the central part of this country, from physical causes, will ever continue an uninhabitable desert, the northern and southern extremities, and perhaps even the eastern and western coasts, may in the course of time give birth to nations equally rich and respectable.”

It is in vain that we lament the want of attention in this country, to the great advantages of the Cape of Good Hope: for it is very certain, that they are and will be great, in a commercial point of view; though Col. Capper’s prospect of “*the emporium of the world*” be deemed visionary.

The author’s observations on “*sounds*” and “*blights*” are curious and deserving of attention, as is, indeed, the whole of his work.

The History of the Anglo-Saxons, from the Death of Egbert, to the Death of Alfred the Great. By S. H. Turner, F. A. S. Vol. II. and III. Cadell and Davies. London. 1801.

IN our volumes VI. and VII. Nos. Last and First, we reviewed the commencing volume of this work, and closed our account with “a strong recommendation of the work, as actually the most original, most judicious elucidation of the Saxon History, continental or insular, that has yet been presented to the public; as not merely an hopeful promise of what the author *may* do when he ceases to be young, but an existing proof of what he *can* do by what he *has* done, under all the disadvantage of youth and inexperience.”* This recommendation is certainly a strong one. Yet the promise in it has been already fulfilled. And the youth appears already to have been thrown off, together with the inexperience.

The author having pursued in his first volume the history of the Anglo-Saxons, from their earliest appearance on the north of the

Elbe, to the death of their monarch Egbert in 836; he continues it in these two volumes to the Norman Conquest. In this continuation, the striking feature is the combination of the incidents of North Germany with the facts of our own island, and the fuller face of history which this union of annals presents to our eye. "The writers of the General History of England," Mr. Turner tells us, "have overlooked the importance of the Northern literature to the Saxon history; and this omission first suggested the necessity of the present undertaking." In that assumption we think the author equally judicious and original; and we congratulate the public on the suggestion. He however exposes first some of the wild fooleries, with which the History of North Germany has been disgraced at times. "But it is unnecessary," he observes as he breaks off, "to delineate all the grotesque frost-work which the imagination of the north had created, to fill up those pages which no authentic documents adorn. It is better to escape at once from fiction to history. The caprices of fancy are but evening clouds: they abound as the sun of reason withdraws; they vanish before its meridian beam." This extract holds up to us a picture of our author's spirit, drawn by his own hand, and exhibiting his manner at a dash: lively, brilliant, and glowing, yet sedate, sensible, and disquisitive. But we proceed to make a regular extract from the work, and that we may show it as it is, will subjoin the notes appendant to it.

"A phenomenon of the most disastrous nature," Mr. Turner remarks under the ninth century, presenting a phenomenon as new to ourselves as it was disastrous to the people, "at the same time appeared in the Baltic, which has no parallel in the history of man."

"This was the prevalence of sovereigns, who possessed neither country nor subjects, and yet filled every region adjacent with blood and misery. The sea-kings of the north were a race of beings, whom Europe beheld with horror. Without a yard of territorial property, without any town or visible nation,* with no wealth but their ships, no force but their crews, and no hope but from their swords, the sea-kings swarmed upon the boisterous ocean, visited, like the fiends of vengeance, every district [which] they could approach, and maintained a fearful empire on that element, whose impartial terrors seem to mock the attempt of converting it into kingdoms. Never to sleep under a smoky roof, nor to indulge in the cheerful cup over a hearth,† were the boasts of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who

* "Multi enim reges hinc fuere maritimi (Sæ-konungar), qui maximis quidem copiis sed nulli prelerant regione. Snorre, Yngl. Saga, c. 34, p. 43. Multi insuper, qui nec ditioy nec subditos ab ebanto sed piratica tantum et atrocibus opus quæ ebant, Wick-kungar et Naak-kungar, i. 5. Regis maritimi dicebantur verelius. Hitt. Suis-Gott. p. 6."

† "Regis maritimi (Sækonunger) titulo is meritis dignus videbatur, qui tigno sub fuliginoso nunquam dormiebat, et nunquam cornu exhauriebat aut focum sedens. Snorre, p. 43."

Sometimes amassed so much booty, and enlisted so many followers, as to be able to assault provinces for permanent conquest. Thus Haki and Hagbard were sea-kings; their reputation induced many bands of rovers to join their forces. They attacked the king of Upsal, whom Haki defeated and succeeded.* Some years afterwards the sons of Yngvi, who had become sea-kings, and lived wholly in their war ships, roamed the ocean in search of adventures. They encountered the king of Holey-ia, and hanged him.† They also assaulted Haki, and overpowered him. Solvi was a sea-king, and infested the eastern regions of the Baltic with his depredations. He suddenly landed in Sweden in the night, surrounded the house where Haki, the king of Upsal, was sleeping, and applying firebrands reduced all who were in it to ashes.‡ Such was the generous warfare of these royal pirates.

"It was a law of custom in the north, that one of the male children should be selected to remain at home to inherit the government. The rest were exiled to the ocean, to wield their sceptres amid the turbulent waters.§ The consent of the northern societies entitled all sons of royal descent, who assumed piracy as a profession, to enjoy the name of kings though they possessed no territory.|| Hence the sea-kings were the kinsmen of the land-sovereigns; while the eldest son ascended the paternal throne, the rest of the family hastened like petty Neptunes to establish their kingdoms in the waves;¶ and, if any of the fylki-kongr," provincial kings,

"or

* "Haki et Hagbard, fratres inclyti. Siakonungar, magna militum manu comitati quacunque, modo juncti societate, expeditiones suscipiebant, modo sejuncti," &c. Snorre, Yngling, c. 25. p. 30, 31.

† "Snorre, p. 31, 32. The practice of hanging the chief [whom] they overpowered, seems to have furnished their scalds with some gloomy wit. One of them calls the tree from which the king was suspended, *the horse of Sigar*. Ib. 31."

‡ "Snorre, p. 43. Solvi dictus est Sækonungar, qui tunc oras orientaliū regionem [regionum] piraticā infestabat. Hic, nocte ex improvise superveniens, septem milite domum in quā rex dormiebat, una cum rege, totāque ejus combussit aulā."

§ "Lege statuerunt firmissimā, ut patres familias ex grandi liberorum numero masculorum, bellis idneorum gerendis, unicum duntaxat filium bonorum hæredem domi retinerent, reliquis ad peregrinam expeditis militiam: ita regnum dividebatur, ut quidam ipsorum mari dominarentur piraticam exercendo, dicti propterea Reges Fluctivagi, alii continentis tenerent imperium. Mæssenius Scand. 1. p. 4. And see Wallingford, 535."

|| "Consuetum erat vikinga, si regii liberi militiæ præstant ipsi reges nominare, etiam si regnis carerent. Olaf. Trygg. Saga ap. Bartholin. Antiq. Dan. 446. Snorre has given a particular instance of this: ad copias atque naves ducendas accedentem Olafum comites titulo regis ornarunt, ferente ita receptā consuetudine, ut copiarum duces piraticam obeuntes, si regibus orti essent, ipsi mox reges salutarerentur quamvis regno terrisque essent destituti. Saga af Olafi, Henom. Helga, c. 4. Wormius recognizes the same custom. Mon. Dan. 269."

¶ "See, Verelius, Hist. Suio-G. p. 6. Pontanus, Hist. Dan. p. 87. Stephanius in Sax. p. 152, Thus a grandson of the famous Regner Lodbrog

"or thiod-kongr," national kings, "were expelled their inheritance by others, they also sought a continuance of their dignity upon the ocean." When the younger branches of a reigning dynasty were about to become sea-kings, the ships and their requisite equipments were always furnished as a patrimonial right.

"When we recollect the numerous potentates of Scandinavia, and their general fecundity, we may expect that the ocean swarmed with sea-kings. Such was their number, that one Danish sovereign is mentioned to have destroyed 70 of the honourable but direful race. † Their rank and successes always secured to them abundant forces, and the mischief [which] they perpetrated must have been immense. ‡ These sea-kings were her-kingr," or war kings.

"The sea-kings had the name of honour, but they were only a portion of those pirates or *vikingr*," pirates so called, in Mr. Turner's opinion founded on Wormius's interpretation of *viig*, as kings of the *bays* in which they lurked for piracy; § but more probably as more simply, in the style of the appellation *her-kingr* before, so denominated as *army kings*, as *wig* in Saxon is an *army*, "who in the ninth century were covering the ocean. Not only the children of the chiefs, but every man of importance, equipped ships and roamed the seas to acquire property by force. || At the age of twelve, the sons of the great were in action under military tutors. ¶ Piracy was not only the most honourable occupation, and the best harvest of wealth; it was not only consecrated to public emulation, by the illustrious

brog was a sea-king, while his brother succeeded to the crown of Sweden. Hervarar Saga, 225. Filli Biornis Jarntidæ suere Eirikus et Refillus; hic erat Herkongr oc Sækongr."

* "Thus Gudrum, ab eo regno pulsus piratico more vixit, 1. Langb. 480. Thus also, Biorn, 2. l. 10, 89."

† "A quo receptâ pelagi dominatione, septuaginta maritimos reges nauticarum virium certamine olo consumpsit. Saxo. Gramm. l. 7. p. 142."

‡ "Snorre has recorded the sufferings of Sweden in his Yglinga Saga; and the famous inscription on the Lapis Thirstedensis, given by Wormius, Monum. 267, and commented on by Bartholin, 438, records the memory of Frotho a vikingr terrible to the Swedes, 443. The ancient Sreno Agnæ mentions the extensive depredations of Helghi, a rex maris. Hist. Dan. 1. Langb. 44; and the Nornagesti Historia, in one instance, exhibits a volume of such incidents. Hi regulos permultos subjugaverant, pugnatōres fortissimos interfecerant, urbesque incendio deleverant; ac in Hispaniâ et Galliâ immensam stragem ediderent. Ap. Torfæus, Series Reg. Dan. 384."

§ "Turner, xi. 46."

|| "In Norvegiâ more antiquo perquam fuerat receptum, ut satraparum aut Colenprum Potentum filii, navium bellicarum facti duces, eo pacto opes sibi acquirerent, utque prædam tam extra quam intra patriam facerent. Snorre, Saga, Olafi Helga, c. 192. p. 315."

¶ "Snorre furnishes us with a fact of this kind, quo tempore primum navem bellicam ascendit Olafus, Harald's filius, xii annos natus erat. His mother appointed Ranius, who had been his foster-father, and had been often in warlike expeditions, the commander of the forces; atque Olafi curatorem. Saga, at. Olafi Helga, c. 2. p. 3."

who

who pursued it; * but no one was esteemed noble, no one was respected, who did not return in the winter to his home *with ships laden with booty*. † The spoil consisted of every necessary of life, cloaths, domestic utensils, cattle, which they killed and prepared on the shores [that] they ravished, slaves, and other property. ‡ It is not surprising that, while this spirit prevailed, every country abounded in deserts.

“ So reputable was the pursuit, that parents were even anxious to compel their children into the dangerous and malevolent occupation. By an extraordinary enthusiasm for it, they would not suffer their children to inherit the wealth which they had gained by it. It was their practice to command their gold, silver, and other property, to be buried with them; that their offspring might be driven by necessity, to engage in the conflicts and to participate the glory of maritime piracy. § Inherited property was despised. That affluence only was esteemed, which danger had endeared. ¶ It was therefore well said of the north men by one of their cotemporaries, that they sought their food by their sails and *inhabited the sea*.” ¶

We have made this long extract, on purpose to exhibit the author in his proper light, as searching industriously amid the gloom of polar darkness, catching the casual rays that dart along it, and combining them into a galaxy (as it were) of northern lights. He has thus brought forward a kind of new world to our historical eye. Nor will we desist from admiring this extra-mundane creation, by turning off our attention to any sceptical questions; *Where* these northern pirates plundered for their silver or gold, their cattle, their garments, or their utensils. We need only to answer, that the notes here shew them to have plundered, “*tam extra quam intra patriam*,” rather

* “ The northern writers attest the *glory*, which accompanied piracy. See Bartholin, 437. Verelius in Hervarar Saga, 47. Wormius, Mon. Dan. 269. Bartholin quotes the Vatzdæla, which says, *Moderat magnorum virorum regum, vel comitum, æqualium nostrorum, at piraticæ incumberent, opes ac gloriam sibi acquientes*, p. 438.”

† “ Stephanus in Sax. p. 69.”

‡ “ Thus Eustein, king of Upsal, pirated in Vaurnia, *prædas ibi agit vestes aliasque res pretiosas necnon colonorum utensilia rapiens, pecoræque in littore mactans; quo facto, domum reversi sunt*. Snorre, Yngling Saga, c. 51. p. 58. So Adils plundered in Saxland, and got many captives. *Ib. c. 32, p. 40.*”

§ “ *Atque ita acquisita pecunia non cederet in hereditatum, neque succedens patri filius eam in sortem acciperet; sed potius tumultu cum defuncto mandaretur*. Vatzdæla ap Bartholin, 438.”

¶ “ *Licet autem filii magnas a parentibus hereditates relictas haberent, dispiciebantur tamen; nullo positi [positæ] in momento; nisi ipsi cum suis objicientes semet periculis, opus et prosperam sui memoriam parentum*. Vatzdæla ap Bartholin, 438.”

¶ “ Nigellus, who lived about 826, has left a poem on the baptism of Harald, in which he says,

“ Ipse quidem populus latè pere-notus habetur,
Linte dapes quærit, in colitatque mare.—1 Langb. 400.”

more

more without than within, but both within and without; that they plundered also in "Vaurnia," and in "Saxland;" that they even ventured to plunder in "Gallia," and at last made plundering descents upon "Hispania;" that from all they derived the cattle with which they feasted on the shore, and the "res pretiosas," the silver and gold of Mr. Turner, which they carried home with them. Nor can we deny the fact of an *occasional* sepulture of these "precious things" with the man, who had purchased them at the hazard of his life before, by any appeal to the feelings of the human heart; because in such instances the love of glory superseded the love of wealth, "*prosperam sui memoriam pararunt.*"

In this manner has Mr. Turner delineated the actions of the northern men, in all their plenitude of piracy and barbarism. His colours are strong, we see, but his pencil, we believe, is just. Yet he hastens on to what he considers as his principal tablet of history, the Life and Deeds of our Alfred the Great. On this he dwells with peculiar fondness; a fondness indeed, very naturally produced by the subject, and as naturally carrying him a considerable length. We shall however select one passage, from the younger years of Alfred; that we may attend his progress more regularly afterwards.

"The talisman of language," we hear Mr. Turner saying, "conceals knowledge from the uninitiated; and the magical mysteries of the alphabet must be mastered, before the treasures of science can be possessed. The muses had excited the attachment of the prince, but had never blessed him with their visible presence.

"His step-mother, Judith, was the instrument of furnishing him with that fairy wand, which has conducted so many deserving minds to wisdom and to science; and she deserves immortality for this eventful instance of her maternal care: When Alfred was twelve years old, she was sitting one day surrounded by her family, with a book of Saxon poetry in her hands. As Aldhelm and Caedmon had written poems of great popularity, it may have contained some of theirs. That she was able to read is not surprising, because she was a Franc, and the Francs were beyond the Anglo-Saxons in literary pursuits. With a happy judgment, she proposed it as a gift to him who would the soonest learn to read it. The whole incident may have been chance play, but it was fruitful of consequences. The elder princes thought the reward inadequate to the task, and retired from the field of emulation. But the mind of Alfred, captivated by the prospect of information, and pleased with the beauty of the writing, inquired if she actually intended to give it to the person who would the soonest learn it. His mother repeating the promise with a smile of joy at the question, he took the book, found out an instructor, and learnt to read it. When his industry had crowned his wishes with success, he recited it to her."

This anecdote, which shows us the first dawn of Alfred's love of literature, is very properly held up to us by Mr. Turner as such, and is very pleasingly related by him. But he has altered one circumstance and not dwelt upon others that form an agreeable addition to the whole. Alfred's brothers, he tells us, "thought the reward inadequate to the task, and retired from the field of emulation." This is

not rigidly true. They did not retire at all. But the ardent genius of Alfred *anticipated* their very "thought," whatever it was; and broke out into the "inquiry" noticed, even while they were present, yet before they could speak. *As soon as ever* the queen had made the promise, "quâ voce," Alfred "immo divinâ inspiratione instinctus," words that strikingly mark the quickness and the fire of his reply! "—fratres suos ætate quamvis non gratiâ seniores *anticipans*," repeated the promise and asked if she would adhere to it. She was struck with the lively energetic manner of the royal boy; as "*ad hæc illa arridens*," showing her satisfaction by her smiles, "*et guadens*," even feeling the satisfaction at her heart, she renewed the promise. And then he *instantly* took the book from her hand, "*tunc ille, statim tollens librum de manu suâ*," went to a master of whom he was plainly learning before, "*magistrum adiit*," therefore "found" not "out an instructor," and read it; "*et legit*." When he had read it, and so often that he could repeat it, "*quo lecto*," he carried the book back to his mother, and recited it to her, "*matri retulit et recitavit*." His memory was wonderfully active by nature, and he had improved its activity by exercise, especially in what proves his taste for literature, by his love of poetry, in his continual recitations of poems merely from hearing them recited. "Saxonica poemata," says Offer immediately before he tells this anecdote, "*die noctuque*," so much was his soul alive even then to the music of poetry! "*solers auditor relatu aliorum sæpissime audiens*," "*docibilis memoriter retinebat*," his ear readily caught the words, his mind deeply impressed the lines, and his memory faithfully retained the whole, from very frequent recitations of them by "others," even before he had a "master."

"Religion continued the stimulus, which the pleasures of poetry had first created. He made a collection of the devout offices for the day, with prayers and psalms, adapted to private meditation; and he always carried this treasure in his bosom, for perpetual use." This account is very striking in Mr. Turner. But he has not given it the full force that it ought to have.

After this event, being now master of his letters, "*post hæc*," he had a book containing "*Cursum Diurnum, id est, Celebrationes Horarum*," a Course of Prayers for all the Canonical Hours of Prayer in the day, six, nine, and twelve, three six and nine again; so very devout was an Alfred! but containing *additionally* some psalms and many prayers, "*ac deinde psalmos quosdam et orationes multas*," prayers different from the rest, not daily but occasional, therefore "many" in number, and calculated for occasional circumstances in the king's life; but both these, as written in one book, "*quos in uno libro congregatos*," he carried about with him in his bosom inseparably by day or by night, "*in sinu suo die noctuque (sicut ipsi vidimus) secum inseparabiliter*," not merely (as Mr. Turner tells us) "adapted to pious meditation," but actually formed for the use of prayer, "*orationis gratiâ*," every where amidst all the incidents of this present life, "*inter omnia præsentis vitæ curricula ubique circumducebat*."

cumducebat." So very devout was an Alfred! He not only had prayers in private, for all the prescribed hours of private prayer. He also had "many" other prayers to be used occasionally. And in all the trying exigences of his life, he carried all in his prayer-book about with him, he carried all even in his bosom, for his personal use at every returning hour, or for his occasional use through his whole life.

"But, in learning to read Saxon, Alfred had only entered the ante-room [ante-room] of knowledge. The Saxon language was not at that day the repository of literature," though it had been replenished with *the native and notes wild* of Saxon poetry. The learned of the Anglo-Saxons, Bede, Alcuin, and others, had written their useful works in Latin; and translations of the Classics had not then been thought of. Alfred's first acquisition was therefore of a nature, which rather augmented his conviction of his ignorance, than supplied him with the treasures which he courted. He had yet to master the language of ancient Rome, before he could become acquainted with the compositions, which contained all the facts of history, the elegance of poetry, and the disquisitions of philosophy. He knew where these invaluable riches lay, but he was unable to appropriate them to his improvement. It was one of his greatest lamentations, and in his conception among his severest misfortunes, noble mind! that, when he had youth and leisure and permission to learn, he could not find teachers. No good masters, capable of initiating him in that language in which the minds he revered had conversed and written, were at that time to be found in all the kingdom of Wessex.*

"His love for knowledge made him neither effeminate nor slothful. The robust labours of the chase ingrossed a large portion of his leisure; and he is panegyrized for his incomparable skill and felicity in this rural art.† To Alfred, whose life was indispensibly a life of great warlike exertion, the exercise of hunting may have been salutary and even needful. Perhaps his commercial and polished posterity may wisely permit amusements more philanthropic, to diminish their attachment to this dubious pursuit.

"He followed the labours of the chase, as far as Cornwall. His fondness for this practice is a striking proof of his activity of disposition; because he appears to have been afflicted with a disease which would have sanctioned indolence in a person less alert. But his life and actions shew, that though a dreary malady haunted him incessantly with tormenting agony, nothing could suppress his unwearied and inextinguishable genius. Though environed with difficulties which would have shipwrecked any

* "After 17."

† "After 16. Though men fond of literature have not often excelled in the robust exercises, yet some remarkable characters have been distinguished for corporal agility. Thus the great Pythagoras was a successful boxer, in the Olympic games; the first, who boxed according to art. Cleanthes the stoic was a similar adept. His scholar Chrysippus, the acutest of the stoics, was at first a racer; and even Plato himself was a wrestler, at the Isthmian and Pythian games. Bentley on Phalaris, 51—54." Low work surely for such men! Mind was engaged in a conflict with body. And intellectual vigour was degraded into an encounter with brutal force.

—REV.

other man, he spurned at the opposing storm; he even mastered the raging whirlwind, and made it wait him to virtues and to fame.

“For a while we must leave Alfred aspiring to become the prudent,” in order “to contemplate and depict the clouds of desolation and” the storms of “ferocious war, which were collecting from the north to intercept the progress and disturb the happiness of the future king; and to lay waste the whole island, with havoc the most sanguinary, and ruin the most permanent.”

Mr. Turner now pursues his history of the Danish ravages in England, as connected with events in the annals of Denmark. “Ragnar Lodbrog, whose reputed Quida or death-song has been long venerated for its antiquity, and celebrated for its genius,” after some successful invasions of France was thrown by shipwreck upon Northumbria, was there seized, “and doomed to perish—with lingering pains in a dungeon, stung by venomous snakes.” In consequence of this cruelty was executed, what would certainly have been executed without it, though perhaps not so immediately, a descent upon England with a view to conquer it, and with a resolution to settle in the country. “The sons of Ragnar” landed in East-Anglia, but marched into Northumbria, and this “appeared no more as an Anglo-Saxon kingdom.” The Danes afterwards “passed the Humber into Mercia, and established themselves at Nottingham” for the winter. The king of Mercia was joined with the forces of West Saxony, these commanded by Ethelred and Alfred. Yet a truce was made, Ethelred retired with his brother, and the Danes returned into Northumbria. “Man delights to purchase the enjoyment of the present,” cries Mr. Turner with a reach of thought that runs beyond the line of life, “by the sacrifice of his future good. What other principle has been so active, in perpetuating moral evil? By this pacific arrangement, Mercia and Wessex procured a momentary tranquillity. They embraced the immediate benefit, and forgot that it must be transient.” In a few months the Danes began their incursions again, entered Lincolnshire, and beat the forces of the country in battle. “The six chiefs” of the forces “beheld the arms of death strewing the plain with their followers. At length fainting nature sunk under innumerable wounds, and they expired upon the corse of their companions. Illustrious band of patriotism, may your memory be for ever glorious! The gratitude of mankind is interested to preserve it, because the celebrity conceded to such actions, is a deathless herald always summoning others to follow and to equal. Surely if ever the departed mind is affected by the concerns of the world [which] it has abandoned, the ennobled spirit, whose example has given new motives to virtue and new dignity to man, must on every imitation experience a rapture which mortality has never known.”

The Danes afterwards ravaged unopposed Northamptonshire, Cambridgeshire, and East Anglia. Edmund the king of East Anglia was murdered in cool blood and with a sportiveness of barbarity, by the Danes.

"It is a pleasing proof," remarks Mr. Turner, "that amid all our vices, the present morals of Europe have much excellence, that with the characters capable of such warfare as the northmen waged, we feel that we have no social sympathy, no common nature. We contemplate these ages, with the painful curiosity of beholding society in its chaos. Happy are we, that the disorderly elements rage in confusion no longer. The civilizing arts draw off the perilous energies of the mass of mankind, with gently and unceasing attraction. To the aspiring talents, science presents her universe of objects, which every day is enriching and every day renews; or else literature points to the cloud-like temple of her fame, all radiant to the eye though ever vanishing from the eye. Mercantile industry, with its petty gains, lulls myriads into the peaceful apathy of contented avarice; while the distinctions and caprices of fashionable life amuse, and agitate, the restless happy. What a Proteus is man!"

In 871 Alfred succeeded to the throne, and "began a new life of anxiety, shaded for some time with the deepest gloom of misfortunes." Within a month after his accession, his army was attacked in his absence and defeated. Alfred made peace with them, and they quitted his dominions. But in 876 they returned, Alfred again negotiated with them to leave his dominions, and now "had the impolicy to use money as his peace-maker. They pledged themselves by their bracelets,—but Alfred exacted also an oath on christian relics. We may smile at the logic of the king, who thought that a Christian oath would impose a stronger obligation on Pagan minds, or that the crime of perjury was aggravated by the formalities of the adjuration." Here Mr. Turner has made two slight mistakes. The Danes did not swear upon their bracelets, as if all wore and all swore upon them. They swore only upon one bracelet, and this was the General's assuredly, the only one that he wore, one upon his right hand wrist. The oath was taken, says Aſſer, "*super armillam, super quam nec alicui gratiâ prius jûrare voluit [Alfredus];*" or, as Ethelward writes with a little variation of words but to the same purport in signification, "*statuunt jusjuramentum in eorum armillâ sacrâ, quod [Dani] cæterarum regnum fecere nunquam!*"* This therefore was one only, and the same undoubtedly with the *dextrocherium* of that Roman emperor the younger Maximin: † Nor did Alfred exact the additional obligation from them, as thinking a Christian oath would bind "stronger—on Pagan minds" than a Pagan one. Alfred was not weak enough to admit the most distant approximation of such a thought. Nor did he even believe the "crime of perjury was aggravated by the formalities of the adjuration." He required such an oath as *they* thought binding, and then such as *he* thought binding. And the latter he required in a proper affiance of religion, that Providence would avenge upon the Danes the violation of an actual oath, an oath sworn at once upon *their* bracelet and *his* relics. "Neenon et sacramen-

* "Savile's Quinque Scriptores, c. 180."

† Hist. August. 632. Aug. Bat. 1651."

tum," adds Asser, "in omnibus reliquiis, quibus ille rex Maximé post Dominum confidebat, juravit; in quibus et super armillam," &c.

"To punish Northmen by the impositions of oaths, or by hostages which appear to have been reciprocal, was to encourage their depredations by the importunity which attended them. It was binding a giant with a rush, an eagle with a cobweb." That the hostages were reciprocal "I infer —, because in mentioning Alfred's complete and final conquest of Guthrum, Asser says, he exacted hostages but gave none.—He adds, that this was unusual." We cite this to note a mistake. Oaths would certainly be thought binding even upon Northmen, if they were such oaths as their religion had sanctified. Accordingly we find in the present oath, that it was taken "in — armillâ sacrâ," upon the bracelet which had always been sanctified by their religion for the reception of oaths. Nor were the hostages reciprocal. "Ille exercitus" cries Asser, "electos obsides quantos solus [Alfredus] nominavit sine ullâ controversiâ dedit." Alfred alone elected the persons and nominated the number. Had there been any reciprocity then, the Danish chief must have been mentioned as equally nominating and equally electing out of Alfred's army. But the very omission proves there was none. At a later period indeed the Danes "pacem ea conditione petierunt ut rex nominatos obsides (quantos vellet) ab eis acciperet, et ipse nullum eis daret, ita tamen qualiter nunquam cum aliquo pacem ante pepicerunt." They had before submitted to these terms. They now proposed these terms themselves. And this constitutes the superiority of the one success to the other.

But let us leave petty remarks and brief extracts, to shew Mr. Turner in his just magnitude of observations.

"Alfred is one of those distinguished characters, who emblazon the page of history, and give dignity even to the meanest writer, who makes their actions the subject of his composition. As conspicuous in the annals of time as the comet in the paths of heaven, a luminous stream of praise has always accompanied his name. Dazzled by the proud magnificence, the recording mortal has been unable to number the clouds, which may have occasionally dimmed its orb in a part of its progress.

"It is indeed a truth which the experience of ages has demonstrated, that Alfred's merit was of that rare and beneficent species which no praise can exaggerate. Yet as it is essential to useful history to be impartial and discriminating, if there be any circumstances in his life which seem reprehensible, they ought not to be concealed. The faults of Alfred are like the shadows, which glide over the summer grass. It is the surrounding radiance which occasions us to perceive them, and the momentary obscuration lasts only while we gaze. To denote them can no more tarnish Alfred's well-earned fame, than to mention the sitting vapours of the spring can destroy the lustre of the glowing parent of the seasons.

"The policy of Alfred, in the first years of his reign, is inexplicably strange. The exertions of West Saxony had presented an Alpine chain of obstacles, to the ambition of the north. Its unassisted power had proved itself most formidable, and it was therefore the natural bulwark of the island. Yet the Northmen were suffered for three years, to molest Mercia
till

till they subdued it; and Alfred made no effort to prevent them. It is true, that the ingratitude of Burrhed had provoked the desertion; but we do not expect from a lion the petty passions of a mule. Great souls should rise above the degrading humours, which level them to the vulgar meanness [that] they despise. The Christian should moralize the world, by the exalted example of disdaining revenge. Nothing could save West Saxony, unless Mercia were protected, and, if the sword of Alfred and his brother had smitten so heavy without allies, how triumphant might it have descended on the spoilers, if the strength of Mercia had multiplied its vigour.

"His conduct to the enemy in his defence of Wessex, seems to have been equally unreflecting; and even if compared with that of his brother Ethelred, a man greatly his inferior in intellect, was injudicious and disgraceful. Ethelred had the weakness to permit them, to destroy Northumbria and East Anglia, and to enter his own dominions unopposed. But when the hour of calamity pressed upon him, Ethelred was active, and determined, and battle after battle was the consequence of his resolution. When Alfred assumed the helm, he fought one more conflict, and then, as if weary of the exertion, he pleaded his indolence with his peace; a peace, which may fairly be characterized as unwise and ignominious, because it gave no security, and was indeed the pacification of defeat, and of an impatience of war."

In this incident the author has made some slight mistakes. He had said before, that "within a month after Alfred's succession the Danes attacked his troops at Wilton in his absence, with such superiority of force, that all the valour of patriotism could not prevent defeat."* Yet Asser says very differently, that "*uno mense impleto*" he fought "*contra universum Paganorum exercitum*," not by proxy but in person, "*in monte qui dicitur Wilton —*," and even "*cum paucis et nimium inæquali numero acerrime belligeravit*." The "superiority of force" therefore was not so great, but Alfred maintained the contest with much vigour. The armies actually continued the battle very sharply, for a considerable part of the day; "*cum hinc inde utrique hostiliter et animosè non parvâ diei parte pugnarent*." Then so little were the Danes superior in force, so little was "the valour of patriotism" unable to "prevent a defeat," that the patriots were victorious and the Danes defeated. "*Pagani ad integrum suum periculum propriis suis conspectibus cernentes*," therefore not pretending merely to fly, but actually flying, because "*et hostium infestationem diutius non ferentes, terga in fugam verterunt*." But, seeing the Saxons thrown into confusion by the heat of the pursuit, they artfully contrived to rally, and renewed the fight; "*sed pro dolor! par-audacitatem persequentium decipientes, iterum in prælium prodeunt*." They thus wrested the victory out of the hands of the Saxons, and took post triumphantly on the field of battle; "*et victoriam capientes, loca funeris dominati sunt*." But the sharpness of the engagement at first, the sadness of the reverse at last, and the slaughter

* P. 160.

made between both, had so humbled the Danes as well as the Saxons, that the former were equally willing with the latter to make a treaty of peace. The former were to abandon the country of the latter, and actually abandoned it; "*Saxones cum eisdem Paganis, eâ conditione ut ab eis discederent, pacem pepicerunt; quod et impleverunt.*" So unjustly has Mr. Turner reprobated this peace, and described this war! The battle was not fought "in Alfred's absence." He fought it himself. He had once gained the victory, but lost it again from the disorderliness of pursuit in his men. Yet under the defeat he did not grow "weary of the exertion," he negotiated with them upon *equal* terms, he made a peace with them that could *not* be "characterized" as either "unwise" or as "ignominious," because it actually gave him the very "security" that he wanted at present, because it did all that another battle could have done, because it freed his dominions completely from the invading and victorious host.—We have made this and other remarks as we are citing passages, not to shade the bright fame of Mr. Turner's publication, but to proclaim its brightness more impartially, and therefore to blazon it forth more convincingly. We shall so blazon it in strong colours at the close. In the mean time we pursue the history with Mr. Turner.

This peace "procured to the Danes an interval of repose from the valour of Wessex, which they made use of to destroy its best fortresses, the kingdom of Mercia; and to call over new bands of adventurers, who hastened to recruit their losses, and to give wings to their ambition." Here is a continuation of the error before, and an addition to it. "The valour of Wessex" had been much lowered by the late reverse of fortune. The people had been engaged this very year, in no less than eight battles; and were actually *worn down* almost all, by the accumulated weight of them: "*erant enim Saxones maximâ ex parte, in eodum uno anno, octo contra Paganos præliis populariter attriti.*" The wisdom of Alfred saw the fact, and the genius of Alfred submitted to the necessity. He saw the fact in the smallness of the only army that he could raise; when he was compelled to risk a battle, "*cum paucis et nimium inæquali numero.*" But he must have seen it ten times more strongly, when this small army was almost annihilated, and the Danes were additionally flushed with victory. Yet even then he negotiated upon equal terms, and he dislodged them from his country. He could not think of Mercia, when the very existence of Wessex was at stake. He saved Wessex, and he did wonders in saving it. Nor did the Danes attack Mercia, as Mr. Turner intimates they did, in consequence of Alfred's peace with them. In the year of the peace, 871, they retired from Wessex; in 872 marched to London, there wintered, and there made peace with Mercia; in 873 marched into Lincolnshire, as then a part of Northumbria, wintered in Lincolnshire, and again made peace with Mercia; in 874 took possession of all Mercia without a single battle, so little could Mercia claim any peculiar exertions from Alfred! in 875 marched to the Tyne with one division of their
army

army, ranged up to Cambridge with the other, reduced all Northumbria, and wintered at Cambridge; therefore did not invade Wessex again, till 876. *

"The Northmen in the interval obtained numerous supplies; but Alfred had not been as alert.—When the fall of Mercia disclosed to Alfred the guilt of his destruction; when, by sailing directly to his dominions, they approached to haul him into it, they found him sleeping on his arms. They surprised the strong castle of Wareham, near the heart of his dominions. Such a prophetic aggression should have roused the most torpid into activity; it only stimulated Alfred to buy *another* peace. They gave him oaths and hostages, as the warrantry of their security; they insulted him with *new* attacks, and he was content with *new* hostages and *new* oaths.—The policy of Alfred seems to have been a hope, or converting their aggressions into the guilt of *sacrilege*," of *perjury*, as Mr. Turner means; "or what could have been the use of treaties, which they *never* kept, or of oaths *augmented* in their religious formalities, which they only swore" in order "to violate."

We have here many mistakes. That the Danes had "obtained numerous supplies" in the interval between Alfred's peace in 871 and the reinvansion of Wessex in 876, is said upon the credit of a passage cited from Asser, which actually refers only to a year later than both, even to 877. † Nor does Alfred *appear* to have been "found sleeping on his arms," when in 876 the Danes reinvaded Wessex and "surprized the strong castle of Wareham." Nor did the Danes invade "by sailing directly to his dominions." They actually marched by land, marched from Cambridge into Wessex, and marched across Wessex to Wareham in Dorsetshire. "*Sæpe memoratus Paganorum exercitus, noctu de Grantebryge exiens, castellum quod dicitur Werham intravit.*" Even afterwards, when they left Wareham, they again went by land and reached Exeter; "*nocte quadam—omnes equites quos Rex habebat, occidit, versusque inde Domnariam ad alium locum qui dicitur Saxonice exancestre, inopinatè direxit, et ibi hyemavit.*" This however was only a division of the Danish army. The rest staid in Wareham till the year following; and then pushed out after the others at Exeter. Some of them were actually embarked in ships, while others *are expressly mounted on horses*; "*exercitus Paganorum Werham deferens, partim equitando partim navigando,*" &c. "*equitrem verò exercitum rex Ælfredus insequabatur tunc, quouque venit ad exancastriam.*" So very "alert" indeed had Alfred been at first, and so very "alert" did he remain to the last! He covenanted with the Danes indeed at Wareham, but he covenanted only for their immediate evacuation of his kingdom; "*foedus firmiter ut ab eo discederent pepicit.*" Even an Alfred, we may be sure, could not do more. Even an Alfred is tied down to the considerations of circumstances, and bound by his very possibilities of power. He pursued the Danes to Wareham. He blocked them up in it. He agreed to re-

* Asser, 25—27.

† P. 29.

lease them from the blockade, on the condition ratified by a Pagan oath, by a Christian oath, and by as many hostages as he chose to name; of their abandoning his kingdom immediately. Yet that "surprize" of Wareham castle, notes Mr. Turner, "only stimulated Alfred to buy another peace." How was it another, and what preceded it? In fact,

It was itself its own great parallel.

The peace made at Wareham was the only peace made by Alfred at this period. Nor did Alfred "buy" this. Ethelwerd indeed says he did, and Mr. Turner grounds his assertion upon Ethelwerd's authority.* But Asser and every other historian omit the circumstance. Nor can the feeble evidence of Ethelwerd authenticate a point, so totally omitted by Asser particularly, and so impossible in the present penury of Alfred's exchequer. To *buy off* the Danes was a practice, much posterior in its date, and ignorantly anticipated by Ethelwerd here. Yet what are these "new attacks," these "new hostages," and these "new oaths," that Mr. Turner notices and reprobates? They are only one attack, one convention, one exaction of an oath, and one requisition of hostages. In 877 "*Ipse exanceastre ubi Paganus hyemabant properans, illis inclusis civitatem obsedit.*" The Danes then attempted to draw their remaining forces from Wareham, by land and by water; one division was destroyed by Alfred's navy, or by ocean's storms, the other was chased into Exeter by Alfred's army, and there, unwilling to brave them in possession of the town, not (as Mr. Turner calls it) the castle, † yet unable from the exhausted state of the kingdom to dislodge them from it, he took the course that his fortune compelled, and agreed with them for the surrender of the town, the county, and the kingdom to him. This indeed makes not such a magnificent relation in history, as the storming of the town and the annihilation of the army. Yet it was plainly all he could do, with such instruments as he had to wield, and with such resources as he had for wielding them. And it actually answered with all the efficacy of a storm or of an annihilation; as "*ipso anno, mense Augusto, ille exercitus perrexit in Merciam.*"

"The rigour of historical justice," as Mr. Turner goes on in his surely erroneous course of condemning Alfred, "must therefore arraign the political conduct of Alfred, in the first periods of his reign. It would be "indeed absurd to exact from any character in the ninth century, the skill of a Marlborough, the systematic wisdom of a Burleigh, or the boundless illumination of a Burke. But we have a right to expect from the first genius of his age, the effects of his intellectual superiority in the general conduct of his government. Yet what traces of mind are visible, in giving to the Danes a charter for their licentiousness in the impunity of successive pacification." N. B. This was merely a *double* one, according to Mr. Turner's own statement before.

* P. 165.

† P. 168.

"It

"It was in this manner that Burrhed was destroyed" by *Burrhed's own pacification with the Danes*; "he complained and appeased their rapacity," to whom did he complain and with what did he appease their rapacity? All that Ascer says is only, that peace was made between them, "*pace inter Mercios et Paganos facta*," &c. "and they soothed him with the gewgaw of a nominal peace." It was a real one, and lasted from 868 to 874, no less than six years. "In the next year they repeated their outrages," on whom? on Burrhed, as the context tells. Yet on Burrhed or on Mercia were no outrages repeated "in the next year." They were however the year following, 875, yet not otherwise than by marching through their country; when "*memoratus Paganorum exercitus per Merciam in orientales Anglos transivit*." Nor for this reason, did "the same toy again satisfy the weak sovereign" Burrhed. The toy was not offered, therefore could not be accepted, and consequently could not satisfy. "In the following season," that is, no less than four years afterwards or in 874, "they made a decisive attack, and Burrhed fled to Rome, to shelter his incapacity within the more fitting walls of a convent."

"The conduct of Alfred was as imprudent," when Burrhed only defended himself against the Danes in 868, and invoked the aid of the West Saxons to rescue all Mercia north of Nottingham from the Danes; and when the West Saxons, under Alfred or his elder brother Etnelred, had confessedly fought no less than eight battles with the Danes in the one year 871. "Instead of a system of vigilance and vigour, we find nothing but inert quietude, temporizing pacifications, and transient armaments;" although he had actually fought so many battles, as colleague to his brother, within the compass of a single year; though he had actually fought one as king himself in 871 at Wilton, with a small army against a large one; and though he even dislodged the Danes from Wareham in 876, dislodged them again from Exeter in 877, and thus ejected them completely out of Wessex. "The only plan discernible in the first seven years of his reign, was to gain momentary repose; though he had confessedly made so many or so great exertions, and was in 877 only twenty-nine years of age."

The whole mystery of these deductions from Alfred's great reputation, in a writer professedly his panegyrist, and his panegyrist upon the best of all possible grounds, the facts of history, resolves itself at last into this; that Alfred does not come forward at first with all his grandeur of greatness. Nor ought he. The Danube rises from a mere basin of water, only thirty feet in the square; then forms a brook; but soon swells into a river; and at last composes one of the largest, if not the very largest, of all the rivers upon our globe. The sun too shows its lustre by degrees, first opens a little eye of light in the heavens, then expands the eye into a casement, but next windows heaven like a Roman palace, with a catement from the ceiling to the floor, and at last exhibits all heaven as a celtic temple illuminated throughout its whole orbit; growing in greatness as it mounts
in

in elevation, and becoming the very Fostering Father of the universe. It was thus that Alfred shone. His talents were called out by his necessities. His powers were confirmed by his exertions. And his character was established by both. But, as he was once a boy in body, so was he in mind. Nor did he become a man in either, till time had knit his limbs and strung his intellect. Even then, he advanced from adulthood to maturity, and then stood stationary awhile at the meridian point of life. Happily for his reputation, at this point he died; and the world never saw the sun of Alfred declining.

[To be concluded in our next.]

Considerations on the Debt of the Civil List. By the Right Hon. George Rose, M. P. 8vo. Pp. 40. Hatchard. 1802.

IN our review of Mr. Chalmers's Estimate,* we took occasion to shew, from Sir George Shuckburgh's table for ascertaining the average value of money at different periods, and from the relative prices of the different articles of use and consumption, that the KING, in order to preserve that pomp and dignity which it was, most wisely and justly, deemed necessary for his ancestors to preserve, should have a very considerable increase of the civil list. And we are happy to see a gentleman so well qualified for the discussion as Mr. Rose, take up this important object of enquiry, and consider it in the same point of view, in which we were led to consider it ourselves.

We have here, a clear, concise, authentic account of the civil list, its amount, and application, from its origin to the present time, unmixed by any party-declaration, and intelligible to the plainest understanding. We consider this pamphlet, therefore, as most highly useful, at the present period, and as entitled to the serious attention of every one of his majesty's subjects.

It is worthy of remark, that in all the various applications to parliament, during the last century, for discharging the incumbrances arising from the insufficiency of the civil list, every motion for an investigation of accounts was invariably rejected, till the year 1784, when, for the first time, accurate accounts were laid before the House of Commons; nor is it less worthy of remark, that on such a motion being made in April 1770, Mr. Fox opposed, and was one of the tellers for the majority, by which it was rejected; though, in the last sessions, he did not hesitate to oppose the payment of the existing debt, in the manner in which similar debts had been discharged from the revolution to the present day!

Mr. Rose very clearly shows how the present debt has arisen, and substantiates his statement by documents, the authenticity of which

* See ANTI-JACOBIN REVIEW, Vol. XI. p. 307.

no man will venture to impeach. The reflections which he subjoins are so pertinent and just in themselves, so perfectly in conformity with our own sentiments, and so satisfactorily explanatory of facts which ought to be universally known, that our readers, we are persuaded, will peruse them with pleasure.

"If any one has imagined, that the debt incurred on the Civil List has arisen, in the remotest possible degree, from any expences of his Majesty, that could have been avoided, he will see how entirely he has been mistaken; and that, instead of a want of due attention to œconomy, it is manifest, that his Majesty's personal arrangement, and strict injunctions to his servants, could alone have kept down the expences of his household; without which, they must have borne a much larger proportion to those of individuals than they do; for it may safely be stated, that there is hardly a private gentleman in the kingdom, whose expences of living have not increased, within the period alluded to, in a much greater degree than those of his Majesty. In the fixed allowances to the Royal Family, there is but a trifling excess: they have varied only as circumstances rendered that variation indispensibly necessary. On the head of pensions, respecting which a jealousy would most naturally be entertained, there was an actual saving to a considerable amount: of those indeed that were granted, it would be seen, on a close investigation, how few were likely to have been given from pure favour: and all the gifts of royal bounty, in the sixteen years, were under 30,000*l.*—not one shilling of which was for any concealed purpose, as the names of the parties who received the same, and the services, are entered in the book which was before the Committee composed of gentlemen of different political connections; and no suggestion was heard of the most trifling sum having been bestowed improperly. The payments for special services are minutely detailed in the Report of the Committee.

"The sum of 10,000*l.* a year for home secret service is all that the Minister has at his disposal without account; exclusive of that, and of the foreign secret service money (against the misapplication of which it has been already shewn there is the strongest possible guard), not one guinea was or can be issued except for stated services; any abuse or an attempt at concealment could not escape immediate detection and exposure; as the warrants go through a variety of hands, and are entered in books accessible to every clerk in the office, which are also open to the inspection of the House of Commons under the act of 1752, whenever called for. Even the limited sum, above mentioned, of 10,000*l.* a year for home secret service, has not been entirely expended; it will be seen by reference to the Exchequer accounts annexed to the Report, that there was a saving under that head of 9000*l.* after the sum of 25,000*l.* stated under the head of Contingencies, is added. Where then is the source of corruption, or instance of profusion, of which we have heard so much in and out of parliament? Compare the period from 1752, with any other since the Revolution. It has been observed, that from 1721 to 1725, a time of profound peace, the issues for secret service to the secretaries of the Treasury alone (which must have been for home purposes) were eight-fold the amount of the expenditure in the last sixteen years; and it is surely creditable to the late administration that under the close restrictions of Mr. Burke's act, respecting secret service money out of the Civil List revenues, they did not follow

follow the example of their predecessors in applying the surplus of the 44 per cent. duties to that use, as they might have done; instead of, for the first time, using it for the general purposes of the civil government.

"The truth is that a minister of this country is now without any means, even of influence, except an inconsiderable patronage in the disposal of livings, which are not as well known to every man who is in possession of the court register as they are to his most confidential friend. It is not only in the department of the Civil List that he is thus restrained, but after the example set by the late chancellor of the Exchequer in avoiding all contracts, commission business, and agencies of every sort, no successor will be hardy enough to resort again to such modes of gratifying his friends. During the whole of the late war not a single beneficial contract or commission was given, nor the slightest favour shewn to any individual in that way. The loans too were made in such a manner as to afford just as good a chance of obtaining them to the most inveterate enemy of the minister as to his warmest supporter. What a contrast to former proceedings!—Even the great addition that has unfortunately been made, from necessity, to the public burthens during the war, did not become a source of patronage, for it is a fact not controverted, that the collection and management of taxes to the amount of 8,000,000*l.* a year, from 1792 to 1800, did not add one office in the disposal of the minister; during that period fifty-two employments in the revenue were created, and fifty-three abolished; exclusive of eighty-five sinecure employments requiring no residence, suppressed for ever, in value from 100*l.* to 2000*l.* a year each, which were formerly given to the private friends or political connections of the first lord of the Treasury. It may not be without its use to observe here that there are very few more than fifty members of the House of Commons who hold places or enjoy profits of any sort whatever which can be supposed by the least charitable man living to be capable of influencing their conduct; we allude to Great Britain only; perhaps there are nearly as many members on the other hand who are not without an impression on their minds that if they could succeed in removing those who occupy the chief places in administration, they might have a reasonable chance of stepping into their situations.

"We have been led to make these observations, though not directly connected with our subject, because in the debate upon it in the House of Commons, the war, the taxes, and the civil list, were all stated by a distinguished leader in the opposition as sources of corruption and influence."

The *loyal* inhabitants of the British empire will read this statement with exultation and triumph;—the *disloyal* with rage and dismay.

The following is the average of the annual expence of the Civil List at different periods in the last century.

"Queen Anne and George I. from 1702 to 1727, 761,000*l.* Geo. II. from 1727 to 1760, 813,000*l.* George III. to the 42d year of his reign, from 1760 to 1802, 915,000*l.*

"In order to enable the reader to form an opinion, how far the growing increase of expeniture has been justified by unavoidable events, we cannot do better than refer to a table constructed with great apparent accuracy by Sir George Shuckburgh, printed in the Philosophical Transactions of 1798, to shew the average value of money at different periods, according

According to the prices of the principal articles of consumption and of life.

1700	-	-	238
1720	-	-	257
1740	-	-	287
1760	-	-	342
1780	-	-	384
1790	-	-	496
1795	-	-	531
1800	-	-	562

"If 761,000*l.* was a suitable income for the Civil List, during the reigns of Queen Anne and King George I. the amount ought, according to the above proportion, to have been double in 1792, at the end of which year the war began; and when the excess, in consequence thereof became considerable, from causes entirely unconnected with his Majesty's family, or with any source of favour or patronage."

When these facts are duly considered, and when, moreover, it is known—"that if his Majesty had been in possession of the same sources of revenue as his royal grandfather, his income, from 1786 to 1800, would have been, 1,416,000*l.* per ann. instead of 900,000*l.* and of course, if the 120,000*l.* per ann. granted to King George II. to supply eventual deficiencies in the civil list revenue, had been withheld, his revenue would still have been nearly 400,000*l.* a year more than the grants of parliament"—there can be no doubt that the parliament will perceive the *justice* and necessity of making such an increase in the civil list, as will obviate all future inconveniences. The public, in our estimation, is highly indebted to Mr. Rose for treating the subject in a manner at once so perspicuous, and so unexceptionable.

Advice to a Minister of the Gospel, in the United Church of England and Ireland. Being a Continuation of Advice to a Student in the University. To which is added, a Sermon on the Pastoral Care. By John Napleton, D. D. Canon Residentiary of Hereford, &c. &c. 8vo. PP. 111. Sael. 1801.

THE first Chapter, on the duties of an Incumbent—Residence—Service of the Church—and other pastoral cares, is close and compact. Dr. N. has the happy art of expressing much, in few words. And his art is here, more than usually conspicuous. The oath in the new residence act is as follows: "I, A. B. will duly reside in my parsonage, vicarage, donative or perpetual curacy; unless such residence is or shall be legally dispensed with."—On the whole, his act is framed on the most liberal principles. But we doubt much, whether, if Dr. Napleton had been consulted on the occasion, his suggestions would have tended to the relief or comfort of his clerical brethren. There is an austerity in his manner which is extremely pulsive and forbidding. Under his auspices, religion can scarcely be

be said to appear, in the "beauty of Holiness." She is seated on her adamantine throne, clad in frowns, and in her red-right hand grasping the thunderbolt!

The other part of the pamphlet consists of discussions "on the duties of an Incumbent—the studies of an Incumbent—the office of an Archdeacon—the office of a Dean and Chapter—the office of a Chancellor of a diocese—and the Episcopal office—and of a sermon on the pastoral care."—To the episcopal office Dr. N. we presume, has respect: a chancellor presses very close on the heels of a bishop. But we advise Dr. N. if ever he fill the throne, to smoothe his fable brows, and to emulate, as little as possible, the above image of Jove or of Fate; doubtless not of Christianity.

POETRY.

A Poem on the Peace between the United Kingdom of Great Britain and Ireland, and the French Republic, Spain, and Holland. By James Barrow. 4to. Pp. 18. 1s. Jones. 1802.

THE author says, in his preface, "I think it must be granted, that I have spoken honourably, and justly too, of my country and countrymen, without degrading any man, or any man's country." Whatever poetical merit there may be in so speaking and in so forbearing, Mr. Barrow is certainly entitled to; but we fear, our readers will concur with us in thinking that he has been guilty of a misnomer in calling his book "*a Poem*." But let them not condemn without a hearing. Critic, bring forward your proofs.

"Britons rejoice, the news is great and good!
Great Britain for to close the scene of blood,
And save our gold, and ble's with peace our land,
Has to the French republick given her hand,
In peace, for general peace, Britons huzza!
For Spain, and Holland too, the peace obey.

"Britons rejoice! Peace comes with us to reign,
See what a world of commerce swells her train!
The Goddess calls on us her *wealthy* smile,
To crown the numerous blessings of our isle,
Blessings that claim the muse's *loftiest* stile."

If the *blessings* of Peace may be measured by the *loftiness* of this muse's stile, we suspect they will not be found of any great extent. The author seems solicitous to establish the justness of Otway's degrading remark "Give but an Englishman his w— and ease, beef and a sea coal fire, he is your's for ever;" for, in enumerating the blessings of Peace, he tells us,

"Here, we have grounds, and gardens, stock'd with roots,
Here, we have orchards crown'd with various fruits,
Here, the rich grain of life, with joy we reap,
Here, we have horses, milky kine, and sheep

Here,

Here, we have coal to make a healthful fire,
Here, we have all that nature's needs require!"

Mr. Barrow would have made an admirable poet laureat to one of the late learned, profound, and erudite sheriffs of London and Middlesex; as his muse seems to be peculiarly calculated for the meridian of *Moorfields*.—We must, however, acknowledge, that we have read very serious and grave compositions in *prose*, on the same subject, and by very learned men too, nothing superior to the production before us. But it is no matter for wonder that men acting under the influence of the same "delirium," should, whether "*prose*s or poetasters" exhibit the same symptoms of mental derangement.

Youth, a Poem. By J. Bidlake, A. B. Chaplain to the Duke of Clarence, &c. 12mo. Pr. 30. 1s. Murray and Highley. 1802.

MR. Bidlake has here drawn an animated picture of youth, and exhibited its joys and its cares, with truth, feeling, and poetic fire. In justification of this sentence, we shall lay an extract or two before our readers.

"Beside yon limpid stream how oft I stray'd!
How oft, in childish hours, delighted play'd!
How oft have gather'd flow'rets o'er the brink
That, nodding, dipt, the passing wave to drink!
The bird how oft pursu'd in eager chase,
A new advent'rer from its native place;
That wander'd, timid, panting, gaze-ful round,
Perch'd on the bush, or totter'd on the ground.
Near, and more near, as cautiously I drew,
My hope it mock'd, and still more distant flew;
And I, condemn'd, e'er since, hope's lure to try,
Still see the phantom near, still see it fly!

"How oft, well-pleas'd, the dancing cork I ey'd,
A trembling index, light upon the tide!
Or launch'd the paper vessels, steer'd their course,
And with a monarch's pride beheld my force;
While down the stream I saw my fragile fleet
By eddies hurried, and by billows beat:
Ah! little conscious of our future doom,
O'er life's wide ocean, tempest-tost, who roam.

"How oft, within the copse that clothes yon hill,
My well-pleas'd ear pursu'd the murmur'ing rill
That coyly hides her silver, virgin stream,
Then peeps again to meet the sunny gleam.
There primrose blooms, all lavish, sweetly smil'd;
Pale, short-liv'd tenants of the vernal wild.
There I forestall'd the wand'ring spoiler bee,
And suck'd their nectar cups with infant glee;
With curious eye, when spring the green boughs dress'd,
There sought the chorister's secreted nest;
Detecting sly, the linnet's hidden seat,
That artful wil'd me from her fond retreat;
There, wonder'd at the heav'n-taught skill that spread
The silver lining of the moss-wove bed;

Delighted ey'd the sparrow's eggs of blue,
 Soft as Melitia's eye, or morning's hue;
 With finger tantalis'd the hungry brood
 That claim'd a mother's aid, and gap'd for food:
 But none were harm'd; for kind, parental care
 Had taught me both to pity, and to spare.
 And oft, when autumn bent the loaded bough,
 I shook the patt'ring thow'r of nuts below.

In such pursuits each passing hour could please,
 For small delights can gladd the heart at ease.

“E'en winter many a puerile sport supply'd:
 The slipp'ry ice that thot in crystal pride;
 The snow so chafely white, with feath'ry fall
 In one diffusive hue absorbing all;
 The hoary hill, the cot, the winding dell:
 How gaz'd, we elves, as soundless flow it fell!
 The novel wonder pleas'd the careless breast,
 Pure as th' unfulfilled garb which nature dress'd:
 Th' imprinting foot betray'd, we joy'd to trace
 O'er undistinguish'd nature's level face;
 The hard'ning ball we gaily tofs'd around,
 Or roll'd to giant size along the ground.
 Night, too, with bliss inspir'd the noisy train:
 The lengthen'd laugh, from hearts untouch'd by pain,
 That shook, convulsive, ev'ry burbling side,
 When mirthful Christmas gilded winter's tide;
 The vacant hour, the birth-day's festive treat,
 That wak'd the jest with boundless mirth replete;
 Then grop'd the blinded hero round to seize
 Each boist'rous urchin, watchful how to tease.
 But when th' exhausted spirit 'gan to tire,
 The pigmy circle fought the cheerful fire;
 Th' amusive tale of infant history spread,
 And credulous wonder grew, and solemn dread.
 Next giant feats the rapt attention drew,
 And stories thence of ghosts and goblins grew:
 While terrors rise, and speaking in each face,
 With death-like awe, and silence, chill the place.
 More close we cling as rising fears confound,
 And cast a stealthful look suspicious round.

“Ye sons of pedant pride! severely wise,
 Who ev'ry trifle, save your own, despise,
 Awhile to childhood's simpler tales attend,
 And say, how soon our sweetest pleasures end.
 Ask pow'r, or niggard wealth, or learned strife,
 And all adult'rate hopes of busy life,
 Are they so pure as dreams of servid youth?
 So warm as blissful ignorance of truth?
 Hard is the heart that knows not how to melt
 When busy mem'ry paints what once it felt;
 And how the musing mind delights to dwell
 On hours of innocence, ye feeling, tell!

How grateful 'tis to live o'er youthful days;
 Guilt only shuns reflection's wakeful rays.
 Yes! manhood's pride, his ev'ry anxious care,
 Is only hollow folly dress'd more fair.
 Poor vanity decks out her pompous joys,
 And cheats the full-grown babe with gilded toys.
 What are the schemes that restless mortals plan,
 But specious baubles, cheating childish man?
 Less innocent, less pure, we hence complain,
 That all below is empty, all is vain."

After tracing, with the same fidelity, the school-boy's anxious cares and fears, the bard thus describes his hours of play.

" Yet soon dispers'd each momentary fear
 When relaxation's fav'ring hour drew near;
 Then burst we forth, and with a torrent's bound
 Tumultuous rush'd, and leap'd, and madden'd round.
 Then frolic, from restriction wildly free,
 Climb'd with a squirrel's spring the tow'ring tree;
 The lofty barrier leap'd, flew to the race,
 Or cleav'd the lucid flood with fleetile grace.
 Elastic vigour, ever prompt to rise,
 Flush'd the bright cheek, and fir'd the sparkling eyes;
 Invok'd the sport, the sport for youth assign'd,
 That knits the limbs, and clears the stagnant mind.
 'Tis nature's law. Behold the kitten made
 Expert by frolic in her fraudulent trade.
 A mimic prey the rolling cork supplies;
 In fancy caught, the mouse, in fancy, dies:
 Now grasp'd within the tabby paw, and then
 Spurn'd far away, to be pursu'd again.
 Behold! the dappled fawn break through the shades,
 Bound o'er the hill, or skim along the glades.
 While the calm flocks sedately feeding stray,
 Their nimble young in circling races play;
 On trembling limbs they scour, as loth to yield,
 Rush down the slope, and sweep the printle's field.
 Thus too, beneath bright summer's golden eye,
 When soft transparence melts the azure sky,
 Mocking the ken of sight, the rooks ascend
 And teach their young on ebon wing to bend
 Their vent'rous course. Behold the dusky flock
 Fade o'er the airy mountain's topmost rock;
 Athwart, around, they beat th' ethereal plain,
 While shade and clamour track their less'ning train."

It is almost superfluous to add, after these specimens, that the poet's sentiments are not less correct than his lines.

Sanctis, Odes, and Elegies. By Alexander Thomson. 8vo. 5s. Cadell and Davies. 1801.

MR. Thomson seems to have exercised his ingenuity in altering the regular construction of the Sonnet, and in adopting new measures. He has

also rendered the sonnet, which has hitherto been confined to serious subjects, a vehicle for ludicrous sentiments. Here, however, in our estimation, he has failed. His other poems are not destitute of merit, though they certainly are more distinguished for accuracy of diction, than for energy of thought, or vigour of imagination.

An Elegy sacred to the Memory of Lady Wright, formerly of Ray-House, in the County of Essex, but late of the City of Bath, in the County of Somerset, who, on Wednesday the 6th day of January, in the year of Jesus Christ 1802, quitted the dark Wilderness of this World for the happy Regions of Light, Bliss, and Immortality. (Written on the evening of Sunday, the 10th day of the same month.) By the Author of the Celestial Companion, and inscribed, in gratitude and affection, to his best friend, George Ernest Wright, of Ray Lodge, in the aforesaid county of Essex, Esq. 4to. No book-seller's name. 1802.

EX pede Herculem. They, who are apt to form an opinion of a book from the mere perusal of the title page, would not be deceived, by the adoption of such a criterion, in respect of this elegy. It is a senseless rhapsody; and the author's prose is as unintelligible, from his ridiculous affectation of profoundness of reflection, and sublimity of diction, as his verses are spiritless and stupid.

The Methodist, a Poem. 12mo. Pp. 66. 1s. Button. 1801.

WRETCHED irony! The miserable production of some stupid enthusiast, who betrays his hatred of every thing that is not methodistical, in his apprehension; and who either wilfully perverts, or is grossly ignorant of, the sacred writings.

Elegy to the Memory of Francis, late Duke of Bedford. By H. Steers, Gent. 12mo. 6d. Sold by all the principal Booksellers. 1802.

MR. Steers prefers the *liberal* maxim of Pagan philosophy, *De mortuis nil nisi bonum*; to the more severe dictum of the Christian school, *De mortuis nil nisi verum*.—Of the poetry we shall only say, it is worthy of the subject.

L A W.

A System of English Conveyancing, adapted to Scotland. A new Edition, considerably enlarged and improved. By James McNayr, L. L. D. Writer in Glasgow. Printed by W. Reid and Co. at Glasgow. 4to. Pp. 296.

THIS volume is a collection of precedents of English deeds, exhibiting also an analysis of their nature and form. The first edition of the work was published some years ago; and "the recent demand for a new" one, says the author, "affords some ground to believe, that" it "has not been useless." In the present edition, "to the precedents he has made a great many additions; and, besides extending his observations on such branches of the law of England, as he originally deemed necessary for the elucidation

elucidation of the precedents, he has now added, "Observations on the mode of proving and authenticating proofs of deeds, executed in Great Britain, which are to receive effect in his Majesty's plantations and colonies in America," and "Observations on the mode of passing estates there, without fine and recovery." "He has likewise subjoined, 'Observations on the mode of executing, in Scotland, writs of *Dedimus Potestatem*, and other commissions from England, and the United States of America;" "and he has closed the work with some 'Remarks on the mode of arrest and of attachment for debt in England."

The whole is judiciously arranged in alphabetical order.

NOVELS AND TALES.

The Red Book and the Black One. By the Author of *Summer Rambles*. 2 Vols. 12mo. Lloyd. 1802.

THESE pleasing little volumes bear all that impression of an elegant mind, which we perceived in *Summer Rambles*. Prefixed to the first volume, is a portrait where female beauty is expressed by the happiest touches of the pencil. We observed, in our notice of the former books, that the prints were from drawings of the author's "eldest daughter"—we should have said "*only daughter*"—a young lady, in whose performances are discoverable such accuracy of observation and correctness of design as mark an excellent understanding; and such taste and sensibility as are equally creditable to the heart.

MISCELLANIES.

Travels in the United States of America; commencing in the Year 1793, and ending in 1797. With the Author's Journals of his two Voyages across the Atlantic. By William Priest, Musician. 8vo. Pp. 214. Johnson. 1802.

MR. Priest may, for aught we know, be a very able musician, but he has certainly no claims to distinction as a writer, and we cannot but think he (or his publisher) will have cause to repent his conduct in yielding to the advice of those *good-natured* friends, who recommended the publication of a volume, which has very little to amuse, and still less to instruct. In truth it is a most uninteresting and insipid performance. We must, however, acknowledge, that it is not wholly destitute of novel information:—for instance, we are told, p. 44, that such are "the habits of virtue and industry" in which the young females of Pennsylvania are brought up, that even, when seduced from the paths of virtue, and become the miserable inhabitants of a *brothel*, their whole appearance breathes "an air of modesty"—and such a woman "by no means gives over the idea of a husband; she is *seldom* disappointed: and, I am informed, *often* makes an excellent wife."—This is certainly one effect of *virtuous habits* with which we were before wholly unacquainted; and as it so *often* occurs, no doubt can be entertained of the accuracy of the author's account of it.

We shall extract one letter on the subject of *Emigrants* to America, for the information and advantage of those who are disposed to change the liberty of Great Britain for the freedom of the United States.

“ *Philadelphia, Sept. 13, 1796.*

“ I write this in my way to Boston, where I am going to fulfil my engagement with W—, the particulars of which I informed you in a former letter.—When I arrived at Newcastle, I had the mortification to find upwards of one hundred Irish passengers on board the packet.

“ For some time before I left Baltimore, our papers were full of a shocking transaction, which took place on board an Irish passenger ship, containing upwards of three hundred. It is said, that, owing to the cruel usage they received from the captain, such as being put on a *very scanty* allowance of water * and provision, a contagious disorder broke out on board, which carried off great numbers; and, to add to their distress, when they arrived in the Delaware, they were obliged to perform quarantine, which, for some days, was equally fatal.

“ The disorder was finally got under by the physicians belonging to the Health Office. We had several of the survivors on board, who confirmed all I had heard: indeed their emaciated appearance was a sufficient testimony of what they had suffered. They assured me, the captain sold the ship's water by the pint; and informed me of a number of shocking circumstances, which I will not wound your feelings by relating.

“ It is difficult to conceive how a multitude of witnesses can militate *against* a fact; but more so, how three hundred passengers could tamely submit to such cruelties, from a *bashaw* of a captain.

“ I am happy to inform you the Philadelphia Hibernian Society are determined to prosecute this *flesh butcher* for murder. As the manner of carrying on this *trade* in human flesh is not generally known in England, I send you a few particulars of what is here emphatically called a *white Guinea man*. There are vessels in the trade of Belfast, Londonderry, Amsterdam, Hamburg, &c. whose chief *cargoes*, on their return to America, are passengers; great numbers of whom, on their arrival, are *sold* for a term of years to pay their passage; during their servitude, they are liable to be *resold*, at the death or caprice of their masters. Such advertisements as the following, are frequent:—

‘ To be disposed of, the indentures of a strong, healthy *Irish woman*; who has two years to serve, and is fit for all kind of house work.—Enquire of the printer.’

‘ *Stop the villain!*—Ran away this morning, an Irish servant, named Michael Day, by trade a tailor, about five feet eight inches high, fair complexion, has a down look when spoken to, light bushy hair, speaks much in the Irish dialect, &c.—Whoever secures the above described, in any gaol, shall receive thirty dollars reward, and all reasonable charges paid.—*N. B.* All masters of vessels are forbid harbouring, or carrying off the said servant at their peril.’

* “ By a law of the United States, the quantity of water and provision every vessel is obliged to take (in proportion to the length of the passage and persons on board) is clearly defined. A master of a vessel violating this law forfeits five hundred dollars.”

“ The

"The laws respecting the *redemptioners** are very severe; they were formed for the English convicts before the revolution. There are lately Hibernian and German societies, who do all in their power to mitigate the severity of these laws, and render their countrymen, during their servitude, as comfortable as possible. These societies are in all the large towns south of Connecticut. In New England they are not wanting, as the *trade* is there prohibited. The difficulty of hiring a tolerable servant induces many to *deal* in this way. Our friend S—— lately bought an Irish girl for three years, and in a few days discovered he was likely to have a greater *increase of his family* than he bargained for; we had the laugh sadly against him on this occasion: I sincerely believe the Jew regrets his new purchase is not a few shades darker. If he could prove her a woman of *colour*, and produce a bill of sale, he would make a slave of the child as well as the mother!—The emigration from Ireland has been this year very great; I left a large vessel† full of passengers from thence at Baltimore: I found *three* at Newcastle: and there is *one* in this city. The number of passengers cannot be averaged at less than two hundred and fifty to each vessel, all of whom have arrived within the last six weeks!

"While the yellow fever was raging in this city, in the year 1793, when few vessels would venture nearer than Fort Mifflin, a German captain in *this trade* arrived in the river, and hearing that such was the fatal nature of the infection, that a sufficient number of nurses could not be procured to attend the sick for any sum, conceived the philanthropic idea of supplying this deficiency from his *redemption passengers*! actuated by this *human motive*, he sailed boldly up to the city, and advertised‡ his cargo for sale:—

'A few *healthy* servants, generally between seventeen and twenty-one years of age; their times will be disposed of, by applying on board the brig.'

"Generous soul! thus nobly to sacrifice his *own countrymen*, *pro bono publico*. I never heard this *honest* German was *properly* rewarded; but virtue is its own reward, and there is no doubt but the consciousness of having performed *such* an action is quite *sufficient*."

Proposals for the Establishment of a Public Gallery of Pictures in London, addressed to the Nobility and Gentry of the British Empire, and particularly to the Inhabitants of the Metropolis. By Joseph Count Truchsess. 8vo. Pp. 14. No bookseller's name.

COUNT Truchsess, who is Grand Dean of the cathedral at Strasburg, &c. is proprietor of an extensive and valuable collection of pictures at Vienna, seven hundred of which he proposes to sell, as the basis of the institution which he recommends in this pamphlet. Ten thousand subscribers at six guineas each; he says, would be sufficient for the purpose of erecting this establishment. How far such an establishment is desirable,

* "The name given to these persons."

† "These vessels frequently belong to Philadelphia, but land their passengers here, as there is a direct road to the back parts of Pennsylvania."

‡ "I have preserved this advertisement, and several others equally curious."

and, if desirable, how far the Count's proposals are worthy of attention, we must leave to others, who are better informed on the subject than we profess to be, to decide.

Take your Choice, or the Difference between Virtue and Vice, shown in opposite Characters. 18mo. Harris. 1802.

THIS little book is extremely well calculated to impress children with proper ideas respecting the different nature and effects of virtuous and of vicious habits. Each subject is illustrated by a neat wood engraving; and we can safely recommend the book to general use.

Hints for the Improvement of Trusses; intended to render their Use less inconvenient, and to prevent the necessity of an Understrap. With the description of a Truss of easy construction and slight expence for the use of the labouring Poor, to whom this little Tract is chiefly addressed. By James Parkinton. 8vo. Pp. 22. 9d. Symonds. 1802.

WE formerly noticed a very useful tract, by a benevolent writer, on this subject. The present tract comes from a person of a similar description, and actuated by similar motives. His Hints are certainly entitled to the attention of all who have the misfortune to be afflicted with this dreadful disorder.

Report of the Committee of the Society for carrying into effect his Majesty's Proclamation against Vice and Immorality for the Year 1800. 8vo. Pp. 16. Hatchard. 1801.

IN the present report of this excellent society, we are told, that the attention of its members, had been principally turned, since the last report, to the detection and punishment of the venders of obscene prints and books; the diminution of the number of street walkers; and the suppression of those practices which violate the sabbath. These are important objects, which call not merely for the attention of such institutions as this, but, most imperatively, for the interposition of the legislature; it being notorious, that the existing laws are wholly inadequate to the prevention of offences, which strike at the very root of all religion and morals.—It is a fact, but recently discovered, that there exists in this country, a society established for the sole purpose of circulating obscene books and prints, among the rising generation; that they employ, for this diabolical purpose, a great number of emissaries, who find the means of introducing them into places of education for young females, and into private families. One of these wretches has been already tried, convicted, and sentenced to six month's imprisonment—the same punishment which the law inflicts on a person convicted of uttering a counterfeit six-pence!!!* Surely no man in his senses can consider such a punishment as sufficient for a crime of such magnitude, which tends to inflame the passions, to poison the minds, and to corrupt the morals of youth, and, thereby, to produce evils incalculable and indecipherable. We are, in all probability, indebted for the existence of this truly infernal society to the great nation which all descriptions of persons seem now so fond of visiting. Every means should be adopted for its speedy suppression. It has ever been the wise practice of the Bri-

* Since the above was written another of these wretches has been tried, and sentenced, by the worthy and excellent Chairman of the Quarter Sessions, for the county of Middlesex, Mr. MAINWARING, to a more adequate punishment; viz. two years' imprisonment, and the pillory.

tish government to frame new laws for the punishment of new crimes as they arise; and surely no crime ever required the enactment of a more vigorous law than this offence. Two years imprisonment, in a solitary cell, would not be too severe a punishment for the first offence; and transportation for the second. Let its enormity, its effect on society be considered, and such a punishment will scarcely be deemed too rigid, in a *positive* point of view;—let the Statute book be searched for crimes to which a similar punishment is annexed, and ample grounds for its justification will be found, in a *comparative* point of view.

The remarks of the Proclamation Society on *Prostitution* are equally just and judicious.

"Prostitution is indeed a vice of such a nature," (and which, be it observed, the crime above noticed will tend, more than any thing else, to promote) "that any judicious measures for the checking of it, must naturally call for the countenance and support not only of all who are anxious for the purity of public morals, but of all who can feel for the sufferings of the most wretched and distressed class of the community. But the Committee are at the same time aware that this subject abounds with practical difficulties, and they can at present do no more than commend it to the *serious consideration* of the society. All those, however, who have any regard for the morals of our people, and especially of the youth of both sexes, must see the expediency, or rather the necessity, of forcing vice to hide its head at least, and of not suffering open outrages on public decency to prevail with impunity."

If only one tenth part of the Bow-street patrols were employed in clearing the public streets at the West end of the town of these wretched females, those "open outrages on public decency," which are nightly committed in the Strand, the Haymarket, Charing Cross, Whitehall, &c. which are a disgrace to the police of the metropolis, would be *easily* prevented.

The Seventeenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. Pp. 64. 1s. Hatchard. 1802.

THIS Report relates chiefly to the means of preventing the spread of infectious fevers, on which many important facts are stated, and many useful observations urged; the providing the poor with blankets, to be paid for at the rate of one halfpenny a week, an experiment which has fully succeeded at Kendall; the establishment of a place of instruction for the indigent blind, with a view to enable them to gain a subsistence for themselves; and the mode of obtaining a supply of pickled herrings.

The establishment of houses of recovery, for patients infected with malignant fever, is strongly recommended by the committee; and from their account of the beneficial effects of such an establishment at Manchester, we cannot but think that government should interfere to promote a similar institution in the metropolis.

In the Bishop of Durham's report on the Indigent Blind, we were equally surprized and concerned to find, that the *City of London* had refused to extend the lease of the premises, held by the society, in Saint-George's Fields!—From what motive did this refusal proceed? It could only proceed from an *avaricious* motive, from a desire to *make more* of their land. And this, too, when they have just expended no less a sum than *three thousand guineas* in furnishing the Lord Mayor's bedchamber!!! Such a strange mixture

mixture of ridiculous pomp and paltry meanness, excites both indignation and contempt. The Governors of the Foundling Hospital, however, have been more liberal than the city of London, having granted a large piece of ground, in Gray's Inn lane, to the society, at a moderate rent, and having generously offered an extension of the term to 999 years at a pepper-corn rent.

Copies of the Addresses to Mr. Burdon, with the Names subscribed thereto, and of Letters and other Proceedings, relative to his late Election, as one of their Representatives for the County of Durham. 8vo. Pp. 92. 3s. Richardson. 1802.

THE whole proceedings in the election for the county of Durham reflect great honour on the friends of Mr. Burdon, and on that gentleman himself. The freeholders proved, by their conduct, that they knew how to appreciate those virtues which distinguish both the senator and the man, and which are possessed, in an eminent degree, by the object of their choice. Mr. B., it is well known, had publicly avowed his determination to retire from public life; but the electors, who had experienced the value of his services, patriotically resolved to elect him in spite of himself; and their worthy representative had too just a sense of the duty which he owed to his country, not to sacrifice his personal interest to its welfare. Sir Ralph Milbanke, the other successful candidate, in his speech on the day of election, observed that "he rejoiced that he had never sanctioned the war, from which he deduced the *decline* of their welfare and prosperity." What grounds for rejoicing such conduct supplied, we cannot conjecture; nor are we sagacious enough to discover the justice of the baronet's deduction, who probably never looked into the state of our exports and imports for the last ten years. With infinitely more sense and propriety did Mr. Burdon avow, "that he had been an advocate for the war, by which, he was of opinion" (and never, surely, was opinion better founded) "the constitution, the independence, the honour, and the commerce of the country, had been protected and saved to those who shall come after us."—With equal truth and justice did he add; "War and peace were not to be talked of, by men of sense, as abstract principles alone; for war was not always practically bad, nor peace good. He asked what had peace done for Holland, for Switzerland, and other countries; where the want of proper exertions, and the too great love of peace, had overthrown their independence, and placed them at the mercy of their more powerful neighbours?" Mr. B. might farther have asked what had peace done for Great Britain?—"Had our commerce suffered by a war, during which we had commanded in every sea, and brought home the produce of every climate?" These are the remarks and the questions of a man of sense and reflection, and of a *genuine* patriot. Would that there were five hundred such men in the new parliament! This collection cannot but prove highly interesting to the county of Durham, and indeed to every man who cherishes independence of principles and conduct.

The British Commissary, in Two Parts. Part I. A System for the British Commissariat on Foreign Service. Part II. An Essay towards ascertaining the Use and Duties of a Commissariat Staff in England. By Havilland Le Mesurier, Esq. 8vo. Pp. 211. Egerton. 1801.

NOW that "Othello's occupation's gone," now that "our fierce alarms are changed to merry meetings," now that "the pride, pomp, and circumstance of glorious war" have terminated, now that we have had the felicity of receiving, from the immaculate hands of the Chief Consul (*for life*) of France, a safe, an honourable, and a glorious peace, it may perhaps be surmised, that military strictures no longer possess either the *rule* or the *dulce*, and that, the sword having been converted into a ploughshare, mankind only wish to repose in the bower of friendship and fraternal love; but, alas! the time may come when "grim-visaged war" shall again present his horrid front, when the nations shall be terrified from their illusive dreams of security, and the extended earth again drink the blood of her slaughtered children. We do not mean, however, to speculate upon war, which none more ardently wish to be kept ever distant from the land of true liberty than we do; but, the wise will always be prepared for the worst; and, in providing against evil, we secure good.

That British soldiers can fight with bravery, conquer with mercy, and triumph with magnanimity, the recent testimonies of the fields of Egypt were not wanted to prove; but, while we have astonished Europe by our military prowess, the civil regulations of our armies have been neglected, and, as Mr. Le Mesurier observes, "notwithstanding commissariat expences have been commented upon in and out of parliament, from the Duke of Marlborough's time to this day, no one has attempted to bring a system forward, which may obviate the inconveniences of sending men abroad to exercise functions, which are perfectly new to them." To expatiate on the reduction of expence, the regularity of management, and the variety of comforts which, in different respects, would be produced, by the adoption of a uniform commissariat system, is unnecessary; suffice it to say, that Mr. Le Mesurier has here exhibited a plan which we think particularly worthy the notice of government. It is "a plain, practical, and efficient system, founded upon actual experience, and compared with the practice of the Germans and French."

The work is inscribed, with peculiar propriety, "To Field Marshal, His Royal Highness the Duke of York, Commander in Chief of His Majesty's Forces, &c. &c. &c."

DIVINITY.

A Sermon preached in the Parish Church of Walsall, in the County of Stafford; at the Archdeacon's Visitation, August 12, 1802. By the Rev. E. Cooper, Rector of Hamtall Ridware; Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls College, Oxford. Pp. 30. Cadell and Davies. 1802.

TAKE heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16.

From this text the preacher deduces the necessity of extreme caution on the part of those who are "the servants of the most high God, which shew unto us the way of salvation;" maintaining that not only the everlasting happiness of his own immortal soul, but possibly that of many others may

depend

depend on the fidelity (of the minister) to the trust committed to him." He therefore urges him most emphatically to "hold fast the form of sound words," and not to "handle the word of God deceitfully." Most truly does he observe

"We are assaulted on the one side by the Infidel, on the other by the Enthusiast, both equally hostile to the cause of truth; the former endeavouring by his sophistry to undermine the doctrines of our faith; the latter bringing them into discredit by the extravagant lengths to which he carries them, and by the perverse and even immoral purposes to which he applies them. To preserve, then, amidst such dangerous extremes, the simple mean of gospel truth, requires no small degree of watchfulness and prudence; and we have need of being earnestly and frequently admonished to 'take heed unto ourselves and unto our doctrine.'"

The principal object of this sermon, however, is to caution the ministers of Christ, in combating destructive tenets, not to suffer their zeal in the exposure of error to betray them into any abandonment of the truth; and his remarks on this subject are sound, forcible and impressive, as will appear from the following extract.

"Let me call your attention to that grand fundamental doctrine of the gospel and of our church, justification by faith alone; or, as it is expressed in our article, that 'We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings!'" * Now, perhaps, there is not one of the glorious truths of revelation, which is more frequently turned to a bad use, and made the instrument of greater evil, than this. Men of corrupt minds have raised on it the most monstrous and abominable systems: not ashamed publicly to teach, that, since we are justified *by faith alone*, good works are no longer necessary to salvation: and thus not only weakening the obligations to morality and holiness, but even making that, which is the glory of the gospel, the avowed foundation of profligacy and vice. At the same time it must be observed, that this perversion of the truth is no invention of modern date, but is coeval with the truth itself. We read of those, who in the days of the Apostles 'turned the grace of our God into lasciviousness;'+ abused their Christian liberty to fleshly purposes; and held the detestable maxim of, 'continuing in sin, that grace might abound.' Indeed it cannot be a subject of surprize, if, in all ages of the world, men of evil minds should have acted in the same manner; should have brought forward the same objections to divine truth; and should have made the same perversions of it. Though, perhaps, in no times has this Antinomian heresy been more open y, and, it is to be feared, more successfully propagated, than in the present.

"But how then are we to resist its progress, and counteract its operations? Are we to pursue this end by giving up, on our parts, one tittle of the doctrine in question? Are we to oppose these perverters of the glorious gospel of Christ, by insinuating *less fully or less frequently* on that essential point, which they make the subject of their abuse? By way of providing an antidote to the poison which they disseminate, are we to preach that good works make any part of the *grounds* on which we are accounted righteous before God, and thus extol our own unprofitable services as coessential

* * Art. XI."

"† Jude iv.

with the meritorious obedience of Christ himself? Are we thus to depart from the only foundation, because others have built on it "wood and hay and stubble?"* Are we thus to promote the cause of truth by propagating error? Are we thus to exalt the gospel by degrading the blessed author of it? Are we thus to deliver our hearers from the dangers of Antinomianism, by leading them into the 'no less dangerous principles of self-righteousness? Are these, I ask, the means by which we are to resist our adversaries? And yet is there not a *danger* of acting thus? Are we not *strongly tempted* from the best, the purest motives, insensibly to slide into such conduct? Under a lively impression of the magnitude of the evils which we are combating; in the heat of controversy; in our ardent defence of the truth; in our earnest zeal for our people's welfare; in a just detestation of the perversions we witness; and in a commendable dread of giving any just ground for them in our own teaching: are we not *in danger* of being induced to bring forward this doctrine less frequently than we ought to do; or at least to present it to our hearers, in so crippled and mangled a form, so confounded and intermingled with the imaginary merit of our own works, as to obscure its lustre, and destroy its spirit? But was it in this manner that St Paul defended this doctrine against similar perversions? No. The more it was abused, the more strenuously did he maintain and insist upon it. He did not recede in the slightest particle from his position: but he denied the conclusions which were drawn from it. While he expressed his abhorrence of such inferences, he exposed their falsehood: '*How shall we that are dead to sin, live any longer therein?*'† He contended that the doctrine which he taught of justification by faith alone, so far from weakening the obligations to morality, strengthened and confirmed them; and furnished the most exalted and efficacious motives for universal holiness. 'Do we then make void the law through faith? God forbid: yea, *we establish the law.*'‡

"Let us then follow this illustrious example. Do we live at a time, when wicked men abound; when the doctrine of faith is perverted into an instrument of licentiousness? Let us not on that account be driven away, or seduced, from our only foundation through the hope of thereby counteracting the evil on the one side, or through the fear of seeming to countenance it on the other. Let us contend as earnestly as our opponents can do, that *the merits of Christ are the only ground of the sinner's acceptance with God*: let us join with them in maintaining, that *by faith alone we obtain an interest in his merits*. But here let our concurrence end. Let us shew, in opposition to their licentious inferences, that *holiness is the inseparable fruit of a true and living faith*; and that *practical godliness, and a growing conformity of the whole soul to the divine image and law, is an indispensable evidence of our union with and interest in Christ*. While we declare with the Apostle, that '*there is no condemnation to them that are in Christ Jesus*;' let us also with him limit our application of this privilege to those, 'who walk not after the flesh, but after the spirit.'§ While we assert that true Christians are *no longer under the law as a covenant*; let us equally insist, that they are 'not without law to God, but under the law to Christ.'|| In short, while we contend, with even Antinomian zeal, that 'by grace we are saved through

* 1 Cor. iii. 12."

† Rom. viii. 1."

‡ Rom. vi. 2."

§ 1 Cor. ix. 21."

¶ Rom. iii. 31."

faith;

faith;* that we are 'justified freely by his grace, through the redemption that is in Christ Jesus:† at the same time let us maintain, with apostolic energy, that 'without holiness no man shall see the Lord;‡ that as the merits of Christ alone constitute our *title* to eternal glory, so in purity of heart alone consists our 'meetness for partaking of the inheritance of the saints in light.§

His observations "on the renewal of the heart to holiness by the spirit of God" are equally judicious. He first exposes the evil effects of the perversion of that doctrine, and then explains its true scriptural meaning and tendency. With the same ability, and with the same view, he lastly examines "those false and mischievous opinions, which are sometimes advanced concerning the *teaching* influences of the holy spirit of God and the utter inutility of all human learning in the attainment of divine truth;" and he here establishes (without professing to do) the criterion by which the use and abuse of human learning in religious pursuits may be fairly ascertained.

"Certain it is, that every Christian is 'taught of God:‖ certain it is, that 'the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned;¶ certain it is that 'the Lord giveth wisdom,** and 'that 'every good and every perfect gift is from above, and cometh down from the Father of lights.††' These are truths, to which assent must be yielded to by all who receive the Bible as the word of God. But these truths, like those before mentioned, have been greatly perverted. *Misguide* and illiterate men have hence taken occasion, under the pretext of magnifying and exalting the work of the Spirit, to depreciate and cry down all human learning; and to represent the aids of science and literature as not only unnecessary, but even as prejudicial to the interests of religion. This then, like the former, is an evil, which requires our most serious opposition. But our opposition in this instance also must be conducted with prudence. There is a danger, lest under the plea of vindicating human learning, we should be induced to depreciate and cry down the work of the Spirit. And it is to be feared, that some modern defenders of this side of the question have suffered themselves to be carried too far into such an extreme; and in a commendable zeal for rescuing the pretensions of science and literature from the unmerited obloquy thrown upon them, have inadvertently advanced them to a place, to which in the scale of truth they are not entitled. Let us then proceed with caution and judgment. Let us be on our guard against the temptations to which we are exposed, accurately distinguishing between the merits of these respective claimants, and assigning to each its proper place, value, and importance. To this end, let us point out the pre-eminent advantages and excellency of human learning, when employed in *subserviency to divine grace*. Let us shew that it is the design of the gospel, not to supersede the use of our natural or acquired talents, but to direct, to ennoble, and to sanctify it. Let us maintain, that the regular cultivation and improvement of our minds by study and literature, when *prosecuted with humility and accompa-*

* Ephes. ii. 8."

† Col i. 12."

¶ 1 Cor. ii. 14."

† Rom. iii. 24."

‖ John vi. 44, 45. Isaiah liv. 13."

** Prov. ii. 6."

‡ Heb. xii. 14."

†† James i. 17."

aid with prayer, are under the divine blessing, the ordinary means of bringing ourselves to the knowledge of the truth, and of qualifying us for communicating it to others. But while we clearly state and forcibly insist on this point, let us remember with equal clearness and force to maintain, that the Holy Spirit alone is the author and giver of all spiritual light; that it is He only, who can 'guide us into all truth,' * 'taking of the things of Christ and shewing them unto us.' Let us be firm in declaring, that not the highest classical proficiency, the most profound critical researches, or the largest acquisitions of science, can assist us in the investigation and attainment of divine truth, *any further than they are so blessed to that end by the co-operating and illuminating influences of the Spirit of God.*"

This Sermon reflects great credit on the author, and fully justifies the recommendation of the Archdeacon and the Clergy, at whose desire it was printed.

A Catechism of Scripture History. By J. Watts, D. D. Williams. 1800.

IN a little pamphlet of 15 pages, the history of the Old and New Testament is set forth, in the plainest manner. We can perceive no objections to any part of this historical catechism. The Ten Commandments are thus happily abbreviated.

"Q. What are the Ten Commandments? A. The four first (the *first four*) containing our duty to God are—Thou shalt have no other Gods before me—Thou shalt not make unto thyself any graven image—Thou shalt not take the name of the Lord thy God in vain—And, Remember the Sabbath day to keep it holy.

"Q. What are the others with respect to our duty to our neighbour? A. Honour thy father and thy mother—Thou shalt not kill—Thou shalt not commit adultery—Thou shalt not steal—Thou shalt not bear false witness—And, Thou shalt not covet."

A Seasonable Caution against the Abominations of the Church of Rome. By the Rev. C. de Coetlogon, M. A. Rector of Godstone, Surry, and Chaplain to the Lock Hospital. Pp. 24. Williams.

THE principal heads of this pamphlet are Errors respecting Doctrine—The errors of Popery destructive of practical Religion—The true Spirit of Popery illustrated by Matter of Fact—The Church of Rome the Antichrist spoken of in sacred Writ—Fundamental Articles of Faith and Practice

The following are facts sufficient to determine every rational mind in its abhorrence of popery.

"The renowned *John Wickliffe*, equally eminent for his learning and piety, was taken up out of his peaceful grave some years after his burial to be burned; and for what? for believing, among other things, that the scriptures are to be preferred to the decrees of the Pope and his cardinals—that the Church of Rome is not the supreme head over all churches—and that the bread used in the sacrament after consecration is bread still.

"Sir *William Cbatris* was burned, because he said he would not worship the cross on which Christ suffered, but only Christ who suffered upon the cross.

" Sir *John Oldcastle*, Lord *Cobham*, was *excommunicated* and pronounced *accursed* by the impious sentence of a popish archbishop, with three bishops in council assembled, for opposing the worship of images, the idolatry of the mass, the necessity of pilgrimages and penance, and the adoration of the relics of martyrs, confessors, &c.

" *John Hus*, a very eminent preacher in Bohemia, was burned, notwithstanding the petition and remonstrances of the king, the nobles, and the commons in his favour; and the articles, for which the sentence of death was passed upon him, were as follow: he believed that the sacrament ought to be administered to the people in both kinds—that the consecrated bread was not the material body of Christ—that *John Wickliffe* died in a state of salvation—that the predestinate shall infallibly be saved—that the papal dignity was not of divine appointment—that the Pope, his cardinals, and clergy, did not constitute the true Church of Christ, &c.

" There is another tragical history of the famous learned and godly martyr of Christ, *Jerome* of Prague, master of arts of several universities; who was remarkable for *eloquence*, *philosophy*, and *divinity*; but, nevertheless fell a sacrifice to the Church of Rome, who sent him also to heaven, in a chariot of fire.

" The time would fail, to enumerate the many instances of cruelty and barbarity, which might be produced, to shew that the *spirit* of popery, in its very nature and tendency, is a disgrace to any religious profession: and it is always the same; it never changes. Witness the bloody scenes in *Queen Mary's* days. Witness the martyrdom of that great cloud of distinguished and highly-honoured witnesses for the truth, Archbishop *Cranmer*, Bishops *Latimer*, *Ridley*, *Hooper*; Drs. *Rogers*, *Barnes*, *Taylor*; Mrs. *Askew*, Lady *Jane Grey*; Mr. Justice *Saunders*, Bishop *Farrar*; with many others; who were not only sentenced to suffer death, but treated in a most beastly and indecent manner, by those two inhuman brutes, *Bonner*, then bishop of London, and *Gardiner*, bishop of Winchester. I have only recited the preceding instances to give a short sketch of the spirit of popery, which is exhibited at large, in the *Book of Martyrs*.

" It is indeed enough to pierce an heart of stone to read of the barbarous cruelties exercised for more than five hundred years, upon the poor protestants, particularly in *Bohemia*, *Germany*, *Poland*, *France*, *Spain*, *Italy*, *Portugal*, the low countries, *England*, *Scotland* and *Ireland*: in all which places the blood of the saints hath run down like a river: and, as if to murder them was not sufficient, they have even invented and studied to torment them, by hanging them by the feet, by the hands, by the middle on a beam, by the hair of the head, on tenters, pouring melted lead into their limbs, boiling in cauldrons, and roasting alive.

" The poor Waldenses, living in and about the vallies of *Piedmont*, were stript naked, and whipped to death with rods of iron; were drawn through the streets, and burnt with fire-brands; were thrown down from high towers; were cut in pieces with sharp knives; and their women racked and murdered.

" In 1665, some thousands who would not turn papists, were forced to fly for their lives in the depths of snow and ice, young and old, infant and suckling; and those who did not or could not fly, were destroyed, near thirty thousand souls, by every possible kind of torment that the wickedness of men and devils could imagine."

The author truly observes, at the close of his pamphlet, "the state of the nation is alarming: the state of religion is much more so: therefore, as men, as citizens, as Christians beware." This is, indeed, a seasonable caution; more so than the caution mentioned in the title-page. Mr. de C. must know that very able divines have denied the truth of the position which he advances with so much confidence, relative to the scriptural *anti-christ*.

Papery Unmasked: being a fair Representation of the chief Errors of the Church of Rome. Extracted from their own Writers; and contrasted with suitable Quotations from the holy scriptures. To which is added, an Account of Popish Massacres and Persecutions, the Fees of the Pope's Chancery, Pretended Miracles, and famous Relics. The third Edition, corrected and improved. Pp. 23. Williams.

OF this tract, we are informed no less than 36,000 copies were disposed of, before the present edition. And we are indebted to the author for much good, as far as he observes his own rule, "to point his aim not against the *persons* but the *errors* of papists." His catalogue of bad popes may cause the enemies of the Lord to blaspheme. But his facts and documents may be of use.

Hints on the Ordinance of a Gospel-Ministry. By a Friend to Order in the Church. 18mo. Pp. 63. J. Ogle, Edinburgh; R. Ogle, London.

THESE Hints contain "a short defence of the office of a Gospel-Minister;" "the call and qualifications requisite for the ministerial office;" "the principles and tendency of the scheme of Lay-preaching;" and "a candid examination of some passages of sacred Scripture, which have been interpreted as favouring that scheme."

The pamphlet is, altogether, a well written one: It is sensible, judicious and temperate. The concluding section, in which those parts of scripture that seem to favour the scheme of lay-preaching, are examined with the utmost degree of impartiality, and are particularly deserving of attention.—The author quotes such passages from Scripture as seem to favour the cause of those who are advocates for lay-preaching, and he clearly shews, by fair and sound reasoning, that they will not admit of the interpretation which has been given to them by those advocates. His examination of the last of these passages will exhibit a fair specimen of his skill and abilities in this species of controversy.

"Acts viii. 1, 4. 'And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Therefore they that were scattered abroad, went every where preaching the word.'

"This passage of sacred history has been brought forward in defence of Lay-preaching with such a degree of assurance, that one cannot but regard it as the Goliath of the camp. With an unparalleled degree of confidence it has been affirmed, 'Here it is obvious that not *delegated preachers*, but *the church in general*, proclaimed to their fellow-sinners the gospel of the Lord Jesus.' 'To evade this,' says he, 'were to affront common sense, and to oppose the usual meaning of words.' Whenever a person pays so little deference to the judgment of many able critics, who have gone before him,

and who have considered this passage in quite a different light, and also makes use of language which is so very strong in expressing an opinion contrary to theirs; he never fails to lay himself open to a suspicion, that he may be using all this parade of vocables for want of better arguments.

"There is some reason to doubt of the truth of the assertion, that the church in general, who were scattered abroad, preached the word, if it is considered that there might be infants in this dispersion; there might be persons who were not gifted; and there might likewise be females. These must necessarily be excepted, and the number of preachers cannot have been so great as this writer would have us believe. From this it is manifest that the term *all*, upon which the whole stress of the argument for Lay-preaching is laid, is to be understood with certain limitations and restrictions. And how far this limitation extends, the passage itself is sufficient to instruct us. It cannot refer to the church in general; for after this dispersion had taken place, there were still devout men at Jerusalem, who carried Stephen to his grave, and made great lamentation over him; there was likewise a church for Saul to make a havock of, entering into every house, haling men and women, and committing them to prison. As it cannot refer to the church in general, nor to the dispersion in general, it must be understood of *the all* of some particular class, or description of persons. And who these are, the exception which is here made of the apostles may inform us. Why are the apostles so particularly excepted as not belonging to this dispersion, while we know that there were other Christians besides them at Jerusalem, if it is not to intimate, that those of this dispersion who went every where preaching the word, were persons of a *similar* character and description with the apostles? The apostles were men in office, and so were these persecuted preachers. And, accordingly, wherever we find any of the preachers of this dispersion mentioned afterwards, they are always spoken of as being persons who occupied a public station in the church. Philip is mentioned in the following verse as having gone down to Samaria, and preached Christ there. In the eleventh chapter, we are told that some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, preached to none but unto the Jews only. And whether these Itinerants were Lay-preachers or not, we learn from the thirteenth chapter, where the same persons are referred to, and described as being prophets and teachers.

"If these Itinerants were Lay-preachers, it will be difficult to see what idea the writer of the Acts intended to convey by the word *therefore*. It cannot be supposed that their being persecuted or scattered abroad gave them any right to preach. The point of a sword, the terror of a gibbet, or the fury of a popular tumult, never had such virtue in them as to give any man a right to preach Christ. But if they are considered as persons of the same description with the apostles, his meaning is obvious. There were prophets, evangelists, and teachers among them, and because they were such, they exercised their ministry in those places whither they were scattered abroad.

"The Greek word *ευαγγελίζεσθαι*, which is used to set forth the ministry of these men, likewise deserves our attention. If the preaching that is intended here is to be understood of a public ministry in the gospel by a person not invested with any public office in the church, it is worthy of remark, that this is the only text in the New Testament where it is to be found having such a signification. If we allow the scriptures to speak for themselves,

themselves, and be willing to ascertain the true meaning of any text by comparing it with others, where similar modes of expression are used, it will be found that there is not a single text to countenance the opinion, that the ministry of a lay-preacher is intended. This word is no stranger in the scriptures. It occurs upwards of fifty times in them. And in all that variety of texts, it is invariably used to denote the ministry of a person invested with a sacred office. Besides the text under review, it occurs no less than four different times in this chapter. In verse 12. it is used to express the ministry of Philip; in verse 25. that of Peter and John; and in verse 35. and 40. it is used again as expressive of the ministry of Philip. In chap. xi. 20. it is used to denote that ministry which was exercised by those of this dispersion, whom we find, by chap. xiii. 1. to have been prophets and teachers. If fifty different texts can be adduced to shew that this word denotes a public ministry in the gospel by a person in office, and not a single text can be quoted to shew that it is ever used to denote the ministry of a lay-preacher, it can be no affront upon common sense, nor is it offering any violence to the usual meaning of this word, when it is denied that it can ever be established from this text, that the ministry of a lay-preacher is warrantable.

"May the great Redeemer arise and plead his own cause; may he shew to the generation the form and fashion of his house, the goings-out and the comings in, with all the ordinances and laws thereof; then shall the knowledge and reputation of his ordinances revive, the divine ordinance of the gospel-ministry will be respected, and the labours of gospel-ministers crowned with the most abundant success. The harvest truly is plenteous, but chosen and faithful labourers are very few; let us therefore beseech the Lord of the harvest that he would send forth labourers into his harvest. They are such only as are sent by him who have ground to expect that they will return with joy, bringing their sheaves with them. They who run without his orders are exposing themselves to a severe frown, the people among whom they labour to much harm, and are affording another occasion to the unclean spirits triumphantly to say, 'Jesus I know, and Paul I know, but who art thou?'"

The merit of these "Hints," is not to be determined by the quality of the paper on which they are printed. Yet, we fear that, from their uninviting appearance, they have been too much neglected.

REVIEWERS REVIEWED.

The Force of Contrast continued: or Extracts and Animadversions. With occasional Strictures on the Contraster and others of Mr. Bere's Opponents. And Observations on the Effects of Mrs. H. More's Schools. To which is added, a Postscript, on the Editors of the British Critic. Respectfully submitted to the consideration of those who have interested themselves in the Blagdon Controversy. By a Friend to the Establishment. PP. 92. Crutwell, Bath; Hurst, London. 1802.

THE pamphlet which gave rise to this was reviewed in our number for July. It is here ascribed to Mr. Drewitt of Cheddar, who, if he really be the author of it, can evidently assume as many shapes as Proteus,
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and exhibit as many colours as the cameleon. A different plan, however, is here followed from that which was pursued in the original Force of Contrast, for the author does not attempt to contrast each writer with himself, but to contrast the declarations and proofs on one side with those on the other. In the course of his discussion he convicts Mr. Drewitt and Mr. Boak of gross misrepresentations, and of making partial and garbled quotations in order to substantiate charges, most of which have no foundation in fact. Respecting the bold and unsupported assertion, that Mrs. More's schools have invariably been subject to the controul of the officiating clergyman, the author makes some observations worthy of notice.

"Statement of Facts," p. 12, Rev. Mr. Boak asserts, with regard to the Axbridge school:

"No book * was used in the school but such as I approved, and no sermon was read in the evening, till I had examined it."

"Address to Mrs. More," p. 48, Rev. Richard Lewis declares:—

"While I resided at Axbridge, and was Curate of the Parish, a Sunday school was established there ('i. e. continued established there') entirely under the direction of Mrs. More, and her deputy Mrs. Carol."

"There is some little difference here. For it appears, Mr. Boak was rather Mrs. More's deputy, and Mrs. Carol the sub-deputy. But how comes it to pass, that Mrs. More's schools are under the direction and controul of the officiating clergyman?—Mr. Lewis was the officiating clergyman, though Mr. Boak attests that he directed the books and examined the sermons that were read there. But, perhaps, Mr. Boak means only to attest, that he directed the books, &c. while he resided at Axbridge and was curate there.—Who then took this office after he ceased to be curate; i. e. during the three last years of Mrs. Carol's presidency over the school? Mr. Lewis declares he had no hand in it, and so does Mr. Cattle; two resident and officiating ministers after Mr. Boak. And yet the British Critic† asserts, that "Mrs. More's schools are *invariably* under the direction and controul of the officiating ministers," and the Rev. J. Boak wishes to countenance the deceit. But the public will be obliged to Mr. Boak, if he will upon his honour, if he feels himself actuated by a particle of this principle, declare; whether he did not select the books, and appoint the sermons‡ to be used in the school at Axbridge, even till the very hour of Mrs. Carol's departure;—that is—three years after he ceased to be curate of the place, and two years after he had removed to the distance of three miles from the town of Axbridge. If he did do this, it is no wonder indeed that the Rev. Mr. Lewis, in a letter printed in Mr. Bere's "Address,"

"* In referring to p. 30, it will be found that 'Lady Huntingdon's hymn books, and hymn books sold at all the Methodist preaching-houses, in town and country,' were used in these schools. Did Mr. Boak 'approve' of these, or has he ventured to assert what is not true? Mr. Boak may take which alternative he chooses. The public will in either case 'take the measure of the man.'"

"† See Brit. Crit. for April, p. 441."

"‡ This need not be interrogatively put. It may be affirmatively asserted, and Mr. Boak dares not deny it."

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should complain of his officiousness, and think his "zeal not very laudable."

On the subject of Margaret Thorn, whose name our readers will recollect was introduced in an early part of this controversy, some just remarks occur in pp. 38, 39; and here we cannot refrain from observing, that in their conduct towards this unfortunate woman, whose early errors had been followed by years of repentance, and by an exemplary life, as is attested by the minister of her parish, the advocates of Mrs. More have betrayed a spirit of persecution directly at variance with all the lessons which the divine founder of our religion has endeavoured to impress on the minds of his followers.

Adverting to the "Statement of Facts," the author says, "I have since seen, that this little pamphlet has actually been announced in a **SECOND EDITION**: and being at Bristol I was led to enquire the reason of things so insignificant circulating so rapidly. 'Oh, Sir,' said a bookseller, 'this is frequently a trick of authors, in order to give their productions an appearance of popularity;' shewing me at the same time a considerable pile of the **FIRST EDITION** of the 'Force of Contrast.' I directed my steps to another bookseller's, and the same proof was shewn me that there is sometimes a 'trick in authors.'"

Some strong but just remonstrances are here pressed upon Dr. Moss, who, we think, cannot, upon reflection, but deeply lament that he suffered himself and his venerable father to become the dupes of a set of intriguers, whose arts and whose designs, deep laid as they were, eluded his vigilance, and lulled his judgment asleep. Dr. Moss has the reputation of a wise and a good man; but, to use the school-boy's adage, *Nemo mortalium omnibus horis sapit*; and, to follow it up by the maxim of a man of the world, "the shortest follies are the best;" especially when others suffer from their effects.

Our brother-critics are attacked by this author with a degree of strength which they will find it difficult to resist.

"I cannot help noticing here the very consistent and decorous language, held by the Editors of the *Brit. Crit.* with regard to the circumstance of Mr. Bere's removal from the curacy of Blagdon. In their review for Oct. they say, 'we view as matters perfectly distinct, the two questions, whether Mrs. H. More is to be regarded as a person encouraging dangerous proceedings, and whether Mr. Bere was **JUSTLY** removed from the curacy of Blagdon. The former we have denied, and still deny; but the restoration of Mr. Bere to his situation, by the same authority which had removed him from it, is a satisfactory proof that, on a fuller enquiry, this measure appeared **IMPROPER**.'—In their review for Jan. 1802, they say 'we expected this the more' (viz. that the contest and the angry passions it had excited would subside and be at rest) 'because, as we understood that Mr. Bere was quietly established in the curacy of Blagdon, by a **CANDOUR** of proceeding which certainly deserved **COMMENDATION**, no further attack was likely to be made by him.'

"I would not here insult the understanding of my reader, by pointing out to him self-evident truths: but I would ask this very consistent reviewer, whether, if according to his own concession Mr. Bere's removal was **UNJUST** or **IMPROPER** on the part of him who removed him, the conduct of that gentleman, who had been guilty of this injustice or impropriety, can well deserve the name of **CANDOUR** and such as certainly deserve *commendation*, in merely acknowledging his error and confessing his mistake?—

There is not apparently, much commendable candour in doing what is strictly *just*, or performing what is exactly *proper*. But it seems according to this review there is much in undoing what we have *unjustly* done, and cancelling what we have done *improperly*. But suppose we take into the account, that this unjust or improper proceeding (which the Critic allows Dr. Moss to have fallen into) had been productive of serious consequences to another—that it had lowered his finances, already too low to suffer diminution but with extreme embarrassment—that it had harassed his mind and wearied his body with incessant inquietude for a length of time together, and put him to most inconveniences which his situation could be exposed to; and finally that it had all but made a wreck of that character which to every virtuous man is dearer than life itself: suppose we take these considerations into our account (and it is presumed these considerations are applicable to Mr. Bere), will the mere acknowledgment of the injustice of such proceedings be deemed *candour*, and the simple verbal confession that they were wrong, be thought *commendable*?—Is this the morality the Brit. Crit. would inculcate?—Is it making that retribution it will teach as due to those we have injured?—Is this the religion which this review would sanction?—Is it doing to others as we would they should do unto us?—I am sorry to see so great a degeneracy among those, whose duty it is to enforce the obligation of morals, and to preserve the purity of religion; and I regret also, with sincere concern, the occasion which exists for commenting on the proceedings of those, who hold such a distinguished rank in society, and whom one could wish to see exalted above every imperfection that might render them the objects of dislike or censure. But yet the regard which is due to justice and to truth, is paramount to every other consideration; nor shall it be objected to me that I am influenced by partial views and low interests in animadverting on the smaller blemishes of some while I pass over the greater and more mischievous ones of others. No—whatever be my situation in life, having ever endeavoured to preserve a conscience void of offence, I shall not acknowledge, as the rule of my actions, the smiles or the frowns of any; nor will I ever be awed into criminal silence, or tempted to more guilty commendation of what my heart condemns, by aught that power can threaten to inflict or liberality promise to bestow.

“ The letter, printed in Mr. Bere’s ‘Controversy,’ from his Lordship of Bath and Wells, recommending Dr. Crossman to discontinue a curate—a curate who had served him and served him faithfully for seventeen years; and intimating, that ‘the cause of religion’ would suffer by a contrary conduct,—the curate not being allowed an opportunity of defence, or even the knowledge of what he was accused,—was to me a step extremely hard and unfeeling. I had ever been persuaded, that a Christian Bishop would have exercised the mildness of our Christian Instructor, and I sincerely believe there are few, very few who on this occasion would have disregarded it. For admonition, it is presumed, in the scale of episcopal duties should generally precede censure, and contumacy on the part of the offender, go before disgrace and dismissal.

“ But when I came to that penned by Dr. Moss, in answer to the just and very earnest solicitation of Mr. Bere, for the matter of the accusations and the name of his accusers, and in bar of the judgment which had been so afflictively issued against him; my mind could hardly credit the information which my senses conveyed. It is more, said I, the language of one nurtured

nurtured in climes barbarous and uncivilized, who considered his will as the law and his nod as obedience, and who was alike a stranger to justice and to charity, and inexorable to the pleadings of each: than it is the language of one, whom the utmost refinement of manners had inured to habits of moderation, and the chastening practices of civil legislation familiarized to equity of decision; of one whom the rigid institutes of morality had imbued with a sense of undeviating rectitude, and the softer precepts of Christianity taught forbearance and mildness and lenity.

"I speak not this from any personal disrespect to Dr. Moss, and far less from disregard of the legitimate authority with which he may be invested. His person is scarcely known to me, and the authority of the ecclesiastical orders is what I hope to live and die in the maintenance of. But with respect to Mr. Bere I still think too little has been done. He has been greatly injured by Dr. Moss's precipitancy; but he has not been greatly benefited by his concession. A certification of his accusation is still before the public; but that of his acquittal is denied him. Nay, it is circulated, under Dr. Moss's own sanction, that his conduct has been the subject of a *REPRIMAND*. Should not Dr. Moss exert this rigorous part of his duty, with regard, rather, to those who have so much abused his ear, and told him unreal tales of misdemeanour which he has so injuriously credited? But I have done—assuring him only, that had his concession been less reserved and less nugatory, my lips should have been sealed in uncomplaining silence for ever."

The author's farewell address to the writers whose productions he has censured, and to the public whose judgment he has endeavoured to inform, bespeaks a spirit of Christian temper and forbearance, highly creditable to his principles and to his feelings; and his concluding observations on the nature and tendency of the Blagdon Controversy are entitled to particular attention. Equally excellent are his remarks on Mrs. More's schools:

"It has been attempted," he says, "to impress the world with a belief, that every opposition to these institutions, arises from those who are enlisted under the banners of disaffection, or have flocked to the standard of infidelity. They, who could not extend to them that support which their warm partizans expected, or who thought it their duty openly to discourage them, by avowing their dislike, and throwing obstacles in the way of their advancement, have been branded by names, such as the mild and beneficent spirit of unadulterated piety would have been ashamed to utter, and such as none but those who can violate at pleasure the great law of Christian charity, that she "thinketh no evil," would have deigned to apply. It shall not however be a stain to these pages, that they return the merely railing accusations of any. It is not doubted, but there are many and good men who countenance, as well as many and good who suspect, them. It shall be my endeavour, to state a few observations, on which my own disapprobation of them is founded. Those who think them nugatory or groundless, will of course reject them: those who think them just and valid, will at least be furnished with some pretences wherefore the opposers of these institutions, disclaim the imputations of disloyalty, formality, and impiety, which have in turn assailed them.

"It is manifest then, that the ecclesiastical constitution of this country, has vested in the clergy of the establishment, the office of instructing the members of the church, in moral and religious truth: and it is, consequently, equally manifest, that in them should be the *invariable* appointment of all subordinate teachers who are employed to instruct the younger mem-

bers in communion with us; with full power to correct the wayward, or to remove the incorrigible. For, if this power be taken from them, and the * appointment given to others, the clergy are no longer competent to the task of instruction. Their most strenuous efforts may be rendered ineffectual, their best views thwarted, their purest intentions counteracted and defeated, whenever a difference should arise, as in the case at Blagdon, as in the case at Wedmore I may also say, between those, who are possessed of this independent power, and the officiating minister.

"Some of the favourers of Mrs. More's institutions, aware of the importance of the above conclusion, have laboured to produce and disseminate the persuasion that his power of *appointment*, of *control*, and *removal*, is fully possessed by the clergymen of the respective parishes, where her schools are established: intimating thus, that the singular exception in the parish of Blagdon, must be the effect of some singular conduct and demerit in the curate. But the fallacy of this representation, is now too obvious to need refutation; and by a reference to the pamphlet in which the signatures of *nine* clergymen appear, apparently in favour of M. s. More and her plans, it will be found that only *three*† have, with regard to them-

"* It had been rumoured, previous to the breaking out of the Blagdon dispute, that the Bishop of Bath and Wells had granted to Mrs. More an unlimited authority, to institute schools wherever she thought fit within the compass of his diocese; and that his lordship's displeasure, if not something worse, would follow the clergyman who did not support them. If this be true (and the report has been circulated with considerable confidence as well as industry) it may be suspected that his lordship places far too little reliance on the discretionary wisdom of the clergy under his care. Their utility, in great measure, rests upon their independence; and I should be sorry to find that any one of them would tamely surrender it in this respect—in suffering Mrs. Hannah More or any other person to interfere in the religious concerns of his parish—when such interference was *contrary* to his sense of propriety, and against the *best-informed and decisive judgment* of his mind. A clergyman should be without that "*imperium in imperio*," which may frustrate all his labours;—which may engender dissensions, and propagate schisms, in his parish. He had better desert his post altogether, than to hold it in subjection to such limitations, as would render his exertions useless, and his efforts unavailing. I do not enquire, whether his lordship may *command* obedience from his clergy in this respect; I trust not. For though I love episcopal jurisdiction, and partake, in conjunction with thousands of my fellow creatures, of the inestimable blessings that flow from it; yet, I would not have it exist without control, more than I would see it exercised without discretion."

"† The Rev. Mr. Drewitt, the Rev. Mr. Boak, and the Rev. Mr. Jones.—The Rev. Mr. Wylde, also, speaks of the teachers as "*nominated*" by him. The Rev. J. Rawbone certifies, *of his curates*, that the school at Cheddar had been uniformly under *their* inspection and control; but in this certification Mr. Rawbone has erred, having declined on the information of his *present* curate, the Rev. Mr. Drewitt. Mr. Rawbone, it is also known, meant to certify his approbation of the school only—without *adverting* at all to the lectures which accompany it."

selves,

selves, ventured to attest it. The case at Wedmore may also be adduced in illustration of the general question; and if a doubt remained on the subject, it must be entirely disputed and done away.

"Another objection, which may be made to the further extension of these institutions, is; that by them is extended a system of doctrines, which have a tendency to set the great body of the people, in opposition to their appointed pastors. The majority of the clergy of the church of England, it is presumed, are not as yet tainted with those principles, which derive their origin from Calvin; nor are they imbued with those, which, though disclaiming an exact similarity with the preceding, are yet discriminatingly termed Evangelical. As this is the case, at least presumingly so, the policy of encouraging an establishment in the very bosom of the church, whose evident object is to inculcate *evangelical* principles, if not Calvinistic, is, in my opinion, extremely questionable. There does not appear to be any alternative, but that in case this establishment proceed and take effect, the clergy must conform to the persuasions of their auditors, and preach the doctrines which they have been taught to believe, as exclusively the Gospel and exclusively the truth: or else, that their auditors, will condemn them as unsound; and, joining the outcry which is already vibrating from various quarters of the united kingdom against them, excite a disaffection which will not terminate till the days of Charles shall again be realized, and the regular ministry be hooted at and scouted by a faction, equally puritanic and perhaps equally sanguinary with that, which has already dragged degraded monarchy from its throne, and forced insulted prelacy into exile."

The author proceeds to observe "that a very favourable disposition to the dogmas of Calvin prevails in the mind" of Mrs. More; and that "on four successive anniversaries holden by her appointment, and conducted under her immediate superintendence, the sermons delivered were delivered by gentlemen who were *professedly* Calvinists."

His Postscript is limited to observations on the conduct of the *British Critics*, respecting the *Blagdon* controversy, and is, therefore, peculiarly adapted to this department of our work. The latter pages of it we shall extract, at length.

"The British Critic has practised the same art of evading the force of *direct* and *positive* evidence, and of drawing the attention to *extraneous* and *palliative* circumstances in Mrs. More's favour, in other of its criticisms of Mr. Bere's publications. In the last No. for Jan. where they pretend to criticize Mr. Bere's 'Address,' they do not attempt to meet the question, fairly and directly, whether Mr. Bere's complaint against Mrs. More be well or ill-grounded, and to examine the proofs *pro* and *con*, in that particular instance of her conduct which is complained of;—but they labour, with an artifice which may suit well enough with the character of an Advocate, but which is hardly decorous or consistent, in a Reviewer, to divert the attention of the reader to the contemplation of her *general excellences*, and to the consideration of her present *peculiar situation*; telling him, with a view to smother his enquiry, in admiration of her virtues, 'that her character will rise above every attack that can be made;' and invoking at the same time the foster feelings to her protection; for that, 'Mrs. More, so cruelly calumniated, will probably not long survive.' They ask besides; 'If she is inclined to Methodism, why are not the proofs of it brought from her works?'—wandering thus *entirely* from the subject of the dispute; and determined, it seems,

seems, to admit nothing in the shape of an accusation, but what falls in with their preconceived notions of propriety, and favours their unaccountable prejudices. But if the proofs had been brought from Mrs. More's 'WORKS;' by which they mean her literary works; they might with equal propriety have demanded, why they were not brought from her ACTIONS. These, it is imagined, are much more unequivocal proofs of a person's 'inclinations,' than words, either spoken or printed, can be; and will be deemed to be such, by all who are disinterested and impartial. A judge may, with equal propriety, object to the *kind* of evidence which is brought forward in arraignment of the prisoner at the bar, though that evidence be direct, indisputable, and as strong as any that can possibly be adduced; and decline passing sentence because the evidence is not of such a *kind* as his own fancy may suggest the possibility of, and which, though in itself of inferior signification and moment, his own partiality may teach him to require as indispensibly requisite to the prisoner's conviction.

"With regard to Mr. Bere, the Critic betrays equal marks of prejudice and partiality; not being disposed however, as before, to adduce circumstances, palliative and extenuating; but catching hold of every particular, which may tend, in the slightest degree, to throw his character in the shade and to render it obnoxious. They tell us, of an '*uncharitable and atrociously revengeful spirit, as ever "they" saw exemplified*' appearing in all his tracts; of his being '*bitter as a controversialist,*' and '*as a writer miserably ambitious;*' and of the circumstance of his '*first tract issuing from the dens of Jacobinism:*' as if these considerations were the great hinges on which the merits of a controversy, which must be decided wholly by the substantiation of facts, should turn. The last circumstance (and which on the part of Mr. Bere was entirely accidental) I should have deemed altogether beneath the notice of a Reviewer; but it seems, nothing is too extrinsic or too futile, for prejudice to take hold of, in order to justify its aversion to the object of its attack. It would have fared ill, perhaps, with the most valuable production that the world ever saw, had it, by any concurrence of events, chanced to issue from the press, when these reviewers were umpires, and to issue from one marked with the unpopularity which appears to discriminate that of Mr. Jordan's. To consult the bottom of the title-page, is a novel and compendious method of reviewing. It saves men the trouble of reading: but I hope, it will long remain peculiar to the editors of the British Critic; or, rather to the reviewer of the Blagdon Controversy, for I can hardly conceive there has been more than one concerned in it.

"I shall now consider the MATTER of the critique in question, in a few instances which will probably discover their partiality in a yet stronger light, and render their professions of integrity and distributive justice, still more suspicious and more questionable.

"In their review for April last, on the first pamphlet, titled 'the Controversy;' the reader is reminded, that he should '*consider this*' (detailed in the Controversy) '*as Mr. Bere's own story; and that he must in justice suspend his decision till he hears the other side of the question.*'—It will perhaps be somewhat difficult to reconcile the notion of the 'Controversy' being Mr. Bere's 'own story,' with the real matter of fact—that it is a collection of letters from *both sides* of the question: and, on which account, Mr. Bere's *own story* could only be discovered from the narrations of others as well as of himself. The reader however, might, in obedience to the Reviewer's admonition,

admonition, and I believe a great number in very cautious prudence did, 'suspend their decision,' till the appearance of Sir A. Elton's letter. But this was so insignificant, that none felt any other impression from it, than disappointment and chagrin, and 'the other side of the question' remains yet to be heard.—The reviewer also observes for the edification of the reader, that '*Mr. Bere's witnesses are several of them old women, who cannot write their names.*'—On an examination, it will be found that there are THREE of this description, and those out of THIRTEEN in his favour. It is a lamentable circumstance for these poor women that they cannot be credited, not even upon their oath, because they cannot write.—But '*strong objections,*' it is also added, '*have been made to the character of the principal witness.*' This refers to Margaret Thorn, whom I have already had occasion to mention; and the conduct of whose accusers is much more objectionable than her evidence. It requires, too, some discernment to discover how she deserves the denomination of PRINCIPAL.—'*It appears again,*' proceeds the Reviewer, '*from Sir A. Elton's letter (this gentleman, who, as yet, is honoured with implicit reliance) that these depositions were positively contradicted and impeached, by the counter-evidence of very credible witnesses in favour of the school-master, to which very little attention seems to have been paid by the Blagdon-tribunal, and which they did not condescend to take down in writing; so that*' (to conclude the whole) '*in fact, the man was condemned on ex parte evidence.*'

"The reviewer has made some apology in a future No. (for Oct.) for applying the term *tribunal*, to the committee of Gentlemen, who sat at Blagdon; telling the public they have '*since been informed, that the meeting styled, was composed of some of the most respectable Gentlemen in the neighbourhood.*'—This is a curious circumstance enough, and throws me what I had almost suspected before—that the reviewer had scarcely read the book which he had ventured to criticise. Had he read it, he would most probably have avoided the occasion of this apology; as well as have spared himself the trouble, of exhibiting this imprudent proof and specimen of his presumption and pitiful complaisance. For he would have seen that Mr. Bere had characterized* the Gentlemen, who composed 'the Blagdon-tribunal,' with their appropriate distinctions, and stated them to be chiefly, and almost wholly, Gentlemen 'in the commission of the peace for the county,' and Clergymen of prebend in the church.

"The Gentlemen, to be sure, will feel themselves greatly obliged, by this after-concession which is made them. A reason for their acknowledgments will appear, by referring to the above sentence, where it is concluded, in prodigious compliment to their virtues, that "*the man was condemned on ex parte evidence.*"

"In this sentence the force of prejudice is displayed most unaccountably indeed: and one knows not, whether to admire more, the reviewer's consummate impudence, or his consummate folly. He has dared to arraign, on the mere *ipse dixit* of one impatient knight, the characters of eleven gentlemen of high respectability and integrity; and set them down as guilty of that which would be wholly inexcusable in as many common jurymen, selected from the most illiterate and most unprincipled of the rabble. In deciding on a cause between man and man, there are not allowed 'to

* "See 'Controv.' p. 58."

pay little attention to the counter-evidence of very credible witnesses' on either side; far less will it be excused them to pass on to the condemnation of any man, on evidence merely *ex parte*. But happily the indiscretion of the Reviewer is commensurate with his audaciousness, and the purposes of his malevolence defeated by the intemperateness of his zeal. For who will give credit to his assertions?—Sir A. Elton may proclaim—the British Critic may reiterate his proclamations—but men of sense and who are directed by probability, will only laugh at the disappointed frenzy of the one, and despise the obsequious servility of the other;—instead of believing, that eleven gentlemen, five of whom were beneficed clergymen, three in the commission of the peace, and the others of equal respectability, could possibly disregard the testimony of very credible evidence on either side;—or, after a patient hearing and steady investigation of four or five hours continuance, could determine otherwise, than according to the strictest laws of equity and justice.

“ To enumerate all the instances of puerile objection against Mr. Bere's cause, and of futile attempt to rescue from its state of reprobation the cause of his adversaries, wherein the force of prejudice and partiality is manifested, would be both a tedious and an useless task. I shall therefore select only a few circumstances more from this review; and that, for the purpose of exhibiting to the world, a more criminal and detestable feature in the mind of the Reviewers, than that of prejudice merely and partiality; namely a total disregard of truth, discovered in an incorrigible obstinacy in adhering to what they had once unjustly advanced.

“ I shall first point out what they had unjustly advanced.

“ In their review for April, p. 444, the Reviewers say: ‘ It is a fact well known, and confirmed by the testimony of all the clergymen resident in the parishes where Mrs. More has established schools, that the invariably places them under the direction and controul of the officiating ministers; that she does nothing without their approbation; that she guards her schools with the greatest vigilance against the appearance of enthusiasm; that, where they have continued for any length of time, the Methodists have lost all their influence, and have been induced to leave the place; and, finally, that they have always increased the congregations, as well as the number of communicants, in the parish churches where they have been encouraged.’ Most of these declarations I shall not hesitate to pronounce to be false. If any are disposed to doubt it, they are referred to a letter in the Anti-Jacobin for August on the subject; to Mr. Bere's ‘ Address;’ and to other pamphlets on this side of the question; in which will be found the signatures of several ‘ resident clergymen,’ attesting directly the contrary of that, which the British Critic has here temerarily asserted.

“ The fact of Mrs. More's ‘ guarding her schools with the greatest vigilance against the appearance of enthusiasm;’ is the only one which can, with any tolerable presumption, be supported. And, if enthusiasm and methodism mean the same thing; this fact is also of very doubtful reality, and will be thought by many to be best classed among the non-existent. For, her teachers have been proved to be Methodists, almost wherever her schools have been established. And to suppose that Mrs. More would discourage the increase of Methodism, would be to suppose her capable of militating, it seems, against her own principles. For it has been publicly declared, and I have not seen it contradicted, that she ‘ has frequently re-

ceived

ceived the sacrament * from the hands' of a Methodistical dissenter. This fact I confess has staggered me. I had thought better of Mrs. Hannah More. But my best thoughts have of late suffered much diminution.

"I proceed to shew the Reviewers' obstinacy in adhering to the above statement; in which also will appear, their shameful evasion in altering the terms, in order to defend the truth, of their positions.

"In their review for August, when most, if not all, of their former assertions, had been publicly contradicted, they say of the 'Statement of Facts:' 'With respect to ourselves, it certainly is of some importance, for it exhibits a complete justification of every thing which we asserted in our Review for April last, concerning Mrs. More's schools.' Whoever will compare the 'Statement of Facts,' with their 'review,' will find, that this is a bold asseveration of what is not true. "We then observed,' say they, 'that these schools were placed under the direction and controul of the resident and officiating clergyman.' They observed more than this. The word *invariably*, which they before used, is here omitted; and for this plain reason; because their universal proposition had been contradicted and proved to be false. They should have had the honesty to have acknowledged themselves wrong, or the manliness to have stood their ground. They have had neither; but have shifted their terms, and wished the public to believe that their proposition was one and the same. They proceed: 'We scrupled not to say, that nothing was taught, and that no regulation was made, without his express approbation.' They scrupled not to say this, and resident clergymen, who one would think should be allowed to decide on the question, had scrupled not to contradict them, though they here dare and scruple not, regardless of testimony, to repeat it.— Again: 'We said that the schools were guarded, with extreme vigilance, against the intrusion of fanaticism; and that where they have continued for any length of time the Methodists have *generally* lost their influence, *sometimes* have quitted the place." Of the first clause of this sentence I shall say nothing; more than that the Reviewer had sufficient documents at hand, before he republished it, to cause him to doubt at least, had not his mind been steeled against all capability of doubting, the truth of it. But of the latter, I must observe; that in them is discovered the same evasive and fallacious establishment of their former positions as has already been noticed; and that, by an omission and insertion of such words, as might qualify and change what they had before asserted. In their former review, they said nothing about *generally* and *sometimes*, which they have here had the prudence to adopt, though not the justice to acknowledge; but they affirmed indefinitely, that where Mrs. More's 'schools had continued for any length of time, the Methodists' had 'lost *all*' (which word they have here very cautiously omitted) 'their influence, and' had 'been induced to leave the place.' But even their corrected and limited assertions are contrary to fact and experience; and had the reviewers attended to the information on the subject which was already before the public, they would have seen it was their duty rather to confess the error of their former statements, than to add to it the guilt of contumacy by labouring still to maintain them.

"This shameless enunciation of palpable untruths, for the purpose of

* "See errata of Mr. Spencer's 'Truths.'"

gratifying the wishes or promoting the interests of a party; and this pernicious adherence to these untruths, notwithstanding the pressure of such an accumulated weight of testimony against them; together with this artful shifting and substitution of terms, in order at the same time to elude the force of their adversary's arguments, and to induce a popular belief that they have not been mistaken; are among the vices which these reviewers have discovered, to render their conduct an object of reprobation, and among the tricks which they have illy practised, to entitle them fully to the remuneration of contempt.

"One other instance of the Reviewer's injustice shall be mentioned, and the subject dismissed.

'Nevertheless,' say they,* 'in opposition to all this' (viz. what has been quoted from their review for April) 'the public have been told in a letter, printed without the signature of name or place, that in all these deliberate assertions, we have been guilty of wilful misrepresentation.'—That they had been guilty of 'wilful misrepresentation,' is a fact unquestionable. That they should object to that letter wherein they were told so, that it was 'without the signature of name or place,' is a circumstance extraordinary.

"The gentleman who wrote that letter, and which was inserted in the Anti-Jacobin Review for June last, had previously written the same information to the Editors of the British Critic. At the end of his epistle to the British Critic was the following:

'P. S. What remarks you may think proper to make—you will please to direct, &c.' (here was inserted the signature of place) 'and if it be necessary that my name should be known, to attach attention to what has been said, I shall readily transmit it, together with what *further corroborations* may be deemed requisite to enable you to confide in the truth of my assertions.'

"The Editors received this letter, together with this postscript; for, after an interval of about three weeks, they returned an answer, expressive of an intention to make further enquiry, and of a wish in all cases to do justice. Not a syllable however was there in demand of the *name* or of any other security. Yet these very Editors, a few months afterwards, have the effrontery to object to a letter in the Anti-Jacobin—the same precisely, in substance, which was sent to themselves with the above postscript, and which, for obvious reasons, they must have known to have proceeded from the same person—that it was '*without the signature of name or place!*'—But I shall proceed no further. What they say about their '*assertions*' being '*confirmed by nine resident clergymen*,'† about the '*Statement of Facts*' being '*still a statement directly ‡ against*' Mr. Bere, is too obviously untrue, to require the least refutation or even notice. The reviewers had better be silent if their devotion to party must lead them into error; and the excess of it, into such error as the most cursory of their readers cannot but observe, more than the least principled scarcely forbear to stigmatize.

"I have now done. The conduct of the Reviewers has been considered in a variety of lights; and, under every change, it appears equally illaudible and indefensible. Whether regard be had, to the order in which

* "See Review for August." † "Rev. for August." ‡ "Rev. for Jan." they

they have noticed the different productions relative to the controversy; to the method of their proceeding in their criticisms; or to the matter of their critique in various instances: whether, to the undaunted assurance with which they have advanced the most unfounded asseverations, and to the still more undaunted, more inexcusable and also insidious perseverance with which they have defended them—the conclusion is one and the same—that the British Critic has departed from the onward path of rectitude, and declined into the obliquities of deceit;—that it has sacrificed, at the shrine of favour, all regard to justice, and forfeited its high and venerable claim to Disinterestedness, Impartiality, and Truth.

“It remains—that each of us, in our respective spheres, exert those indignant feelings which such a degeneracy merits; lamenting, not so much its pernicious effects, as the hateful abandonment and prostitution of principle which produced it. For—the fabrications of falsehood cannot long endure. They may, and most probably will, in their consequences, outlive the Reviewers fame; and be the means of commemorating their disgrace and degradation. But in themselves—in their intended efficacy and designed operation—whether originating from the redundancy of affection or the irreconcilableness of dislike—they will soon vanish and die away; partaking of the unsubstantiality of a shadow and resembling the transitoriness of a dream. ‘*Ficta enim omnia celeriter, tanquam flosculi, decidunt, nec simulatum potest quidquam esse diuturnum.*’”

After our very copious extracts from this pamphlet, we have nothing more to say of it, than that it is, indisputably, one of the best tracts that has appeared during this controversy, whether the style, the spirit, or the matter of it be considered. We have now noticed every pamphlet on the subject which has come to our hands, and, heartily do we wish to say, we have brought the Blagdon Controversy to a close. It has called forth much acrimony, much spleen, much malice, and much injustice; but, at the same time, it has also called forth no small portion of ability, no mean display of good principles, and no contemptible stock of sound judgment. In looking back, with a scrutinizing eye, on the part which we have taken in the controversy, we find but little which we could wish to alter, and nothing to retract. If we know our own minds we have not been swayed by partiality, nor biassed by prejudice. If, indeed, we harboured any prejudice, it was an honest prejudice in favour of Mrs. More, many of whose productions we had read with great pleasure, and whose efforts in the cause of social order, at a period when a Jacobinical deluge threatened to overwhelm all religious and civil institutions in one common ruin, and whose subsequent endeavours to meliorate the morals of the people, excited our gratitude and commanded our esteem. Men, too, for whom we entertained the highest respect, laboured to strengthen this prejudice, and to render it a means of biassing our judgment, in our review of the controversy. Of Mr. Bere, on the contrary, we know nothing; we had not even heard his name pronounced, until he had finished his first address to the public. That address we read in manuscript, and Mr. Bere knows what encouragement we gave him to publish it. Indeed, actuated by a hope, and even impressed with a conviction, that Mrs. More would ultimately act in a manner becoming the character which she had acquired, we earnestly wished to prevent the controversy. Having failed, however, in the accomplishment of this object, and, knowing what we now know, we should have wondered, if we had succeeded in our attempt, there

there was but one path for us to pursue; to perform our duty, as critics, impartially, faithfully, and conscientiously. Whether we have so performed it, it is not for us to decide. We have been told, indeed, from most respectable authority, that we shall live to see our error, and to alter our opinion. Should this be the case, we pledge ourselves to our readers that our retraction shall be as public as the declaration of our sentiments has been. We lay no claim to infallibility. We could only decide, as every judge and jury must decide, from the evidence before us; not suffering that evidence to be overborne or counteracted by dark insinuations, secret whispers, and ambiguous hints. If the advocates of Mrs. More have really any testimony to produce, and any facts to bring forward, which have not yet been urged in her favour, they have neither dealt fairly nor honestly by their client, nor by the public; still, whenever any such shall appear, we shall, without any regard to the date of their appearance, give them all the weight which, upon due examination, they shall be found to deserve. And whatever the result of such examination may be, our opinion shall then, as now, be declared without reserve, and accompanied by the grounds on which it has been formed. If, however, on the one hand, we have incurred censure from some whose approbation we are ever solicitous to obtain, we have, on the other, been honoured with the applause of some of the highest characters in the church, for the care and impartiality which, in their estimation, we have displayed throughout this controversy. Of such applause we are proud, and we shall constantly endeavour to deserve it, by the same means by which we have been so fortunate as to receive it.

No doubt, we have attached more importance to the Blagdon Controversy than has been attached to it by many others. But we have considered it as materially connected with that growth of schism in the church and of sectarianism out of it, which daily increases in rapidity and extent, and which, we are concerned to say, sufficient pains are not taken to check. The law itself is, indeed, favourable to its progress; and the *Act of Toleration*, which, by the superficial and the ignorant, appears to be regarded as sacred, as the very Magna Charta of ecclesiastical freedom, tends more than any thing to encourage and to multiply the enemies of the establishment. God forbid! we should preach up *intolerance* and *persecution*; but we would not suffer the establishment to be undermined by converting *toleration* into *encouragement*. Our prelates should, in our humble opinion, endeavour to procure a revision and correction of that mischievous statute; and though, possibly, from the *liberal*, or rather *profligate*, spirit of the age, they might fail in their efforts to obtain from the legislature this necessary alteration, they would at least enjoy the consciousness of having discharged their own duty, and the satisfaction of having convinced the members of the church that the blame of exposing it to danger lay not with its lawful pastors and guardians. One immediate effect of this act is to deluge the country with a herd of ignorant fanatics, who, without education, talent, or knowledge, undertake to instruct his majesty's subjects in their duty to God and to him, and who labour incessantly to bring the clergy, their lawful instructors, into contempt. Not a session for the county of Middlesex passes without an application from some person of this description to take the oaths which are necessary to be taken, in order to secure them from molestation, in the pursuit of their notable efforts to pervert the gospel, to diffuse enthusiasm and fanaticism, and, not unfrequently, to promote disaffection. Not long since

since, a clerk to Sir William Staines, the mason, made such an application, and on being questioned by the chairman as to his qualifications for the office, he insolently refused at first to answer, but being pressed, said, with consummate assurance, that he could read English, which in his opinion was all that was necessary for a religious instructor. There are various laws (though, unhappily, they are seldom enforced) to secure our youth against the effects of ignorance or disaffection, in their *civil* education, but none appear to be deemed necessary to screen them from the danger of either, in the most important concern of human life, religious instruction. The records of the sessions exhibit such a list of itinerant preachers as every true friend to religion must shudder to contemplate. Very few of them are acquainted with the rules of *orthography*, and some of them cannot even write their own names. At the very last session, a candidate appeared with the following recommendation :

" To the Worshipfull *president, Majesstrates and Gentlemen in this Session now sitting*

" Where as Mr Adam Brookst german hath many times signified to me of his desire to become a Learned Minister, I there have Condescended to his request, as to recommend him as an upright Character submitting him self humbly and Gladly to evry ordnance of man for Conscience sake

I subscribe my with all Due Submission

Yrs JOHN DESORTEMBOE A M"

The oaths were, of course, administered, no discretionary power whatever being vested in the magistrates. These and a thousand other evils, which no honest, upright member of the church will say ought to be *tolerated*, evils highly injurious to the cause of religion itself, arise out of an abuse of the *Toleration Act*, and they will continue to increase until that act shall have been altered. But the church has not merely a crowd of *ignorant* fanatics to contend with, but an increasing number of deep, designing, artful *enthusiasts* to oppose her, who are loud in their abuse of the regular clergy, and suffer no opportunity to escape of reviling them and the establishment. A short time since, a preacher in the meeting-house in the Surry-road, in the *occupation* of Mr. Rowland Hill; though the *licence* is granted to a Mr. Wilkes, in order to avert that punishment which the former, who has been regularly ordained, would not fail to incur, if the licence had been taken in his own name—a base subterfuge truly worthy of him and his cause—had the audacity, in descending on enthusiasm, to utter the following words.— " Why there's your *enthusiastical* archbishops, bishops, prebends, rectors, vicars, curates; what do they say when they read the Liturgy? Don't they pray that they may dwell in him (Christ) and he in them? What! do they pray for what they don't mean? When I go into a church and hear a clergyman using such language, I can't believe that I see a regularly ordained minister of the church of England—no, I fancy I see one whom THE DEVIL HAS INSPIRED, and sent there to do his work for him."* When such language as this is constantly used, when the regular clergy are thus openly reviled, and the venerable governors of our church thus daringly calumniated in the presence of hundreds and of thousands, and when such

* We pledge ourselves for the truth of this statement, and have been positively assured by the gentleman who heard the rhapsody, that the preacher was no other than the Rev. ROWLAND HILL himself.

abuse is *tolerated* by the law of the land, can we wonder at the rapid progress of schism? If ever there were a time favourable for procuring the interposition of the legislature for the repression of such evils as these, this surely is the time, when the administration, by their ecclesiastical promotions, have proved, in the most unequivocal manner, the sincerity of their attachment to the established church. Never were promotions more honourable to all the parties concerned in them, and, we are persuaded, that the most beneficial effects will result from a perseverance in the selection of similar objects of ecclesiastical advancement. We trust we shall yet live to see among the high dignitaries of the church, a *Whitaker*, a *Boucher*, a *Danbenny*, and an *Andrews*. *

But, without much greater vigilance and caution than have hitherto been exerted, the friends of the establishment will, we fear, make but a feeble head against its enemies. An act passed in the last session of the last parliament, "for the Preservation of the Health and Morals of Apprentices and others, employed in Cotton and other Mills, &c." We read the bill and perceived a clause in it which struck us as highly objectionable, as calculated to set the *conventicle* above the church. It provides for the religious instruction of the apprentices, by enacting that "every apprentice, or every class, shall, for the space of *one hour* at least, every Sunday, be instructed and examined in the principles of the Christian religion, by *some proper person* to be provided and paid by the master or mistress of such apprentice." It is thus left at the discretion of the master or mistress to provide any person who, in *his* or *her* judgment, or according to *his* or *her* prejudices, may be deemed *proper* for the purpose. For they are constituted by this act the sole judges of his competency and fitness for the station. He need not be a *clergyman*, he need not be licenced by the bishop, he need not be recommended by the minister of the parish, he need not even be a member of the established church! and it is easy to perceive what kind of a religious instructor a dissenting manufacturer (and the majority of manufacturers are dissenters) will provide for his infant apprentices. It is in-

* Since the above was written, the last of these gentlemen, the Rev. GERARD ANDREWS has been presented, by the BISHOP of LONDON, to the valuable rectory of St. James's. This appointment will be allowed, by all, to reflect infinite honour on this respectable prelate, when it is considered that he has several near relatives of his own in the church, all of them too men of unexceptionable character and conduct, and every way worthy of promotion. Such an appointment, therefore, which can be imputable only to the purest of all motives, displays such a perfect disinterestedness of mind, such a zealous regard for the cause of religion, and such a conscientious discharge of duty, as entitle his lordship to the gratitude and veneration of every friend to the established church.

Our readers will recollect our notice, in a former volume, of an admirable sermon preached by Mr. ANDREWS, at St. George's, Southwark, which was impudently and ignorantly attacked, from the pulpit, by the methodistical lecturer of that church.—*Schism* and *schismatics* have not a more firm and consistent opponent than Mr. A.; and the BISHOP of LONDON, by thus promoting him, has given the best possible answer to those schismatics who have had the effrontery to boast of the protection of his lordship.

deed enacted, that every apprentice "where parents shall be members of the church of England," shall once a month be taken to church or meeting, and once a year be examined by the rector or officiating minister; and shall, every Sunday, if they "cannot conveniently attend such church or chapel," hear divine service performed once "in some convenient room or place," by the master or mistress, "or some proper person." Here it is evident that the manufacturer may, and will no doubt, provide, for the performance of divine service, a person of his own persuasion, whatever that may be, for this part of the clause does not render it necessary that divine service shall be performed according to the rites of the Church of England. Nor, indeed, could it, agreeably to the liberal spirit of the whole cause, for only one person is to be provided, while the apprentices may be of ten different persuasions, so that the service must be adapted to them all; in truth, to none of them, but to the principles and prejudices of the masters and mistresses. Nor is there any provision made for the nature of that religious instruction, or of that public worship, to be received and observed by apprentices who have no parents: these, of course, (and to our knowledge they form a very numerous class) must follow the persuasion of their master; though such of them as are *parish apprentices* have been necessarily trained to the principles and the worship of the established church. In short, nothing is clearly visible in this clause, such obscurity and confusion pervade it, except that it leaves the manufacturer to bring up his apprentice, in nine cases out of ten, just as he pleases; and that it gives a legislative sanction to lay-preaching and teaching; to the increase of schismatics and sectaries, and to the multiplication of nurseries of disaffection. When we read the clause in the bill, it appeared to us so objectionable that we strongly recommended it to the notice and attention of those who had the power to alter and amend it. We were greatly surprised, however, to find, that it had been already seriously discussed by the *Society for bettering the Condition of the Poor*, where some of the objections which we have here urged against it were made by a sound minister of the church, but, *though a bishop was in the chair*, no attention was paid to them. Still we persevered in our efforts, and from the coincidence of sentiment which we found in those respectable members of the legislature to whom we applied, we had every reason to believe that the clause would be essentially altered. And we were never more astonished than when we found it, such as it is, in the act itself.

So ignorant were those who framed this act, that by another clause, which empowers the master or mistress to provide "some discreet and proper person" to teach the apprentices to read, write, and cast accounts, they have virtually repealed acts which require specific qualifications in teachers and tutors, and which hitherto have only ceased to be binding on dissenters. It is worthy of remark too, that here greater care has been taken respecting a writing master, than respecting a religious instructor, for the act only requires the latter should be *proper*, whereas it expressly provides that the former shall be both *proper* and *discreet*. The effects of this shameful inattention will, we fear, be grievously felt by the rising generation. And if there be, as we have heard there are, among the dignitaries of our church, any who so far forget their station and their duty, as to console themselves with the reflection, that the establishment will last their time, we conjure them to look back upon the astonishing events of the last ten years, and see whether, in them they can desire any justification of such a hope. Our enemies are vigilant and active, and without a corresponding vigilance and activity on our part, confidence will prove vain, and defeat will be certain.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

THE following was distributed during the late contest for the representation of this county. It does not appear wholly deserving the fate of electioneering squibs: and, being intended to silence the foul mouth of *Jacobinism*, it cannot be put into better hands than of those who have so nobly contributed to her downfall. My sons have often rejoiced at your abler castigation of this miscreant, the impotent disturber of academic quiet, will you again oblige

Cambridge, Sept. 1802.

YOUR ALMA MATER?

" *To the Freeholders of the County of Cambridge.*

" *Non tali auxilio, nec defensoribus istis.*

" Yet, he too pants for public virtue—he

Tho' weak of power, yet, strong in ardent will,

Whene'er his country rushes on his heart, &c.

" GENTLEMEN,

" IN a rash moment of honest indignation, when patience could no longer brook the ravings of the *Editor of the Cambridge Intelligencer*, the present writer lately made public his intention of 'stooping so low as to say a few words in reply to his proposed libel on the political character of the Right Hon. CHARLES YORKE; which it was said would be the first time the scurrility of this gentleman, though so notorious and of such long standing, had received any other notice from the children of Alma Mater, than the smile of contempt.' Now it appears BENJAMIN FLOWER had the arrogance to think the writer meant to flatter *his* vanity, and insult Mr. Yorke and his constituents, by defending a character which is said not to want it, especially when the attack is only from Benjamin Flower: Oh! no; this would be 'stooping low' indeed! The writer, before Mr. Benjamin's publication, where he himself has the honour to come in for his share of abuse, had really repented of his rash resolve. For, though he was not ashamed of the cause which he had voluntarily, and from conscience, espoused, yet he was truly ashamed of a controversy with the Editor of the Cambridge Intelligencer.

" However, on account of his rash proposal, as silence might be construed into cowardice; and as neutrality, where Benjamin rants, is certainly to desert the cause of truth and moderation; he will fulfil his engagement with the county, pay due compliments to Mr. Flower, and 'say a few words in reply.' Though, indeed, he ought and does apologize to the Right Hon. Secretary for being the first to give importance to the black croaking quill of Benjamin, and for coupling in the same page the names of Yorke and Flower.

" And, be assured Gentlemen, the present is no venal scribe, obtruding himself on your notice to emblazon the faded shield of boasted but degenerated ancestry—to metamorphose corruption into public virtue—or to conjure up those qualities which never had existence but in the prolific brain of the writer. No! he has not the honour to be known to the illustrious family of YORKE. That branch of it too, to whom these remarks more particularly belong, cannot have the smallest intimation from whence they proceed;

proceed; nor, if he had, would he, perhaps, thank the ablest politician for speaking *only* the truth, and retorting the scurrility of Mr. Benjamin Flower. For, we are told, the popularity, public virtue, and consequent public confidence attached to the house of Yorke, stand on a basis to which a deluge of pamphlets, like the present, could not add stability, and which an host of Benjamin Flowers cannot shake. As some proof of this, when an Hibernian pupil of Peter Pindar, with his abuse and vulgarity, but not his wit, lately attacked the characters of the first magistrate in Ireland, and one of the most respectable prelates of the day, it is well known how studiously they forbore wielding the scourge which the law put into their hands, and how nobly they softened public abhorrence into pity, for a wretched libel, which emerged in contempt, and sunk in oblivion. Such too would be the reply, had Mr. Yorke any intimation of the present design, and such will be the fate of all the unblushing, unmanly and unmerited abuse of Mr. Benjamin Flower.

“ Notwithstanding, I cannot help expostulating a little with my old academical friend, Mr. Benjamin Flower; and as I am, then, addressing one who, in his *pseudo-furioso-theologico-political* rant, has a few pretensions to the language, as, in his public and private deportment he has to the manners of a gentleman, I shall be the more excusable for taking a few liberties that way, though before so respectable a body as the county of Cambridge: which will, however, be no liberties at all with Mr. Benjamin Flower. Let him, therefore, call in his political coadjutor spouse, and with one hand on that bible, which he so much reverences, and the other on that breast which is mildness and candour itself, let him unequivocally answer me a few questions. For *intus et in cute novi*. You will then see, Gentlemen, whether this great and good man, this political giant, this conscientious Lycurgus, has a right to keep the key of your consciences or no; and to instruct you how to vote for the interests of our civil and ecclesiastical establishments; for both of which, *alike*, he will be found the ornament and undaunted support.

“ Has Mr. Benjamin Flower, then, any other motive or principle of political action, than a laudably persevering and determined **OPPOSITION**? Is it not his puritanic pride, and saintly pleasure, to sow dissensions in Church and State, and persuade those, that they are slaves, and wretched, who did not know, and never would know, but they were free and happy before? Did not his fame originate by the maxim *aude aliquid vel CARCERE dignum*? Did not that darling offspring of self and political spouse, the *Cambridge Intelligencer*, emerge from the dark kennel of party cabal? Was it not, like its parent and King Richard, born with teeth, to snarl at prosperous public and private virtue, wheresoever they may be found? Has it not since been suckled on the lap of slander, and fed, but not fattened, on murdered reputation? Is it not the notorious venal echo to all the envious, carping jacobinical sophistry of every tainted, graceless nursing of Alma Mater, who will open his arms to, and give the ill-looking starveling a sixpence to buy it a rattle? Is not Benjamin Flower, who so gloriously aims to head the mob of mad menders of the times, and who is such a bustling bawler for British liberty; is he not, very consistently, the lamb-like prototype of civil, social, and domestic liberty himself? As a proof of his pastoral sanctity, have I never seen Benjamin Flower, after haranguing all the members of the house of ink in politics, or holding forth to them as their ghastly father, on Saturday night; have I never seen him,

I say, on Sunday morning, at a place called St. Mary's, with malicious joy and elevated tube, drink in those periods, warm with eloquence and devotion, from some boast of our Church and University, for no other purpose than to mangle, misrepresent, and burlesque piety and patriotism in the next Cambridge Intelligencer? When lately called to the bar of his insulted country, did not this religious man cringingly confess his political sins—on his knees deprecate the vengeance of those who held the scourge of the law over his head, and then bid pamphlets and *Intelligencers* boast, that he had only been playing the hypocrite?

“ In the present instance before the county of Cambridge, is there a freeholder who wishes for the blessed confusion of a hot contested election (where it is not unusual for people to eat and drink themselves to death) so ardently as Benjamin Flower? Is there any so active (nay, are not his and Co.'s dark manœuvres the only agents) in conjuring up a competitor for the prize? And does not every freeholder, but those, congratulate our establishments, that this fire-BRAND of *dissension*, is inevitably to be smothered in its own smoke?

“ From the above picture, *drawn from the life*, does it appear, Gentlemen, that Benjamin Flower cares so much for the independence of your county, as the *sun* such a scene of politics run mad would afford so benevolent a mind?—The mug of ale he might acquire extraordinary!—though chiefly, perhaps, to be perfectly charitable, the political fame he might obtain, and the additional groce of Cambridge Intelligencers, which might be blown about in the contest!

“ As, Gentlemen, this is a picture really *from life*, the writer having no personal enmity to Mr. Flower;—as he has no motive for thus troubling you, but a regard to truth and political moderation, he begs you to ask yourselves this one question:—Whether *such* a character, who has suffered every indignity from his insulted country due to such principles and such conduct, except standing in the pillory, has a right to keep the key of your consciences—to be your puny dictator—and instruct you how to vote for the interests of our civil or *religious* establishments!!!

“ But it is now high time that I expostulate a little with the Secretary at War. And, had I the honour of being in the counsels of the Right Hon. Gentleman, nay, had I the honour of being known to him, I should insinuate my extreme commiseration, that he appears so little to regard the friendship of Benjamin Flower. For we have every reason to believe, would Mr. Yorke only consult his own interests and character, by noticing this great man in a friendly way, that the political giant might unknit his brows—relax a little from his high-toned patriotism—and send that fable cherub, the Cambridge Intelligencer, the Proteus offspring of self and political spouse, round the county, preaching, instead of faction in Church and State,—YORKE! CONSCIENCE! and the CONSTITUTION!

“ As to *conscience*, Mr. Secretary, it is nugatory at present to talk of her to Benjamin Flower and Co.; for, as we Cantabs say, he has long ago cut her acquaintance; or, at least, she cannot now *make him hear*, though at St. Mary's, with his trumpet at his ear. There is also the kinswoman to conscience, I mean *modesty*, with whom, the readers of Benjamin and the Cambridge Intelligencer are convinced, that he never had *any* acquaintance since he was the son of his mother. On *these two accounts*, the following part of your address will, to Mr. Flower and Co, be unintelligible jargon, and they will exclaim *incredulus odi*!

‘ I have

'I have always endeavoured to do my duty to my King, my Country, and Constituents, to the best of my abilities; and though I am sensible that, in the discharge of this laborious and responsible function, I must sometimes have erred, yet I feel confident, that I have neither intentionally injured or offended any one, or wilfully neglected any business committed to my charge.' With due deference, Mr. Secretary, I should propose the following trifling amendment:—*I can with truth affirm, that from the purest motives of consistent opposition, I have always voted in direct opposition to ministers and ministerial men, whether consistent with duty to my King, Country, and Constituents, or not; and, though, in the discharge of such a patriotic function, without a blush, I must sometimes have offered violence to conscience and modesty, yet I here publicly disclaim all acquaintance with either. And the text for my political conduct shall still be SEMPER EADEM!* This would be extremely taking among us, and would ensure him the votes of Benjamin Flower, Spoule, and Co.; for we the said electors and electresses, have determined, for the sake of being consistent, to support even a ward of Dr. Willis, or Punch from the puppet-show. By making such a recantation, Mr. Yorke would thus escape those gallows which are erecting for Mr. Pitt as high as Haman's. Neither would his statue be found the next morning a decollated marble in Benjamin's house of ink, with its head and palms of the hands lopped off, like unto the idol in scripture—see these dreadful sentences in the Inquisitorial Intelligencer.

"I have, Gentlemen, had the patience to wade through Benjamin's harangue—was present at your plaudits on re-electing the new Secretary at War, where there was only *one* croaking voice of discontent and faction; and, on the strictest scrutiny then and now, can only find one pretended accusation—*voting for the most part with the late ministry!* Now, if this be an objection, you must refuse three-fourths of the Great and Good through the empire; and may at last return the ward of Dr. Willis or Punch from the puppet-show. This argument alone, in the eyes of common sense, will be a sufficing answer to the mouse-bearing mountain of my learned friend. And you know *verbum sapienti sat est*.

"The tender-conscienced gentleman has expressed some alarms lest I should be too close upon him, too *plain* and *downright* in this reply, and thus 'prejudice him in the eye of the public.' Good man! rest assured, it is not in the power of this humble tribute to his merits to alter their decisions in his favour one way or the other!

"He has requested also, that I would not fail to put my name; and to this I have but one objection, though an insuperable one—the disgrace consequent on 'stooping' to notice his ribaldry. And should a merciless public send one of their terriers of curiosity in search of me, it will be to me a more dreadful chase than Mr. Benjamin's blood-hounds hunting the Maroons. And, for that *one reason*, if dragged by them into the face of day, I shall hold down my head, and blush, worse than Benjamin before the Attorney General.

For the above *sufficing reason*, the present writer will not flatter Mr. Flower's vanity by noticing any thing he may hereafter say; but leave this political giant in full possession of that *unsullied* fame his undaunted prowess and persevering patriotism have acquired. For, though he confesses every fibre of his heart has long been vibrating to the impulse of *honest* fame, yet he had rather dwell in the humble shades of obscurity, than be famous in the way of Benjamin Flower and Co. He therefore retires to better and

more honourable pursuits than giving consequence to his vanity, and says once for all, *vale et frue.*

"I am, Gentlemen, your respectful, humble servant,
"Cambridge, July 5th, 1802." "A FREEMAN."

The following Inscription is on a small Monument in a Glass Case in the Fleece Inn, Chichester, kept by Mr. Battcock.

The monument is of shells and spar,—with little pictures of the King and Queen of France.

THIS MONUMENT

was erected to the memory of
two royal victims to democratic rage;
which

actuating the breasts of the most abandoned of the human race produced
a succession of unprecedented evils;

LOUIS THE 16TH, A MOST AMIABLE PRINCE,
was inhumanly butchered by his own subjects;
and by his fall another bloody day of regal martyrdom was added to the
month of January:

MARIE ANTOINETTE,

the Mother, Daughter, Sister, Wife, of Emperors and Kings!
after experiencing every aggravated calamity her persecutors could invent,
or the hand of inhumanity and indelicacy inflict,

was, on the 16th day of October, one thousand seven hundred and ninety-three,
doomed to an ignominious death! by those

BLOOD HOUNDS! ROBBERS! MURDERERS!
called

A NATIONAL ASSEMBLY;

Wretches who gloried in the violation of every thing sacred, and whose
infamy is here perpetuated.

READER,

admire the justice of thy Creator, and tremble at the crime of murder.

The major part of those very miscreants have, condemned by each other,
fallen by the same infernal machine to which they impiously sentenced

THE LORD'S ANOINTED.

And a day of terrible retribution is yet behind
for the remainder.

SUMMARY OF POLITICS.

IN our last Summary, we lamented, that want of room compelled us to postpone our remarks on several topics of primary importance, connected with the welfare and security not merely of these realms, but of Europe at large. And we intended to dilate upon such topics in our present number. But such is the strange and unsettled state of public affairs, that political events arise in as rapid succession, during the present peace, as, formerly, during war: Change succeeds to change, both in the sentiments and conduct of sovereigns and of nations, and the observations which were applicable yesterday cease to be appropriate to-day.

The

The first circumstance on which it was our intention to dwell, was the monstrous connection and alliance, between the Russian emperor Alexander, and the first Consul of republican France. This alliance seemed to us to be founded on a deviation, on the part of the Emperor, from that wise system of policy, and on a dereliction of those honourable and magnanimous principles, which he had adopted on his accession to the Imperial throne, and by which the first measures of his reign were distinguished. Our readers cannot have forgotten the spirited remonstrance presented at that period, by the Russian ambassador at Paris, to Buonaparté, in which the Emperor preteribed to the Cortican, as the indispenible condition of continued amity between the two nations, the rigid fulfilment of that solemn promise which the Consul had made to his predecessor, to reinstate the exiled sovereign of Sardinia, in his crown and kingdom. At this critical juncture, the new mode of conciliation was adopted by the British Cabinet, Lord Saint-Helen's was sent to Peteriburg, and received no doubt, the same instructions which were given to all the British Envoys at foreign courts, to discourage every proposition and every scheme which exhibited the smallest indication of hostility to the Consular government. The result was, unhappily, a change in the political conduct of Alexander, who, dispirited, on the one hand, by Great Britain, and solicited, on the other by France, lent a too favourable ear to the insidious suggestions of the latter, and, abandoning a plain and obvious system of policy, most congenial with his disposition, and most conducive to the welfare and interests of his subjects, adopted a new and impracticable plan of interference and conquest, calculated only to involve him in endless broils, and unprofitable disputes, but immediately tending to favour the unprincipled views and flagitious designs, of his new ally. We meant fully to expole the dangerous error, into which this virtuous but mistaken Prince had unhappily fallen, and to explain its inevitable tendency and its probable effects:—but a change in his ministry, the advancement of that able and upright statesman, COUNT DE WORONZOW, to a situation of eminence and importance in the Russian government, and the consequent alteration in the language and tone of the Russian Envoy, at the Diet of Ratisbon, are such strong indications of radical improvement in the councils and conduct of Alexander, that such exposure and such explanation would be improper and superfluous.

In respect of the Diet just mentioned, its deliberations are, as might be expected from its situation, slow and uncertain. Indeed, the word *deliberation* can scarcely be applied, with any regard to propriety, to the proceedings of the Diet. For they were convened to *sanction*, not to *discuss*, a plan of *indemnities* (or rather of plunder) previously settled and arranged by two *foreign* powers, and having, for its principle and its basis, the utter subversion of the Germanic constitution, as it has subsisted for ages. Never was an interference, in the internal concerns of an independent state, so monstrously unjust in itself, so completely hostile to every principle of the law of nations, and so foreign from any of those exceptions which have been stated by the expounders of that law! While every other sovereign in Europe, inattentive to his own interest, and blind to his own fate, was either directly encouraging, or, by a tame acquiescence, giving an indirect sanction to, this flagrant violation of justice, this scandalous breach of common honesty, the EMPEROR OF GERMANY, alone, uncondemned

conded and unsupported, to his glory be it recorded! opposed a firm resistance to the encroachment of that hostile spirit which added insult to injury by assuming the garb and the language of *mediation*! Happily for himself, happily for Europe his resistance has not been wholly ineffectual; the plan so imperiously insisted on, and so loudly threatened to be enforced by arms, has been withdrawn; modifications have been proposed; and the Russian and French Envoys no longer act in concert, the former displaying a disposition to listen to the voice of justice, while the latter adhere to the *principle*, though they are willing to vary the *form* and *quantum* of their unjust and arbitrary pretensions. The Elector of Saxony, who, before he attained to his present dignity, was strongly infected with revolutionary principles, and consequently became a creature of France, and an eager advocate for despoiling independent potentates of their territories, in order to gratify the inordinate ambition of his ally, and, in some respects, to indemnify himself for the portion of his dominions of which that ally had robbed him,* has increased his army (doubtless at the instigation, if not at the command of Buonapartè) to 60,000 men, and has avowed his determination to take the field against the lawful head of the empire!—Time was when a refractory prince, so acting, would have been put under the ban of the empire, and punished as the laws of the Germanic constitution direct. But *then*, indeed, no prince so far lost sight of his own honour, dignity, and duty, as to league with the inveterate enemies of his country, and to sanction the invasion of her rights, the violation of her independence, and the destruction of her constitution! The times, however, are woefully changed, and the present conduct of various petty Princes of Germany proves that no sense of honour or of duty can restrain those whom avarice stimulates or whom fear deludes. The spirit of chivalry is, indeed, gone; and, with it, all that is honourable and all that is just.

The King of Prussia is to be ranked among those princes, who, by following the dictates of a selfish policy, seek to avert a ruin which they only render more certain, though possibly more remote. Urged by his hatred of the House of Austria, and by the desire of aggrandizing himself at her expence, his efforts are directed to weaken her power, and to strengthen that of her enemies, not recollecting that the day must, sooner or later, arrive when her power will be the only security for his existence; when that gigantic monster, who has already overrun two thirds of Europe, and imposed his laws on the greater part of the remaining third, ever restless and insatiate, will endeavour to complete his original plan of subversion, and either to establish a German republic, or a new empire of the Gauls. Then will he curse the day when he weakened his means of defence, and afforded a pretext and a sanction for that system of spoliation which will be directed against himself!—But throughout the

* We speak here on the authority of one of the officers of his household whom *we heard* ascribe these principles to his master, and even labour to justify them; but, as our readers will easily believe, was unable to withstand the arguments which the writer of this article, and his worthy friend, MALLETT DU PAR, opposed to him.

life eventful contest, the conduct of the Prussian Cabinet was repugnant to every principle of prudent and sound policy; and to that conduct may be fairly imputed all the disasters which checked its progress, and the still greater calamity which marked its close.

Our readers cannot have forgotten the sentiments which we have invariably entertained respecting that restless spirit of aggrandizement, that inordinate and insatiate ambition, which has ever marked the conduct of the Corsican Consul of Republican France. It was our avowed opinion, that the terms of the peace, favourable as they were to France, that all the sacrifices which we there made, far from tending to repress or to satisfy that spirit and that ambition, would only operate as a stimulus to the one, and as a *whet* to the other. We foresaw, that Buonaparté would be emboldened by such sacrifices to extend his encroachments and to heighten his tone. But the event has not only fulfilled our prediction, but, in point of rapidity, outstripped our most gloomy apprehensions. In the period between the signature of the Preliminaries and the conclusion of the Definitive Treaty, we marked, with our reprobation, his conduct, in breaking the treaty by seizing on the Island of Elba, and by extending the French frontier in Guiana to the great prejudice, loss, and danger, of the Portuguese; and expressed our conviction that this seizure was a mere prelude to encroachments of greater consequence on the rights and territories of independent powers. The language which he has since held to the Diet of Ratisbon, to which he has spoken not only *en maitre*, but *en despot*, fully confirmed our expectations; but all this, atrocious as it was, is nothing compared to his recent proclamation addressed to the free and independent people of Switzerland! This document, unequalled in the annals of diplomacy, is too curious to be omitted here.

Buonaparté, First Consul of the French Republic, President of the Italian Republic, to the Eighteen Cantons of the Helvetic Republic.

“INHABITANTS OF HELVETIA,

St. Cloud, Sept. 30.

“You have afforded, for two years, an afflicting spectacle. Opposite factions have successively taken possession of the sovereign authority; they have signalized their temporary rule by a system of partiality which proved their unskilfulness and weakness. In the course of the year 10, your government desired that the small number of French troops in Helvetia should be withdrawn. The French government willingly availed themselves of that opportunity to honour your independence; but soon afterwards your different parties began to be agitated by fresh fury; the blood of the Swiss was shed by the hands of Swiss. You have been disputing for three years, without coming to any understanding; if you are left longer to yourselves, you will be killing each other for three years, without coming to a better understanding. Your history proves besides, that your intestine wars could never be terminated but by the efficacious intervention of France. It is true that I had determined not to interfere at all in your affairs; I had constantly seen your different governments ask advice of me, and not follow it, and sometimes abuse my name, according to their interests and their passions. But I neither can nor ought to remain insensible to the misery of which you are victims; I recall my determination; I will be the mediator of your differences, but my mediation *shall be efficacious*, such as befits the great people in whose name I speak.—Five days after the notification of the present proclamation, the Senate shall assemble at Berne. Every Magistracy that shall have been formed at Berne since the capitulation shall

shall be dissolved, and shall cease meeting and exercising any authority.—The Prefects shall repair to their posts. All the authorities which may have been formed shall cease meeting. Armed assemblages shall disperse. The 1st and 2d Helvetic demi-brigades shall compose the garrison of Berne.—The troops who have been on service for upwards of six months, shall alone remain in corps of troops. Finally, all individuals disbanded from the belligerent armies, and who are now in arms, shall deposit their arms at the municipality of the commune where they were born.—*The Senate shall send three deputies to Paris, each Canton may also send deputies.* All Citizens who, for the last three years, have been Landamman, Senators, and have successively occupied places in the central authority, may *repair to Paris*, to make known the means of restoring union and tranquillity, and conciliating all parties. On my part, *I have a right to expect that no city, no commune, no corps, will do any thing contrary to the dispositions which I make known to you.* Inhabitants of Helvetia, awake to hope!!! Your country is on the brink of a precipice; it shall be immediately drawn from it; all men of good intentions will second this *generous* plan. But if, which I cannot believe, there be among you a great number of individuals who should have so little virtue as not to sacrifice their passions and their prejudices to the love of the country; people of Helvetia, you will indeed have degenerated from your forefathers! There is no sensible man who does not see that the mediation which I take upon myself is a benefit to Helvetia, *from that Providence*, which, in the midst of so many shocks, has always watched over the existence and independence of your nation, and that this mediation is the only means of saving both. For indeed it is time you should see, that if the patriotism and union of your ancestors founded your Republic, the bad spirit of your factions, if it continue, will infallibly destroy it; painful would it be to think, that at a period when several new republics have arisen, destiny had marked out the termination and fall of one of the most ancient.

(Signed)

BUONAPARTE."

When we recollect that the absolute independence of the Helvetic Republic was not only formally recognized by France, but that its formal recognition was peremptorily prescribed by the Consul, as an indispensable article, in all the treaties, which he signed with foreign powers;—when we recollect also that his praises were founded in all his own prints for having resolved to avoid all interference with the internal concerns of other states; we should be lost in astonishment, at the detestable profligacy of this proclamation, did the conduct of that individual leave any room for astonishment in our minds. He here issues his commands to this free and independent people, in the same imperative tone, and with the same decision, with which he delivers his orders to his own domestics, or gives the word of command to his troops. Fortunately this daring conduct has given the alarm to the British ministry, has opened their eyes to the danger which threatened them, and has induced a resolution on their part to act with vigour and decision in this important business. Fortunately, too, this profligate attack on the Swiss has rendered nearly all parties unanimous in their reprobation, and in their call for speedy and effective resistance.

Some excellent reflections on the subject have appeared in the different daily publications, but more particularly in *The Morning Chronicle* and *The True Briton*. While we heartily congratulate our country on this *unprecedented*

dared unanimity of sentiment, while we cheerfully abandon all inferior grounds of difference, forego all disputes on subordinate points, and heartily co-operate with these writers in the laudable task of rousing the spirit of our countrymen, we cannot but appeal to our readers for the justice and uniformity of our sentiments and opinions, in opposition to theirs, respecting the principles and designs of the Corsican Consul.—While, too, we, in common with all his Majesty's good and faithful subjects, bestow unqualified commendation on his ministers for their vigorous efforts on this occasion, we cannot but express our apprehensions that their former conduct will furnish Buonaparté with an apt (though not unanswerable) reply to their just remonstrances. We allude to their acceptance, at his hands, of what we described in our reflections on the Preliminary Treaty, as “two possessions belonging to free and independent powers, who were not parties to the agreement.” We then observed, that Lord Hawkesbury, “by this very act, gave a complete sanction to that Jacobinical principle on which the gigantic usurpations of France have been founded; that he admitted her right not merely to prescribe laws to her allies, but to dispose of their territories at her pleasure?—*A right, which, possibly, this nation may, ere long, be called upon to dispute*; but, with what effect, after such an admission, our readers will easily conceive.”* That time is already come; and Britain is now called upon to dispute that right; and we trust, that the notions which we then entertained of the effect of their interposition will prove erroneous. Unquestionably if we once admit that France has a right to dictate laws to independent states, and to order them to act as she pleases, under pain of incurring the punishment of rebels, of being exterminated by the sword, we must acknowledge her to be indeed the mistress of the world, and her empire to be as absolute and universal, as her pretensions; and we must bow our necks to her yoke. But, while a British guinea remains to be spent, a British sword to be wielded, or a drop of British blood to be shed, we trust that resistance, firm, resolute, and determined, to such pretensions, and to such conduct, will ever be found in the British Cabinet, and in the British nation.

When we have to contend with such an opponent as Buonaparté, it is rash to speak with decision on the probable effect of our opposition. Wayward, sullen, capricious, obstinate, and imperious; he never yields without doing violence to his feelings; nor retracts without the most painful restraint on his will, which he feels to be the law of his mock republic, and which he would fain have the law of the world. To argue, therefore, on the probable determination of such a man, on any point of importance, would be equally presumptuous and absurd. Ambition is certainly the leading feature of his mind, but 'tis a morose and bastard ambition, having for its motive rather the lust of personal gratification than the love of fame; and for its end the exercise of an absolute uncontrouled will over all the inhabitants of the globe; in short, to be the lord of a world of slaves! Whether such a mind will treat the remonstrances of our Ministers with contempt, and pursue its own projects, regardless of the consequences; or whether it will yield for a time till it be better able to strike the destined blow with effect, it is not easy to conjecture. But it is not merely the unprincipled attempt to subjugate Switzerland, by force of arms, to the

* See ANTI-JACOBIN REVIEW for Oct. 1801. Vol. X. p. 221.

will of the French Consul, but a specific, absolute, and unequivocal renunciation of the assumed right of interference in the internal concerns of independent countries, where the regulation of these concerns does not affect the rights, nor tend to disturb, the tranquillity of other nations; that ought to be insisted upon by the British Government. 'Tis on this principle that we have always strenuously contended for the necessity of demanding a formal repeal of the offensive decrees of the French National Convention, on the 19th of Nov and the 15th of Dec. 1792, which are, at this moment, in force in France, ready to be acted upon whenever the interest or caprice of her government should deem it expedient. Probably, we should excite extreme surprize in the minds of many, were we to assert that the *Anti-Jacobin*, Buonaparté, has really acted upon these decrees, and has further carried into complete effect the most revolutionary threats, and ambitious projects, of the most inveterate Jacobins of 1792, 3, and 4. Yet nothing is more susceptible of demonstration. But the general investigation would lead us greatly beyond our limits, and we shall therefore confine our proofs for the present to a single point, immediately applicable to that question which now occupies the greatest portion of the public attention. The language of Buonaparté and of those who are ordered to proclaim his will and his pleasure to the world, in respect of the Swifs, is, that they are actuated to oppose that revolutionary government which the Consul had established, by their prejudices in favour of their ancient *aristocracy*, and this he imputes to them as a crime, deserving of punishment, and calling for his interference. Now, mark what the language of the Jacobins was, in their memorable decree of the 15th of Dec. 1792, which was reprobated not only by Mr. Grey, but even by Mr. Fox himself.—“*She (France) will treat as enemies the people who, refusing or renouncing liberty and equality, are desirous of preserving, recalling, or entering into an accommodation with, their prince and privileged casts.*” The Swifs have renounced French liberty and equality, they have recalled the surviving members of their ancient aristocracy, and have re-established their ancient councils and form of government, and therefore Buonaparté has, in the true spirit of this decree, magnanimously resolved to treat them as enemies. Here the text and the comment, the doctrine and its illustration, the theory and the practice, are all before us. They need no eloquence to convince, nor sophistry to mislead. The deduction is plain, forcible, and unavoidable. On some future day, we may, perhaps, extend our proofs of our general assertion respecting the anti-jacobinical principles of this new Emperor of the Gauls.

Every bosom which harbours one spark of genuine freedom, every mind that cherishes one generous sentiment, must feel most sensibly for the brave Swifs at this critical juncture, and must offer up most fervent prayers for the complete success of their laudable efforts to recover that liberty and that constitution for which their ancestors fought and bled, and under which they lived and flourished. 'Tis in France alone, that land of modern liberty, that school of modern philosophy, that slaves and sophists can be found to condemn their struggle and to belie their cause. Here where true, unsophisticated, freedom reigns, a manly sympathy is felt, and a noble ardour prevails to second their exertions and to offer them assistance. Were that genuine patriot, that enlightened politician, Mallet du Pan, whom Buonaparté honoured with his hatred and his persecution, now alive, with what commanding eloquence, with what resolute energy, would he plead the cause of his country; with what enlightened policy, with what prudent advice

vice would he regulate the movements and direct the efforts of his countrymen. Let all then, who, like us, admired and esteemed him when living, now act as he would act if alive. Let us at least fervently implore the favour of heaven on the cause of the Swiss, and earnestly call on the sovereigns of Europe to resist the unprovoked aggression, and unprincipled interference, of France, which, if suffered to pass unopposed, must ultimately lead to the subversion of every throne and of every government in Europe, that is not founded on Jacobinical principles, or created by the Consular Arbitrator of the fate of empires. A subscription has been proposed, to supply the Swiss with one of the means of defence; and we heartily wish that the proposition may prove as successful as it is meritorious. Our mite shall be cheerfully contributed, and we doubt not that most of our readers will be equally disposed to make some addition to so laudable a fund.

Our Ministers must now, we should think, acknowledge their own error, and admit the justice of Mr. Windham's memorable remarks, on the ambition of Buonaparté, which perfectly correspond with our own recorded sentiments on the subject. When that eminent statesman ridiculed the idea that Buonaparte would be satisfied with his vast acquisitions, and "instead of proceeding to the conquest of new worlds would be willing to sit down contented in the enjoyment of those which he has already," he thus spoke of French ambition.

"Sir, the great objection to this hope, to say nothing of its baseness, is its utter extravagance. On what possible ground do we believe this? Is it in the general nature of ambition? Is it in the nature of French ambition? Is it in the nature of French revolutionary ambition? Does it happen commonly to those, whether nations or individuals, who are seized with the spirit of aggrandisement and acquisition, that they are inclined rather to count what they possess, than to look forward to what yet remains to be acquired? If we examine the French revolution, and trace it correctly to its causes, we shall find that the scheme of universal empire was, from the beginning, that which was looked to as the real consummation of its labours; the object first in view, though last to be accomplished; the *primum mobile* that originally set it in motion, and has since guided and governed all its movements."

If any confirmation of this truth were requisite, the conduct of France to every power in alliance with her, would supply it. The Consul's assumption of the sovereignty of the Italian Republic; his annexation of Piedmont to France; his seizure of the island of Elba and retention of Leghorn; his threats to the Swiss; and his recent dictatorial communication to the Government of Holland; all tend to prove, beyond the possibility of a doubt, that his ambition is boundless and insatiate.

Mr. Pitt, we are happy to learn, has so far recovered from his late dangerous illness as to afford a hope that he will again take a leading part in public affairs. Indeed, the peculiar nature of these eventful times imperiously requires the aid of his comprehensive mind and pre-eminent talents; and we hope, ere long, to see them again employed for the advantage of this country in particular, and for the good of Europe in general. Mr. Fox, meanwhile, and those members of the late opposition who still regard him as their oracle, remain at Paris, exchanging smiles and acts of courtesy with the First Consul. The ostensible object of Mr. Fox's visit to France, and of his continued residence in that country, is the examination of certain manuscripts relating to the family of the Stuarts, which were formerly kept in the Scotch college at Paris.

But

But we have good reason to believe, that those papers are no longer in existence, and that the only relics of them were in the possession of the Abbé Gordon, who was President of the College, and brought them over to England with him. If we mistake not, they are at present in the care of that respectable antiquary, Mr. Chalmers. Admitting this to be the case, Mr. Fox's visit must have some other motive; and, indeed, we have been assured, by a private correspondent, that he is actually engaged in negotiating with Buonaparté for a new administration in this country, of a more pacific nature than the present, and with which the Consul would be better disposed to preserve the relations of peace and amity.

Our correspondent even adds, that Mr. Erskine has been employed to engage the heir apparent to favour this notable scheme. We can easily believe that disappointed ambition and mortified vanity will stoop to any plan of elevation however desperate and however degrading. But it is an insult of the grossest nature to the Prince of Wales to suppose for a moment that he would lend an ear to such counsellors; his Royal Highness, we know, entertains too just a sense of his own dignity, to listen to insidious suggestions which originate in feelings and in principles at variance with that respect which is due to his exalted station, and which have for their object to fetter the will of the Sovereign, and to give to a foreign power a dangerous and unconstitutional influence in his councils.

Mr. Erskine's reception at the Consular Court has been described to us as highly mortifying to his vanity, and, of course, as most injurious to his feelings. For the double purpose of paying his court to the military despot, and of setting his own person off to advantage, at his first audience he appeared in the Prince of Wales's uniform;—but, on his name being announced to the Consul, instead of those rapturous bursts of applause, and those high-flown compliments to which he had been accustomed at tavern festivals, and which he therefore expected to receive from Buonaparté, as the advocate of republican France, the cold remark—*Monsieur Erskine? Ah! Monsieur est légiste? il s'est occupé beaucoup dans l'affaire du Duché de Cornwall?* struck his ear and petrified him with astonishment. He returned however to the charge, and hoped to succeed better at a second audience, at which, having been hailed as a *légiste*, he appeared in the habit of his profession;—but here his mortification was completed, for not the smallest notice did the Consul deign to bestow on him! Sad reward of persevering vanity!

TO CORRESPONDENTS.

The Continuation of Mr. Whitaker's Essay on the Behemoth—Sir R. Mulgrave's Letter on the Review of his History in the Monthly Magazine—The first of a set of REVOLUTIONARY PORTRAITS, the Ex-Minister of Police FOUCHÉ—*Juvenis*, on the *perpetual motion*—Clarendon—and Anti-Consul are intended for insertion in our next.

ERRATUM.—In the second line of the Motto to the last Number, part of the word *parcere* fell from the press before the whole of the impression was printed.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For NOVEMBER, 1802.

Inter Scriptores, Lectores, et Criticos non aliena quædam studiorum communio est, prout quisque aut famæ, aut voluptatis, aut utilitatis ratione trahitur.

ORIGINAL CRITICISM.

An Impartial and Succinct History of the Rise, Declension, and Revival of the Church of Christ, from the Birth of our Saviour to the present Time. With faithful Characters of the principal Personages, antient and modern. By the Rev. T. Haweis, LL.B. and M. D. Chaplain to the late Countess of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonshire. 3 vols. 8vo. 1l. 1s. boards. Mawman and Chapman.

THE last ten or twelve years have been remarkable for inconsistency of conduct both in church and in state. Peers who are proud of their birth and of their privileges have yet talked and acted as if their object had been to introduce into England the reign of equality, under which they would soon be levelled with their menial servants: while some of the keepers of the purse of the nation have contributed what they could to increase the burdens laid upon the people, by encouraging our enemies to continue the war till they should obtain all the objects of their mad ambition. The orators of the Whig Club have done more by their democratical harangues to overturn the British Constitution, and to impoverish the people of these nations than all the ministers who have guided the helm of state since the Revolution; and yet these men have the audacity to call themselves patriots and the friends of liberty!

Amid scenes so gloomy the serious part of mankind looked towards religion as their only source of comfort. They flattered themselves with the hope, that, while the people should adhere to the church of England,

England, it would not be in the power of our foes foreign and domestic, to shake the foundation of that fabric, which had so long been the boast of Britons, and the envy of the rest of Europe. The doctrines of the church are so friendly to good government, and so closely interwoven with the liturgy, that he, who devoutly joins with his parish minister in offering up the petitions of that liturgy before the throne of grace, must "fear God and honour the King," and have as little intercourse as possible "with them who are given to change."

That insinuations should be thrown out against the church by corrupt statesmen and modern philosophers was an event therefore to be looked for; and the perpetual clamour against *tythes* could excite no surprize in the minds of those who were acquainted with the views of the party. It was a thing of course, and as natural and consistent as the ribaldry of Paine or the lectures of Thelwall.

It is not, however, from her open enemies that the church has any thing to dread: it is from the irregular conduct of her wayward sons. The learning of the clergy is abundantly able to defend her doctrines against the rude assaults of Deists and Atheists; whilst the piety of the Monarch is, under God, a pledge for the continuance of her legal and constitutional support. But who shall protect her from the machinations of those, who, "having a form of godliness, creep into houses, and lead captive silly women," and silly men, "laden with sins," persuading them that the majority of the established clergy are heretics, whose sermons it is dangerous to hear, and with whom it is sinful to join in worship? That such is the conduct of the *Methodists* has been long known; and it is now no secret that there is a large party in the bosom of the church comprehending even some beneficed clergymen, who countenance these sectaries, and occasionally officiate themselves in *conventicles* where the parish ministers are supposed not to teach the doctrine of the thirty-nine articles. Arrogating to themselves infallibility of judgment, these men boldly pronounce the peculiarities of Calvin to be the truths of God and the doctrine of the church; and because the majority of the clergy think differently from them on these abstruse and unessential questions, they persuade the multitude to desert those clergy and open schism shops for such as preach unconditional *election* and *reprobation*, *irresistible* grace, and all the other opinions which are calculated either to plunge men into despair or to intoxicate them with spiritual pride.

It was reserved however for our author to publish a *history* of the church, for the express purpose of proving that the Church of England, in which he enjoys a rich rectory, has deviated essentially from the original church of Christ in doctrine, in government, and in worship; that *prelacy* is an *usurpation*, and *patronage* contrary to the principles of the gospel; that it is the duty of the people, when the regular clergy preach unsound doctrine, of which the most illiterate clown is a competent judge, to withdraw themselves from the church,
which

which in consequence becomes *schismatical*; that all establishments of one church in preference to another are the offspring of a corrupt policy; that the alliance between church and state has ever been *meretricious*; and that to contend for the unity of the church in any thing more than a few articles of faith of difficult comprehension, is to be guilty of a sin enormous as that of blasphemy.

Should any of our readers be disposed to waste his time in attempting to conceive by what means an ecclesiastical historian reconciles such opinions to the concurring testimony of the *fathers* of the church, we beg leave to assure him that Dr. Haweis employs no means for so vain a purpose. He is perfectly aware that his book and the writings of the fathers can never be reconciled; but he must consider this as a matter of no importance, since he represents almost all the Catholic writers for the first four centuries as either so very weak or so very wicked as to be unworthy of the smallest credit.

He admits indeed that there was something respectable in the character of Augustin, bishop of Hippo, and more in that of Athanasius; but he characterizes *Clemens* of Rome, *Ignatius* of Antioch, and *Poly carp* of Smyrna, as very mean writers.

"*Justin* the martyr, *Origen*, *Tertullian*, *Pantænus*, and many others, zealous indeed in apologies for the Christian cause, and ready to die rather than renounce their profession, yet held a Christianity of so equivocal a nature, as to render it very dubious whether they had any real part or lot in the matter." What extravagant enthusiasts they must have been! *Ireneus*, though he combated *all* the heresies then subsisting in the church, yet suffered "his philosophic opinions to mingle with and *debase the Christian purity*;" and, of course was a heretic himself!

"*Tertullian* is a striking instance, how much wisdom and weakness, learning and ignorance, faith and folly, truth and error, goodness and delusion, may be mixed up in the composition of the same person! Though *Tertullian* himself affords but a *very wretched specimen of Christianity*, his *apology demonstrates*, that in *all the great and glorious features* of this divine religion, there was a people in that day *eminently* to the praise of the *glory of God's grace*!" We really should have thought that the *author* of an apology which *demonstrates this*, must afford a *tolerable specimen of Christianity*!

Of *Gregory Thaumaturgus* so highly praised by *Cave* and others, our *impartial* and *charitable* historian says:—"I must be exceedingly hard drove for a Christian, before I can put such men as *Gregory Thaumaturgus* into the number!" What though *St. Basil* * compares *Gregory* to the prophets and apostles, affirming that he was actuated by the same spirit with them, trod in their footsteps, and his conversation in the gospel during the whole course of his life from the day of his conversion to the day of his death? *Basil* was

* De Spiritu Sancto. c. 29.

denominated the *Great*; and "the title *great*," says our author, when speaking of Constantine, "as far as my observation reaches, usually marks the most destructive, the most tyrannical, and the most murderous of mankind."

The learning and genius of *Origen* furnish great cause of offence to Dr. Haweis, who professes indeed no respect for learning in any Christian divine ancient or modern. *Origen*, it is true, maintained many errors; but our author is the first ecclesiastical historian, whom we have met with, that did not acknowledge his obligations to the learned labours of the presbyter of Alexandria. In this he is however consistent; for such an acknowledgment in behalf of *Origen* could not reasonably be expected from that man, who boldly pronounces the labour of *Connybeare*, and *Warburton* and *Watson* in defence of revelation, *useless*; and who, noticing "their elaborate defences of Christianity, and apologies for the Bible," adds "Did these ever convince one infidel, or make him a real convert to gospel truth? I trow not!"

In many things our author admits Cyprian to have been worthy, and to have merited all the praise he receives; but in his office he manifested the pride of a too unhumiliated heart (is the heart of his censorer humbled?); his episcopal ideas appear too elevated; he was a *visionary*; his assertion that there is only one episcopacy (*Episcopatus unus est, cujus singulis in solidum pars tenetur*) "is unscriptural;" though the martyr builds it on a text by St. Paul,* which obviously admits of no other meaning. No matter; St. Cyprian is pleading for "the unity of an *outward church*, which in the eyes of a *spiritually minded* man must be contemptible;" and therefore our spiritually minded historian thinks himself authorized to quote the tract *De unitate Ecclesiæ* partially and unfairly! Nay he thinks himself authorized to affirm that "the strong lines of popery, and a visible head of the catholic church, whose anathemas were to hurl into the dust every opposer to *prelatical pride*, had now begun to make considerable strides, and that no man hitherto had more contributed to this than Cyprian!" Yet he must know, if he know any thing of antiquity, that Cyprian, in his letters to Stephen bishop of Rome, chastises the insolence of that prelate, and contends with earnestness and great strength of reasoning for an absolute equality among bishops! To belie the records of antiquity is a very singular proof of the impartiality of an historian; but what could be expected from the man who, while he affirms that, in the age of Cyprian, "strong lines of popery and a visible head of the church had begun to make considerable strides, *suspects* that in the very same age "the name of bishop and presbyter was still synonymous! and confounds Cyprian with certain bishops sent by him and the African synod to

* Eph. iv. 4, 5, 6, &c.

converse with Stephen on heretical baptism ! To be impartial a man must be accurate as well as honest.

Of Constantine the Great our author thus writes ;—" The bounties he bestowed ; the zeal he displayed ; his liberal patronage of episcopal men ;" (are there any episcopal women in the conventicles of Lady Huntingdon ?) " the pomp he introduced into worship ; and the power invested with general councils," (What kind of power was this ?) " made the church appear great and splendid ; but I discover not a trace in Constantine of the religion of the Son of God. (You are a discernor of spirits !) As an *outward* professor, and for an *outward church*, no man more open, more zealous : as a partaker of the grace of God in truth, either in *genuine repentance* for his crimes, or *real newness of life*," (Pray, what is the distinction between these ?) " I want abundantly better evidence, than I can see in Eusebius, who like many a *courtly bishop*, is very cordially disposed to exalt on a pedestal, the king that patronizes and increases their power, wealth, and dignity !"

To Eusebius, the celebrated historian our *spiritual-minded* man allows no merit. " He was a great favourite at court. *No good sign for a bishop*, under two such monarchs as Constantine and Constantius. Whether he thought in all things as Arius, or not, it is certain he supported him and his adherents. He with his namesake of Nicomedia were the *pillars of the Arian heresy* ! Eusebius is a miserable voucher ; and under all the prejudices and credulity that are so visibly marked in him, *I am cordially thankful for the more credible testimony of heathen MEN.*" (Why not of heathen women ?) " I fear he knew as little of *real Christianity* as his royal (imperial) disciple Constantine, whom he so egregiously flatters. The more I read, the more I doubt the authenticity of his testimony, and dare not receive his history as oracular !"

St. Ambrose of Milan is no greater a favourite of our author than Eusebius. He was pious, but superstitious ; and " the piety of superstition is awfully equivocal. How high the spirit of true godliness was in the church of Milan, I must learn from something besides their church music and the Ambrosian chaunt. His discipline respecting Theodosius, is a glaring proof of *prelatical insolence* over abject superstition ; and all done for the honour of the church." (Eusebius is censured for being *courtly*, and Ambrose for *not* being courtly !) " The divinity of Ambrose is wretched, and often unscriptural ; and his moral treatises insignificant. Of the doctrines of *predestination* and *grace*, he appears to have very false conceptions : " i. e. he was no Augustinian or what in modern language is called a *calvinist* !

Not one of the fathers before Augustin taught the peculiar doctrines of Calvin ; and hence our historian repeatedly says of them *all*, that " they are but miserable guides to evangelical truth !" Even of the far famed bishop of Hippo himself, he says, that there is more deep reasoning, solid argument, precision of language, and *scriptural evidence*,

evidence, in one page of Edwards on Free Will, than in all the voluminous works of Augustin put together ;" though it is obvious to every man acquainted with the subject that Edwards reasons as a *philosophical necessarian* of the same school with Hobbes and Priestley, and not as a predestinarian of the school of Calvin !

It cannot however excite great surprize that Augustin and the rest of the fathers should be considered as insufficient guides to evangelical truth by him who considers St. Paul himself as hardly evangelical. " In compliance with James's recommendation, he was fulfilling a part of the Mosaic ritual, respecting vows, in order to shew that he continued to observe the law. Whether he owed it such a compliance, I have ever doubted ; this and his circumcising Timothy have appeared to me temporising. But Paul probably is right, and I am wrong." Yes, sir, we think this *probable* !

As the testimony of the fathers is necessary to establish the authenticity of the books of scripture, it may possibly occur to some of our readers to ask whether Dr. Haweis, who has poured upon them greater abuse than Gibbon, be a Christian. The question is not unreasonable and deserves an answer, which, it is proper that the author himself be permitted to give.

" Having, through divine mercy (says he) obtained grace to be faithful—in *providence* received my education—and been called to minister in the church of England, I have embraced and subscribed her articles, *ex animo*, and have continued to prefer an episcopal mode of government ; and I am *content herein to abide with God*, till I can find one more purely apostolic."

We are not certain that we understand the author where he says that he received his education *in providence*. All men of every religion and every nation have been educated under the superintending providence of the Governor of the universe ; and therefore on that account Dr. Haweis can claim nothing peculiar to himself. But if it be his meaning that he received his education in the *town of Providence* in Rhode Island, we cannot be much surprized at the contempt which he professes for the writings of the fathers, for in North America those writings are very little studied. This circumstance may likewise account for the following strange language of " the *faithful man who is content to abide with God* in a church under episcopal government."

" When I speak of episcopacy, as most correspondent in my poor ideas, to the apostolic practice, and the general usage of the church in the first, and generally esteemed purer ages, let no man imagine I plead for that episcopacy, which *rising on the stilts of prelatical pride*, and worldly-mindedness, has since *overspread the earth with its baneful shadow* ; or suppose those to be the true successors of the apostles, who grasping at *power and pre-eminence* over churches, which their labours never planted nor watered, claim dominion over districts, provinces, kingdoms beyond all power of individual superintendence. These *all, every where* and in *every age* have manifested the same spirit of *antichrist* ; and that just in proportion as their usurpation

ation of authority over the churches and the consciences of men, hath been most extensive, most exclusive, and most intolerant."

That the Church of England is intolerant will not surely be supposed, since she permits one of her sons to publish such libels as this; but that her bishops claim dominion over *dioceses*, and her archbishops preeminence over *provinces*, are facts which cannot be controverted. In the opinion of Dr. Haweis therefore she manifests the spirit of antichrist; and it is not wonderful that "a man who has obtained grace to be faithful, should consider it as condescension to abide, in such a society, even with God!!!"

But still it may be asked, upon whose testimony our author builds this *impartial* history, after thus rejecting in a lump the testimony of the early writers of the Catholic church. Why, to the testimony of *heathen men*, for which we have seen him so piously grateful, he adds that of *scismatics*, *heretics*, and *apostates*! Though Ignatius as a writer appears to him "low in the scale of excellence, because he advances many degrees above Clemens in *episcopal authority*;" though Cyprian is a *blasphemer* because "his episcopal ideas appear too elevated, and he says that there ought to be but one bishop in a catholic church; and though Eusebius is accused of "partiality, credulity, and unfair representations," yet the *Novatians*, *Donatists*, *Meletians*, and *Luciferians*, are entitled to the fullest credit; whilst Julian the apostate is styled almost "as good christian as bishop Warburton, and a much better man."†

The catholic writers consider the ordination of the clergy as a matter of much importance, in which indeed they are joined by the *Novatians*, *Donatists*, *Luciferians*, and all the sectaries of those early periods; but they contend likewise for the *unity* of the church, not only in doctrine, but also in government and discipline; and this our impartial historian condemns as an intolerable error. He seems indeed to look upon ordination as far from essential, though he admits it to be a harmless ceremony when not employed to exalt the dignity of the *prelatical tribe*; but "the preservation of the unity of an *outward church*, in the eyes of a spiritually minded man must be *contemptible*, compared with the holding the unity of the spirit in the bond of peace, and loving one another out of a pure heart fervently." Nay, "the unhappy idea of the *unity of the church under a particular*

* Our author chooses to quote him (p. 244.) as saying that there ought to be but one bishop in the catholic church; but the quotation is false.

† We are far from approving of all the paradoxes advanced in the *divine legation of Moses*; but we believe that Dr. Haweis is the only author calling himself a Christian, who has *censured* either the object or the execution of the "discourse concerning the earthquake and fiery eruption which defeated Julian's attempt to rebuild the temple of Jerusalem." He prefers however Basnage's account of the matter, because Basnage was a Walloon pastor, and Warburton an English bishop.

mode of government produced the plenteous tares of controversy, and the abhorred mutual excommunications of men, whose duty it was to love one another out of a pure heart fervently ;” and it seems to be because the Novatians and Donatists rent the church, that they are such favourites of this worthy priest of the church of England!

Though he admits that in “the dispute about the lapsed, Cyprian’s plan is more scriptural than Novatian’s,” he yet says expressly—“When I hear Cyprian anathematizing such a man, I would rather be under the curses with Novatian, than utter them with Cyprian. I forbear to quote the high expressions, to me bordering on impiety,* with which he honours the episcopal order, and from whence he derives the claims of obedience. This seems the great blot in his escutcheon, and the cause of all the indefensible severity with which he treated those, who presumed to differ from him.”

It is not merely from the pleasure which our author takes in reprobating a learned clergy, and in reviling the fathers of the church, that he expresses himself in this manner: it is to serve a purpose still nearer his heart. Mr. Milner having, in his church history, compared the sectaries of the present day to the disorderly Corinthians in the days of the apostles, Dr. Haweis says—“I am astonished, that a man of his christian knowledge and experience, can see any similitude between a multitude of *gracious souls* withdrawing from *false teachers*, and pastors who walk disorderly, working not at all, and forming real churches under faithful labourers of their *own choice*, and proud and wicked Corinthians! Do men withdraw from *godly pastors*? For one of their description in the present day, who can be *blamed* for so doing; ten thousand withdraw from their *parochial* or *heretical* teachers, on the surest grounds of Christian obligation. The crime and the schism *is* [are] with those who cause *it* [them] by their unscriptural teaching and conduct, not with those who come out from among them, and separate!”

Such is the substance of the first volume of this *impartial* history, comprehending the first four centuries of the Christian church. Of the author’s “enquiries after God’s secret ones, the remnant whom the world knoweth not, the chosen and called and faithful,” we have taken no notice; because such inquiries, by whomsoever made, must of necessity prove fruitless.

Though that part of the volume, of which *men* can judge, appears to us one tissue of errors flowing from the combined sources of prejudice, pride, and ignorance; we shall yet attempt no formal confutation of it, because what is not supported by argument cannot by

* To forbear quoting the expressions on which a charge of impiety is founded against a Christian bishop, who laid down his life for the truth, was extremely unjust; but it was certainly prudent, because there is not in the whole writings of Cyprian a single expression which will admit of an impious construction.

argument be overturned. Our author rests his cause on "his own poor opinion" as he very properly calls it; and we trust that our opinion, though poor likewise, is yet sufficient to balance his. We beg leave however to conclude this article with a few observations on *ordination*, the character of *St. Cyprian*, the veracity of *Eusebius*, and the utility of the *writings of the Fathers* in general; because we think it of great importance to the peace of the church, that the people at large, but more especially the younger clergy, be on these subjects furnished with correct notions which they certainly will not receive from the volume under review.

Among the errors established by the Council of Trent our reformers considered the Romish doctrine concerning the Christian sacrament. A sacrament was by that Council declared to be "in outward sensible action, or sacred sign, *ordained by Jesus Christ*, as a sure and certain means to bring grace to our souls. To make a true sacrament, three things were decreed to be requisite; 1. that there be some *outward sensible* action performed; 2. that this be a certain means to bring grace to the soul; and 3. that Jesus Christ be the author of it. The outward action was likewise said to consist in something spoken and something done, the thing done being called the *matter* of the sacrament, and the words spoken, the *form* of it."

These definitions were adopted by the generality of protestant churches, but the English reformers holding it essential to a sacrament: that the outward sensible action or sacred sign was ordained by Christ *himself* while he sojourned on earth, rejected, of course, five of the seven sacraments of the church of Rome; because it is obvious to every reader of the Gospels that *baptism* and the *Lord's supper* are the *only* sacraments, of which the sacred sign, including what is here called the *matter* and the *form*, was instituted by Christ *in person*. Whether it would not have been better, with the Greek Church, to denominate baptism and the Lord's supper the *mysteries of Christ*, which seems to be scripture language, and to have allowed the name of *sacraments* to be extended to other Christian institutions, which certainly involve in them the obligation of an oath, we shall not now inquire. It is sufficient to observe, that the reformers of our church unquestionably considered the ordination of ministers, and the *rite* of confirmation as institutions of Christ, though the sensible action or sacred sign employed in each was not instituted till after his ascent into heaven.

The consequence is that these rites have, by every true son of the Church of England, been at all times considered as of the highest

* We have transcribed this account of the Romish doctrine concerning the sacraments from the work of a Romish bishop, in two small octavo volumes, entitled "the sincere Christian instructed in the faith from the written word;" but we have compared it with Father Paul's history of the Council of Trent, and found the account correct.

importance, as ordinances indeed of Christ through the medium of the Holy Ghost, and as laying men under the most sacred obligations. Some of the clergy, who during the persecution under Queen Mary had fled to Geneva and other protestant countries beyond sea, returned it is true with doubts in their minds whether bishops and presbyters were not originally of the same order, and whether presbyterian ordination and confirmation be not of equal validity with ordination and confirmation by bishops. From affected moderation or culpable negligence of inquiry the same doubts are professed by too many of the clergy at this day; but, except among the independents who sprung up under the usurpation of Cromwell, it never entered into the head of any man calling himself a Christian, to suppose that the ordination of the Clergy is a useless ceremony, till it became fashionable to confound the religion of Christ with what philosophers call the religion of nature.

Were Christianity nothing but a system of ethics founded on the relation which subsists between God as the Creator and Governor of the world, and man as a rational creature, it would indeed be ridiculous to inquire by what form or what authority the clergy are ordained; because, in that case the ablest moralist, whether *ordained* or not, would of course be the ablest and most useful minister. But if Christianity be, as it certainly is, an *instituted* religion founded on the means employed by God to restore to mankind that immortality which all had forfeited by the sin of Adam; and if immortality be not now nor ever was the *right* of man, either as *inherent* in his nature or as the *reward of moral virtue*, (and this is the dictate of sober philosophy as well as of the Gospel) it follows that immortality, if conferred upon man, must be conferred as a "*free gift*" upon such conditions as seemed best to the all-wise Giver. But the rites *in* of a religion founded on a *free gift* must derive all the value, and the ministers of that religion all their authority, not from the *relations of nature*, but from the positive appointment of the *author of the gift*; and he who maintains that any man, who is qualified by knowledge, may act as a minister of the Gospel, though he be not ordained, must, to be consistent, claim to himself immortality, not as "*the gift of God through Jesus Christ our Lord*," but either as the *inherent right* of his nature of which he cannot be deprived, or as a debt *due by God to his merit*.

Such arrogant claims are in direct opposition as well to the letter as to the spirit of the Gospel; and therefore he who has read the New Testament with any degree of intelligence, and believes it to be a revelation from heaven, must be convinced that from *it only* he can learn, who they are who have authority from Christ to preach the word, and to administer the ordinances of his religion. Into this question we enter not now, having discussed it at some length in our ninth volume, and in our notes on Mr. Keith's letter published in our twelfth volume; and if our reasonings on these occasions be conclusive, it is obvious that something more than agree-
ment

ment in faith is necessary to constitute that union which our blessed Lord requires among his disciples.

It may not however be altogether useless to offer something in vindication of the mode, or, to use the language of the Council of Trent, "the sensible action or sacred sign," by which holy orders are conferred in the Church of England. This, it is well known, is the imposition of the hands of the bishop, accompanied with the words which the reader will find in the Offices for the *Ordination of Deacons and Priests* and the *Consecration of Bishops*. That imposition of hands was *not* the sensible action by which our Saviour conferred the last and highest order on the eleven, investing them with the authority which is now called episcopal, is indeed certain; because St. John assures us that "he *breathed* on them, saying; Receive ye the Holy Ghost," &c. This sacred sign was properly employed by him "to whom God gave not the spirit by measure," and who himself conferred the spirit by his own authority; but it would ill become any mere man, who, whatever station he may fill in the church, can communicate the graces of the spirit only ministerially.

The apostles, therefore, instead of imitating in this instance the example of their Divine Master, adopted the sign which from time immemorial, had been employed among their countrymen in the ordination of men to offices sacred, or of high importance, and which Christ himself had employed on other occasions. Thus, Moses, by the direction of God, ordained Joshua to be his successor by laying his hands upon him, and giving him a charge in the sight of the high priest and all the congregation.* After his example the Jews employed the same ceremony in the ordination of their judges and rabbins down at least to the year of our Lord 1170;† and it appears from the Talmud,‡ that in the ordination of elders, three elders laid their hands on the head of the candidate for that dignity.

The ceremony of imposition of hands, therefore, in the ordination of ministers, was transplanted from the Jewish into the Christian church. It was employed by the college of apostles in the ordination of the seven deacons; by the prophets and teachers at Antioch in "the separation of Barnabas and Saul for the work whereunto the Holy Ghost had called them;§ by St. Paul and Barnabas when they ordained (ἐξορκισαντες) elders in every church;|| and by St. Paul when he ordained Timothy. That imposition of hands was meant to be employed for the same purpose in the church of Christ always even unto the end of the world, is apparent from the injunction given by the same apostle to the same Timothy, to "lay hands

* Numbers, chap. 27. v. 18, &c. † Vide Benjamin. itiner. p. 73.

‡ Sanhedr. cap. 1. § Acts, ch. 13. v. 1—4.

|| Acts, ch. 14. v. 23.

suddenly on no man lest he should be partaker of other men's sins; * and as the Apostles were unquestionably directed by the spirit of Christ, this sensible action or sacred sign may be considered as ordained by Christ himself, though not ordained by him in person.

On the subject of ordination the Catholic writers of the primitive church all thought as we do; and as St. Cyprian treats of it more fully than most of them, he is peculiarly obnoxious to the modern advocates for *lay-preaching*. He knew nothing of that Christian obligation on the grounds of which the people withdraw themselves, and, according to our author, are *bound* to withdraw themselves, from their parochial teachers and form separate churches under labourers of their *own choice*. On the contrary, he attributed all the heresies which then infested the church to such causeless divisions; and embraced every opportunity of exhorting the presbyters and deacons as well as the people to obey their respective bishops; while he entreated the bishops to preserve unity among themselves. His tract *De unitate ecclesiæ* is one of the most valuable works of antiquity, breathing throughout a spirit of peace and love, and written with great perspicuity of language and force of argument. Yet our author accuses him of *prelatical pride* because he concurred with Cornelius in excommunicating Novatian as an incorrigible schismatic.

"That Novatian was a *dissenter* from the church I cannot perceive; for he was a bishop as truly chosen and ordained, from any thing which appears, as *Cornelius*. He was a man avowedly sound in all the principles of the Gospel doctrine, and concurring in all the discipline of the church; nay, disposed to carry it to *excess*; and besides this, there rests not a shadow of accusation against him."

With your leave, good Doctor, this shadow was sufficient to condemn him. The manner in which he prevailed upon three obscure bishops to consecrate him is well known; and there is not perhaps in the annals of the Church another consecration so completely scandalous. But granting, for the sake of argument, that it had been otherwise, the Roman see was already filled by Cornelius, whom you acknowledge to have been sound in the faith and unexceptionable in his administration of the discipline of the church. In that state of things, could Novatian claim to be bishop of Rome, and refuse to hold communion with Cornelius and his clergy, without becoming a *schismatic*, or, as you properly enough expresses it, a *dissenter from the church*? Were you to go over to America, get yourself consecrated by three bishops of the church of the United States, return to Canterbury and claim to be rightful metropolitan of all England, re-

* This mode of appointing men to important offices has not been peculiar to the Jewish and Christian character. We learn from Demosthenes (Oratione 1. in Philip.) that there were magistrates among the Athenians constituted *ἡγεμόνες* and thence styled *ἡγεμόνες*; and the same thing appears from the writings both of Plutarch and Cicero.

fusing to communicate with any clergyman who preaches not the doctrines of unconditional election and reprobation, would you or would you not be a schismatic or dissenter from the church of England?

To this question it is possible that you and we may be disposed to give different answers; but were a clergyman, calling himself the rector of All Saints, Aldwinckle, to open a conventicle in the parish, and seduce the people from the church, under pretence that you had climbed over the wall of the sheepfold by accepting of an *unscriptural* presentation; and were he to refuse holding any communion with you, calling you *liar* and *traitor* on account of the tendency of this *impartial* history, we are persuaded that you would agree with us in deeming such a man a *schismatic*, who deserved to be degraded and excommunicated by the bishop of the diocese. Yet his crime would be less than that of Novatian in the same proportion as a modern parish is less than the ancient diocese of Rome, and as the harmony of a single congregation is of less consequence than the peace of the church universal. But it is for passing the usual censures on Novatian and his adherents, that Cyprian is here charged with *prelatical pride and insolence*, though it will not be easy to find in all the records of the church more striking instances of humility combined with dignity than was displayed by the bishop of Carthage on this and various other occasions.

To his deacon Pontius, who lived in his house, accompanied him in his exile, and was present at his martyrdom, his character was surely better known than to Dr. Haweis, who, from circumstances to be noticed afterwards, appears to us never to have read a page of his original works. Had Cyprian been arrogant and insolent, such a domestic must sometimes have *felt* his insolence. Yet, speaking of the reluctance with which he yielded to the clergy and people demanding him for their bishop, Pontius goes on;—*Quidam illi restiterunt, etiam ut vinceret. Quibus tamen quanta lenitate, quam patienter, quam benevolenter indulgit quam clementer ignovit, amicissimos eos postmodum et inter necessarios computans mirantibus multis? Cui enim posset non esse miraculo, tam memoriosæ mentis oblivio?*

Could this have been published in Carthage of a bishop of an *unbumbled heart*, at a time when thousands were alive to contradict the eulogium? Or would the same deacon have said of an *insolent* bishop, whose death he had just recorded—*Dolebo quod non comes fuerim? sed illius victoria triumphanda est. Devictoria triumphabo? sed doleo quod comes non sum. Verum vobis tamen et simpliciter confitendum est quod et vos scitis, in hac me fuisse sententia. Multum, ac nimis multum de gloria ejus exulto; plus tamen doleo quod remansi.*

Our author calumniates Eusebius still more grossly than he had calumniated Cyprian. He admits indeed that "this famed prelate, remarkable for his knowledge, reading, and ecclesiastical investigations, stands eminent among the first authorities for church history;"

yet,

yet, as we have seen, as a divine he was an *hæresiarch*, and as an historian *credulous* and *unfaithful*!

That Eusebius, who was a great admirer of Origen and deeply skilled in the Platonic philosophy of the Alexandrian school, sometimes expresses himself uncautiously on the divinity of Christ must indeed be granted; but it is impossible to consider as a *pillar* of the Arian heresy, the man, who calls Christ *αὐθ:ν* *very God*, and *πᾶσι πᾶσι δεινὰ καὶ παντογ:μονα, καὶ αὐτὸν θεῶν*—*sovereign and leader of all things, and God by himself*.* Dr. Haweis, however, from his reply to Dr. Maclane's vindication of Eusebius, seems to consider even bishop Bull himself a pillar of Arianism; for that illustrious prelate, in his *Defensio fidei Nicenæ*, has a whole chapter de subordinatione filii.

But granting that Eusebius was a semi-arian, which the expressions quoted above will not permit us to grant, he may, notwithstanding, be a faithful historian. His morals were never impeached; pietate adeo venerabilis (says Cave†) ut apud plurimas occidentis ecclesias in *sanctorum* numero habebatur; and he was so little ambitious of *worldly* greatness, that he refused to exchange the comparatively poor see of Cæsarea for the rich one of Antioch, because he deemed the translation of bishops from see to see disreputable.—What could tempt such a man to falsify the records of the church? He was no schismatic nor patron of schismatics, that he should have written a history for the express purpose of proving that the church of the fourth century had deviated essentially from the original church of Christ in doctrine, in government, and in worship! Had Dr. Clarke, whom our author calls a *blasphemer*, written a history of the church of England, does any man in his senses conclude that because he was an Arian or semi-arian, he would have given a false detail of the succession of the Archbishops of Canterbury and York? Yet, for no other reason than the supposed arianism of Eusebius, does our *judicious* and *impartial* historian question the authenticity of the list which he gives of the bishops of Jerusalem, and accuse the learned author of glaring prejudice and credulity!

But does not Eusebius publish letters which were said to have passed between our blessed Lord and Abgarus, King of Edessa? and are not those letters apocryphal, though he professes to have translated them from the Syriac originals preserved in the archives of Edessa? That Eusebius has published such letters is certain; and to us it appears equally certain that the letters are forgeries; but we do not think that Eusebius was the forger, or that it is any proof of his extreme credulity, that what imposed upon *Baronius*, *Spondanus*, *Valesius* and *Vossius* among the moderns, and to which even *Cassaubon* and *Cave* seem inclined to give credit, imposed upon him. The Syriac originals were doubtless given to him as authen-

* Hist. Eccles. lib. 10. cap. 4.

† Hist. Liter.

tic; and he inserted translations of them in his history of the church, just as Livy inserted some incredible tales in his history of Rome.—He inserted them as *letters preserved in the archives of Edessa*, which, with other archives, had been laid open to him by the command of the Emperor Constantine; and as he had a character to lose and was obnoxious to a large party in the church, it is not conceivable that he would have appealed to public archives as containing letters which he was conscious that he himself had forged. All that Eusebius attested as consisting with his own knowledge was undoubtedly true; and we beg our *learned* author before he make another attack on his character as an historian, to read with as much attention as he is able to bestow, the eighth chapter of the first part of Bishop Pearson's *Vindiciæ Ignatiæ*. In the mean time he may meditate on the following extract from that masterly performance, and prove himself, if he can, an abler judge of such matters than the author!

Si autorem ullum veterem nominare posset, quam Eusebius agnovit, et cujus auctoritatem testimoniis aliorum confirmatum ivet, qui postea fictor detectus est, aut vel in dubium vocatus: aliquid quidam diceret, quod eum *a temeritatis et inverecundiæ crimine*, ut ipse loquitur, *liberaret*. Ego vero Eusebium tanta diligentia tantoque iudicio in examinandis Christianorum primævæ antiquitatis scriptis, in quibus traditionem apostolicam contineri arbitratus est, usum fuisse contendo, ut nemo unquam de ejus fide aut descriptis, quæ ille pro *indubitatis* habuit, postea dubitaverit. Libri qui nunc in dubium vocantur, aut olim vocati sunt, testimonium ejus non habent.

Of Dr. Haweis's diligence and judgment in examining the writings of Christian antiquity, some estimate may be formed from his calling *Agbarus Agbarus*; from his supposing that "most of the Apostles *lived and died* among their brethren in *Palestine*;" from his affirming that "all ecclesiastical officers for the first 300 years were elected by the *people*—nay, that *Matthias* was *thus* chosen to fill up what he calls the *tribular* number of the Apostles;" from his affirming that "no claims of pre-eminence among the clergy make their appearance in the epistle of Clement to the Corinthians;" and that it "was not till the *reign of Adrian* that the bishop was supposed to stand in the place of the Jewish high-priest, the presbyters in the place of priests, and the deacons in the place of Levites."* In farther proof of his accuracy and diligence he speaks of "the *Constitutions of Ignatius*," meaning, we suppose, the *apostolical constitutions* which were pretended to have been written by *Clement*; he calls Polycarp, whom all antiquity represents as the disciple of *St. John*, the disciple of *Ignatius*; mistaking the name of an office for the name of a man, he calls Pontius, the deacon of *St. Cyprian*, *Pontius Diaconus*; and,

* To be convinced of the rashness of this assertion the reader needs only to consult *St. Clement's* first epistle to the Corinthians, or vol. 9. p. 125, of our review.

as we have seen, he makes Cyprian himself an advocate for *popery*, at the very time that he was contending for the *equal rights of diocesan episcopacy*, and *reproving Stephen bishop of Rome* for acting as if he thought himself superior to other bishops! Has Dr. Haweis read one page of the writings of Clemens Romanus, of Pontius, or of Cyprian?

He has certainly laboured to prove, if confident assertions can be called proof, that there are none of the Fathers whose writings are worth the reading; but mere assertions will have little weight in a cause where more learned men had employed, without success, much erudition and plausible reasoning. The heaviest charge which has been urged against the Fathers is their credulity; but "upon an impartial examination of the passages, upon which this charge principally depends for support, it will appear (says a learned writer*) that many of the supposed errors arise from misrepresentation; that many relate to trifling circumstances, many are dispersed among the sentiments of individuals, and not among the tenets of the church; and have no relation whatsoever to public principles of belief, or public terms of communion. How therefore these peculiarities conspire to make them generally unserviceable in the cause of religion, it is difficult to comprehend. If any attempts to elevate the Fathers to the high rank of the apostles, were made by their advocates; if they were affirmed to have been assisted by inspiration;† or to have been endowed above the common lot of mankind, with infallibility; the objection would doubtless carry great force against such ambitious pretensions. But we contend only that they *deserve* our regard as witnesses of the opinions of their respective ages; as historians of the facts which were accessible to their inquiries; and as teachers whose piety and learning eminently distinguished them from all their contemporaries. Sharing the imperfections of other writers, they fairly claim the same indulgence. The faults imputed to them ought frequently to be imputed to the times in which they lived; when accuracy of research was often precluded by numerous obstacles, and when ardent zeal induced them to press every circumstance into their service, which carried with it even the appearance of truth. If the plea of credulity deserves to be admitted as a ground of rejection, with equal or perhaps superior force does it operate against some of the most celebrated authors of Greece and Rome."

- This is placing the utility of the writings of the fathers in a proper light. It is as witnesses only that we plead for them; and as witnesses they are entitled to the fullest credit. Their reasonings are

* Mr. Keble in his sermons at Bampton's lecture.

† Dr. Haweis admits the apostolical Fathers to have been assisted by inspiration, for he says expressly that "miraculous gifts generally ceased with the first generation of the apostles' converts and successors." Therefore Clement and Ignatius were inspired.

often weak and their criticisms puerile; but it is impossible to question the integrity of men who laid down their lives for the truth: What they affirm that they witnessed, they undoubtedly witnessed. Even the *opinions*, in which they were unanimous,—*quod semper, quod ubique, quod ab omnibus*—are not to be hastily rejected, merely because they tally not with the dogmas of this or that modern school; and the man must have a very high opinion of his own understanding, who, like our author, presumes to say that he holds the *gospel truth* in greater purity than the bishops and presbyters of the first three centuries.

[To be concluded in our next.]

An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia, for ascertaining the degrees of Latitude and Longitude of the Mouth of the River Kovima; of the whole Coast of the Tschutski, to East Cape; and of the Islands in the Eastern Ocean, stretching to the American Coast. Performed by command of her Imperial Majesty Catherine the Second, Empress of all the Russias, by Commodore Billings, in the Years 1785, &c. to 1794. The whole narrated from the original Papers by Martin Sauer, Secretary to the Expedition. 4to. Pp. 400. Cadell and Davies. 1802.

THE merits of this account will be best estimated by mariners, for whose use, and for whose information, it seems to be principally, if not wholly, designed. To the common reader it will appear as dull, tedious, and uninteresting a narrative as ever was committed to the press. Whole chapters are devoted to a detail of the various *bearings* and *distances*, which, though intelligible and possibly amusing, to a professional man, has nothing more attractive in it to any one else than the perusal of a ship's log-book. On the accuracy, however, of such observations, which must constitute their whole merit, we, of course, are incompetent to decide. On this subject Mr. Sauer shall speak for himself.

“During my travels, I was frequently necessitated to make notes, on small pieces of paper; those I have faithfully transcribed; but in some instances I have been obliged to refer to memory; which circumstance, added to the obliterated state of several outlines traced with a black lead pencil, would have prevented my giving a chart of the two continents, had not Mr. Arrowsmith requested to see my remarks, which he compared with former discoveries in these parts; and, observing that the corresponding distances (particularly Shalauoff's chart) agreed with Captain Billings's astronomical observations in the Icy Sea, as did also the sketches of the natives, it plainly appeared to him, that he could venture to lay down the Shalatkoi promontory, and the whole coast between the eastern promontory of Asia and the Kovima with tolerable exactness; which proves the general fault in the Russian charts, where the coast is carried considerably too far north. The situation of the islands between the two continents, as laid down, in the chart, may be pronounced just, but I

feel myself infinitely obliged to Mr. Arrowsmith for the pains he has taken.

"Upon mature deliberation on the extent and tendency of this work, I think it necessary to call publicly on the Commander of the Expedition, and my brother officers, to correct any mistakes in my narrative,* or to elucidate such intricacies as may have arisen from my want of knowledge in the different branches (*of what?*) within the limits of their professional studies. My object has been to travel with my eyes open, and to relate what I have seen in the simple language of Truth." *Preface.*

By this candid explanation the reader will be enabled to estimate that accuracy on which we have truly stated the whole merit of the work to depend. To follow the author through this extensive route would neither be consistent with the contracted limits of our work, nor interesting to our readers; we shall, therefore, simply extract a few passages, which may convey some idea of the plan which he has pursued, and of his ability for carrying it into execution.

Of the city of Irkutsk in Siberia, and the mode of living of its inhabitants, we have the following account. The viceroy, General Jacobi; his assistant governor, Major General Lamb; and Medvedeff, a very rich individual, we are told,

"Keep open house, and give a dinner and ball each once a week. The remaining days are passed in visiting other opulent inhabitants, either in consequence of invitations, or in the way of friendly call. The set is never broken, though sometimes divided into several branches; but they are always united at every invitation. At dinner a band of music induces an harmonious circulation of the glass.

"The society established, and the liberal hospitality of the first order of inhabitants, is superior to that in any part of Russia, and really seems to infuse a spirit of consequence into the minds of the lower sort of people. I think that their schools and theatre contribute much to this; but most of all the tutors to the children of the most opulent. These generally consist of Poles, Swedes, French, and some of the Jesuitic order, who have been under the necessity of travelling.

"Numbers of mechanics, artists, and artificers of great abilities, whose exertions were selfish in Russia, here exert themselves for the benefit of the community; and, as merit is the chief introduction to independent society, so all who possess it meet with liberal encouragement; and, unless their characters are sullied by acts of criminality, they are counte-

* "My narrative of the voyage is taken from the Journal written for Captain Billings, which I copied from the ship's journal kept by the master Batakoff and his mates. I am apprehensive, that some of the bearings are not perfectly correct; and I acknowledge that in many places I am not capable of saying whether the computed distances are geographical or German miles; both measures having been used by the original journalists."—In another place Mr. Sauer says, "One remark, at least, I think it necessary to make; viz. that I am neither sailor nor astronomer, nor knew aught of either of those sciences until I embarked on the expedition." P. 209.

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nanced and supported. The unfortunate are generally distinguished from the villainous.

"The officers, here, both military and civil, are very numerous; the former in consequence of this being the seat of government in the vicinity of the Chinese and the Mongul territories; the latter, on account of the numerous courts of justice, and the necessary contributions to be made for the vast extent of its jurisdiction. I shall rate them in two classes; for rank is only a secondary recommendation here: the gentleman, who behaves himself with propriety, though poor, is completely independent, and every house is open to him; while the worthless are wholly attended to in the execution of their duty, and then with great reserve.

"In this town there are neither inns nor coffee-houses; but no stranger, who behaves himself with common civility will ever be at a loss for a home. I had very good quarters allotted me by government, in which I had only resided a few days, when Brigadier General Troepoltky invited me to accept of apartments and attendants in his house: his lady repented the invitation, which I begged they would allow me to refuse. They then sent me every necessary to my lodging, which really compelled me to accept my first offer, to save them greater trouble. Their mansion was ever after my home; and their friendship will always remain indelibly impressed on my mind. All kinds of food are cheap, as are spirituous liquors, and home-brewed beer. Wines are dear. Many luxuries are imported from China; and silks, cottons, linens, furs, nay English cloths, are moderate.

"Throughout the whole of Siberia, hospitality prevails in the extreme. A traveller is perfectly secure on the road, and certain of a hearty welcome wherever he puts up, let the cot be ever so homely. But whether this hospitality will continue when they arrive at a certain state of refinement, to which they seem advancing with incredible haste, remains for future times to discover; as also whether the expansion of ideas may not lead to the extension of territory, and other formal establishments."

Of the Tungoose, a wandering race of people inhabiting the country bordering on Siberia, Mr. Sauer gives the following description. The chief food of these people is stated to be dried fish and berries.

"They seem callous to the effects of heat or cold; their tents are covered with shamoy, or the inner bark of the birch, which they render as pliable as leather, by rolling it up, and keeping it for some time in the steam of boiling water and smoke.

"Their winter dress is the skin of the deer, or wild sheep, dressed with the hair on; a breast-piece of the same, which ties round the neck, and reaches down to the waist, widening towards the bottom, and neatly ornamented with embroidery and beads; pantaloons of the same materials, which also furnish them with short stockings, and boots of the legs of reindeer with the hair outward; a fur cap and gloves. Their summer dress only differs in being simple leather without the hair.

"They obtain supplies of food from the Russian inhabitants of the Amicon, Indigirka, Urgandina, Alafey, Kovima, Zathiverik, Ochotik, &c. They are religious observers of their word, punctual and exact in traffic; some few are christened; but the greater part are Demoniacs, have their forcerers, and sacrifice chiefly to evil spirits.

"An unchristened Tungoose went into one of the churches at Yakutsk, placed

placed himself before the painting of St. Nicholas, bowed very respectfully, and laid down a number of rich skins, consisting of black and red foxes, fables, squirrels, &c. which he took out of a bag. On being asked why he did so, he replied, 'My brother, who is christened, was so ill that we expected his death. He called upon St. Nicholas, but would have no forcerer. I promised, that if Nicholas would let him live, I would give him what I caught in my first chase. My brother recovered, I obtained these skins, and there they are.' He then bowed again and retired.

"They commonly hurt with the bow and arrow, but some have rifle-barreled guns. They do not like to bury their dead, but place the body, dressed in its best apparel, in a strong box, and suspend it between two trees. The implements of the chase belonging to the deceased are buried under the box. Except a forcerer is very near, no ceremony is observed; but in his presence they kill a deer, offer a part to the demons, and eat the rest.

"They allow polygamy; but the first wife is the chief, and is attended by the rest. The ceremony of marriage is a simple purchase of a girl from her father; from 20 to 100 deer are given, or the bridegroom works a stated time for the benefit of the bride's father. The unmarried are not remarkable for chastity. A man will give his daughter to any friend or traveller that he takes a liking to; if he has no daughter, he will give his servant, but not his wives.

"They are rather below the middle size and extremely active; have lively smiling countenances, with small eyes, and both sexes are great lovers of brandy.

"I asked my Tungoose, why they had not settled places of residence? they answered, that they knew no greater curse than to live in one place, like a Russian, or Yakut, where filth accumulates, and fills the habitation with stench and disease.

"They wander about the mountains, and seldom visit such plains as are inhabited by the Yakuti; but frequently resort to the solitary habitations of the Collacs appointed to the different stages, as they are there generally supplied with brandy, needles, thread, and such trifles as are requisite among them and their women, who always accompany them in their wanderings."

On our travellers' arrival at Virchni Kovima, (where they were to build the vessels destined for their expedition) in the month of September, they found the cold intense; and in November "the thermometer indicated from 32° to 37° and 41° below 0 of Reaumur." Mercury proved useless in measuring the degrees of cold below 32½°, but the spirit thermometer never froze.

"The effects of the cold," says Mr. Sauer, "are wonderful. Upon coming out of a warm room, it is absolutely necessary to breathe through a handkerchief; and you find yourself immediately surrounded by an atmosphere, arising from breath, and the heat of the body, which incloses you in a mist, and consists of small nodules of hoar ice. Breathing causes a noise like the tearing of coarse paper, or the breaking of thin twigs, and the exposed breath is immediately condensed in the fine substance mentioned above. The northern lights are constant and very brilliant; they seem close to you, and you may sometimes hear them swoot along; they
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assume an amazing diversity of shapes; and the Tungoose say, that they are spirits at variance fighting in the air."

The inhabitants of this place, (which Mr. Sauer sometimes calls *Virchni Kovima*, and sometimes *Virchni Kovinskoi Ostrog*,* and which is situated on the river *Yasashnoi*, three versts from its discharge into the *Kovima*, in latitude $65^{\circ} 28' 25''$; and longitude, $153^{\circ} 24' 30''$ east,) are *Cossacs*, who are represented as a most detestable race of people.

"A *Cossac* at *Irkutsk* is employed, by the Governor and chief officers, in the most contemptible drudgery, such as cleaning the table, scowering the kitchen, making fires, &c. At *Yakutsk* he is of more consequence, and finds employment as translator and emissary; but is faithless, fly, and crafty. He lives in this part of the world like an independent chief, keeping *Yakut* labourers to assist his wife in all domestic drudgery, fishing, cutting wood, &c. Her particular province is to wait on her husband, whom she assists in putting on and pulling off his clothes, which she keeps in good repair; she also dresses his food and serves it up; and, when he has made his meal, she sits down and eats with the rest of the labourers.

"Girls are frequently married to *Cossacs* at the early age of twelve; and, as it is a slave that they want, it seems a matter of indifference to them whether she be Russian, *Yakut*, *Tungoose*, or *Yukager*, provided she professes the Greek faith. Both sexes seem incapable of forming any tender attachment; the women are very inconstant to their husbands; and the worst of disorders is deeply-rooted among them and all their neighbours, having been introduced by *Paulutski* and his followers, who were sent hither to subdue the *Timutiki*, and communicated this disorder to all the other tribes.

"The lordly *Cossac* is only to be roused from his indolence by an order from his superior; and then he curies his fate, which has placed him under the controul of others. These last of mankind, unworthy of the name, these hardly animated lumps of clay, exert the most savage barbarity over their wives, children, animals, and the poor neighbouring tribes whose miserable lot it is to pay tribute to them, or to be under the least obligations, either by drinking a glass of brandy, taking a leaf or two of tobacco, or in any other way. They receive annual supplies of articles that are necessary, ornamental, or luxurious, from the traders at *Yakutsk*, to supply the different tribes with; rendering, in return, furs and mammoth's tusks. Their chief endeavour with these wanderers is to get them indebted for any article they may stand in need of, or to procure the receipt of a trifling present (which in honour they must return with one more valuable); but if they once get in debt, then they are persecuted to the utmost, and are frequently necessitated to leave a man to work, or a woman, perhaps a daughter, as security for the payment."

Mr. Sauer adds that this is a faithful picture drawn from the accounts of the very men who are sent thither to explain to the natives the benefits of the Christian faith, and to set an example of loyalty and

* Our author calls this place "the worst of all places in the world."

obedience! We sincerely hope that the present Emperor of Russia, whose humanity and justice are highly spoken of, will take effectual means for putting a stop to the horrid oppression which appears to be exercised by all his officers, over the unhappy natives, in those distant settlements.

The author tells us that all Asiatic Russia, east of the Uralian or Virceturian chain, is now called Siberia.

There is a very particular account of Kamchatka, its extent, situation, and produce. This country abounds in hot springs, some of which are remarkable.

“ Opatk, or Oernoi, situated nearly midway between the Lopatka and Bolshoietsk, about 15 miles south of the Kamtiadal village of Yavinik, surrounded by mountains, and at no great distance from the volcano of Opatk. They occupy a valley of considerable extent, and are scattered to the distance of six miles, some parts of which produce detached birch-trees, the sweet plant, &c.; but in general the soil is barren, composed of different coloured marl, and large stones which appear to have been cattered by eruptions of some volcano. The largest hot spring is at the foot of one of the mountains, and we heard the noise that it made at the distance of near a mile before we came to it. It is about six fathom in circumference, boiling up to a considerable height; the middle appears like a cauldron; and a piece of beef placed in it was very well boiled in a short time: all around it bubbles up between large stones; it then divides into two streams, which descend over stones, and unite at the bottom in a small rivulet formed by the other springs to the north: they flow a little way to the south, then turn westward into the lake Osernoi. About the border of these springs and the rivulets which they form, we observed petrified, or rather calcarited, foliage of the sweet plant, birch leaves, sticks, &c. of a beautiful whiteness; but so extremely delicate in their texture, that we could not preserve any, even in cotton; for they mouldered into dust.”

Mr. Sauer frequently exhibits symptoms of discontent with the conduct of Commodore Billings, but as he rather deals in insinuations than in direct charges, it is not easy to decide how far his dissatisfaction is well-founded. His work contains no marks of deep knowledge, very little to amuse or interest the general reader, but some information which may be useful to nautical men. The engravings are neatly executed, and when we say, that the charts are by Arrow-smith, it is superfluous to add any thing in their favour.

Le Forester; a Novel. By the author of *Arthur Fitz-Albini*. 3 vols. 12mo. Pp. 770. 10s. 6d. White. 1802.

THESE volumes are evidently the production of a highly cultivated and well-stored mind, soured by disappointment, and irritated by ill-treatment. Such, at least, was the impression made upon our minds, by the perusal of the two first, during which we could not but suspect that in portraying the features, describing the feelings, and delineating the conduct, of *Le Forester*, the author had

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drawn a picture of himself. This suspicion was fully confirmed by the first chapter of the last volume, in which the veil is thrown aside, the delusion dispelled, and the author introduced to us in propria personâ. That chapter had, in our opinion, been better omitted. The reader does not like to have the thread of an affecting narrative broken, and, while his feelings are interested in the magic of the scene, and he is deeply concerned for the fate of the hero, to be told that the tale is all a fiction, an "illusion of the fancy," "a scene of which youthful poets dream." 'Tis true he knows all this, but still he wishes to impose on his understanding for a time, in order to heighten the enjoyment to be derived from the imaginary conversion of fiction into reality. And this is a wish the gratification of which it is both the interest and the duty of an author to promote.

Le Forester exhibits many of the same proofs of genius and mental vigour, which we remarked in the former production * of this sensible writer. The story is, on the whole, well told, though some of the incidents are very improbable; the characters are ably drawn; a just discrimination pervades them all, and the sentiments ascribed to each are pertinent and appropriate. Throughout the volume is scattered a variety of remarks, both moral and political, which are highly creditable to the author's principles, talents, and judgment, making some little allowance for a gloomy cast of mind, which is visible in all his productions. They also contain various pieces of poetry, some of which have considerable merit.

Instead, then, of giving an abstract of *Le Forester's* history, we shall select a few of those passages which will admit of being detached from the work, and will serve to shew the author's turn of mind and his opinions on some interesting topics. His observations on a late depraved taste in *poetry*, improperly so called, are judicious.

"We all remember within these ten or twelve years so corrupt a taste in poetry, that whoever presumed to laugh at the false glitter, and absurd and unmeaning pomposity of the Della-Cruica school, was despised for his want of sensibility and fancy, or censured for the envy by which his opinions were supposed to be influenced. This rage for the most tawdry, most harsh, most empty nonsense that ever disgraced a nation, was at length extinguished by those excellent satires, *The Baviad* and *Mæviad*. These satires operated like a charm; the nation at once recovered their senses, and wondered at what they had admired.

"True genius seeks but a vehicle for the utterance of her sentiments and images; she can too seldom wait to adjust the minute parts of their dress; she trusts to their intrinsic powers to strike. Like real female beauty, she shines most in the simplest apparel. It is poverty of mind, like a conscious deficiency of charms in women, that requires most the aid of artificial ornaments.

"Nothing is more wonderful than the power of fashion to reconcile us to things, which, when it ceases, we contemplate in their native ugliness."

* See ANTI-JACOBIN REVIEW, vol. ii, p. 79.

How often do the habits and manners of past times, which we see exhibited in paintings or in books, and which obtained the admiration of contemporaries, excite our laughter or our disgust! Thus the peevish jargon which infected the poetry of James the First's reign, and the harsh and rugged metre in the verses of Dr. Donne and his followers, which it is impossible for to pronounce as to appear like harmony to a modern ear, were considered at that time as the most enviable efforts of genius, which rendered the works of their predecessors tame and insipid! But Donne and his imitators have long been consigned to oblivion—a fate which they deserved; 'for they wrote,' as Johnson says 'with narrow views, and instead of tracing intellectual pleasure to its natural sources in the mind of man, they paid their court to temporary prejudices;*' 'not sufficiently inquiring by what means the ancients have continued to delight through all the changes of human manners, they contented themselves with a deciduous laurel, of which the verdure in its spring was bright and gay, but which time has been continually stealing from their brows.'†

"How will many of our modern poetasters, the little meteors of a day, save themselves from the effect of these truths? Must they not submit to the fate of Donne? Or rather having none of his excellencies to counterbalance their defects, his comprehension, his depth of learning, his originality of allusion, have they not already become the mark of contempt, and are they not rapidly descending into the gulf of oblivion?"

"Gorgeous and overloaded epithets, confused metaphors, far-fetched and obscure imagery, and perpetual personifications, with an inversion of language as difficult to be understood as an enigma, and which even defies all grammar! if these could once be mistaken for poetry; if fashion could sanction them for a day, a better taste has surely succeeded. But can we avoid wondering that discord should ever have been mistaken for melody? That faults should be considered as beauties, and systematically sought for? And that the pronunciation required by the sense should be at constant variance with that which the metre demands?"

Of qualifications for public elections his ideas may be collected from the following remarks, which some may censure as the offspring of aristocratic pride, but which unquestionably exhibit many strong truths, and much good sense.

"He looked around him; he examined the pretensions of others; he cast his scrutinizing eye on the realities of life; he saw how the various departments of public employment or rank were filled; and he reflected on the modes by which they had been attained. With acute powers of research; with a penetrating insight into the human character, wherever he checked his fancy, and exerted the vigorous faculties of his understanding, he probed deep below the surface, and beheld what too much embittered his corn or his discontent. He discovered stupid arrogance and unfeeling presumption almost uniformly successful: he found that those whose abilities were most fitted to shine and be useful, were least fitted to attain those situations in which they could have an opportunity to display themselves. He perceived the worst and most dangerous, because the most insidious and dis-

* "Life of Cowley, p. 25."

† "Ibid, p. 87."

guised, tendency to undermine the principles of aristocratic distinction, and produce some at least of the restless evils of democracy, in those who make the warmest professions of attachment to ancient opinions and establishments. He could not help admiring the happy accommodation with which most of these people drew the limits between theory and action, between old principles and modern practicability, exactly in the direction which suited the private circumstances of themselves and their friends: with what exquisite skill, with what a ready art of shifting from speculative right to things as they are, and from things as they are to speculative right, they could throw down as visionary and useless the barriers above them, and defend and support with haughty tenacity those below them.

"He read the lists of legislators and placemen with astonishment, that increased in proportion to his knowledge of the personal history of the kingdom. And that knowledge was very extensive and very accurate. He observed, with wonder and regret, the decay of families and change of property; and he thought there must have been something radically and alarmingly wrong in that system, which, in one century, had been more destructive to inheritance and established names than, perhaps, the waste of all the civil wars of York and Lancaster, and of the rebellion of Charles's reign, even in the four which preceded it, when added together. Could it be owing to the funded debt? or to the increase of commerce? or to that leaven of democracy which began in the time of that imbecile and contemptible monarch James, and raged, in the next, with a cruelty which produced his son's decapitation? Probably to all.—Whencesoever it arose he lamented it severely; nor could all the reproaches of indulging a narrow prejudice, nor all the sneers of modern illumination, shake his opinions and induce him to believe that his lamentations were ill-placed. He never withied to shut the door to ability in any station. He thought genius, rare as it is, might supercede all rule, and overleap every barrier, without danger to the strictness of his principles. He thought that to such a man as Burke, for instance, every path of ambition, every seat of honour ought to have been open, even if his birth and fortunes had been cast in the lowest state of obscurity. But to common qualities, to intellectual powers of an ordinary kind, however considerable, which have been improved by industry and matured by practice, which have rather been formed by the station they have filled than added an ornament to it, to such he thought, though the road of elevation should be open to them, yet the rise should be gradual; and it should require a succession of generations of such men to climb from poverty and meanness to the higher ranks and titles of a state.

"In the modern arrangements of society, ideas such as these seemed not only disregarded, but treated with ridicule. If a Vere, or a Stafford, the heir-male of those illustrious families, could rise up again with the lustre of genius added to the splendour of his descent, would it give him any pretensions, in the opinion of modern statesmen, to honours or public employment over an East Indian, a contractor, an underling intriguer in office, a pert calculator, a jobber in elections, or a dealer in boroughs? Would not the respect due to his birth be rather a secret objection to him? Would it not rather too much over shadow the new splendour of new people?

"He observed, that they who advanced themselves most in public life, were principally of that description which at college are called 'Tusshunters;' a sort of men remarkable for attaching themselves to those above them either in rank or fortune, with an uniformity that had at least the appearance

pearance of meanness and servility. These men might not, perhaps, be deficient either in abilities, or other qualities of mind and temper which their new situation required; but they were not pre-eminent in them; they possessed no powers above mediocrity; and therefore had no just pretensions to rise much above the place in which they were born. But they were men who never relaxed their selfish exertions, they let slip no opportunity, and the step they had gained they never lost by imprudence or want of art. Obsequious when low, insolent when high, they possessed not the magnanimity to support independence and dignity in an obscure station, or humility in an elevated fortune. Men of this description have at all times been successful in the world: but the fashions of society fluctuate in this as well as in other respects. There never was a time, he thought, in which such men were equally successful. Some distinctions had hitherto been kept up; some lines had been drawn, over which it was scarcely possible to leap. All were now erased, or thrown down. It was deemed a weak and narrow prejudice to lament that they were gone."

The frequent creation of baronets extorts from the author the following reflections.

"I have long thought this honour originally impolitic, and very injurious in its consequences to the ancient families of the kingdom. It originated from the pecuniary distresses of the corrupt and disgraceful reign of James I. A subscription paper of two hundred subscribers, under certain qualifications, of a thousand pounds each, was handed about, in consideration of which they were to be entitled to the patent of a baronet's title. It is obvious, that not the richest or most respectable, but the most vain, were likely to fill such a list. Candour, however, must admit, that there were many ancient and honourable names in this first list. Yet such was the poverty of the nation, that it was many years in filling. Osborne, a writer of memoirs in this reign, who has been deemed scandalous, says, 'At this time the honour of knighthood, which antiquity preserved sacred, as the cheapest and readiest jewel to present virtue with, was promiscuously laid on any head belonging to the yeomanry, made addled through pride and a contempt of their ancestors pedigree, that had but a court-friend, or money to purchase the favour of the meanest able to bring him into an outer-room, when the king, the fountain of honour, came down, and was uninterrupted by other business: in which case it was then usual for him to grant a commission for the chamberlain, or some other lord, to do it. But experience soon informed the empty Scot, that, as this airy treasure was inexhaustible, so it might be turned to great profit, seeing the shoals of base and ignorant trouts that gaped after it; the cause, access to the king, was made daily more difficult; by this rendering the temple of honour a common theatre, into which the basest were suffered to enter for their money.'

'Now this shower of dignities falling upon all, without any more serious consideration than favour or profit, whole houses were ruined. For ancient gentlemen finding themselves preceded by baser families, only for having the impudence or luck to be dubbed before them; and being despised, or spurred on through their wives' ambition, or their own shame, fell into that trap gilded with the title of baronet, for which they were to pay a thousand pounds, as is expressed in their patent; no slight caveat for the vanity of it. And how short-lived the honour must needs be, that was built upon no stronger basis than the mercenary consideration of such a sum, riches

riches for the most part being the lot of covetous and dejected spirits! Besides, augmentation of titles puts a higher imposition upon all expences; since he that before, being considered as but a gentleman, could compose his charge within such a precise rate, now double did not serve the turn: men in honour, contrary to the elements of frugality, being not seldom compelled to proportion their layings out to their dignities, not their post to their ability. For wives, daughters, sons, and servants, cannot all, if any do, regulate their minds to the estate, but fix their eyes upon the glittering splendour of this new star of honour, and do by that steer their expences, till of a sudden they fall into to deep an ocean of debt, as they are never able to preserve their ancient lands, but are forced to sell, die in a prison, or play at bo-peep all the remainder of their days with their creditors in London.*

"I believe that no political institution was ever more at variance with the true principles of aristocracy, or a more fatal instrument of the depression of ancient and honourable names, than this. It has ever been a cloak to fiddle the hesitation, if not the scorn, with which the world is justly inclined to repel the assumption and airs of new opulence. It would seem as if the state which invented it were not content with the intrinsic powers which wealth possesses to win its way, and ride over the ancient gentry of the land, but were resolved to assist it with hereditary precedence and titles, which must ever have a tendency to assist their alliances by the attraction they hold out for the female heart. A contractor, a stock-broker, a banker, or other citizen, no sooner determines to retire with his full-gorged purse into the country, than he contrives to obtain the decoration of a baronet's patent to increase the dazzle with which he means to blind his humbler neighbours."

Hitherto 'tis *Le Forester* who has spoken; but in the next extract the author avows his own sentiments, and delivers them "in his own person."

"Would that I could hide from myself the pictures of oppression and injustice, the increasing instances of the mutability of fortune, which are perpetually forcing themselves on my observation! The dreadful exhibitions of the continent I will not touch upon. Even at home, I see new men insolent and tyrannical in their prosperity, without birth and without personal pre-eminence, holding every rank, and filling every department. I know no principle on which this can be defended. An aristocracy of birth stands upon many strong foundations; it is not only an ancient establishment to which we are bound to submit, but it may rely on abstract reasoning for its advantages. Any other kind of aristocracy is odious and irritating, except that cautious and sparing intermixture which arises from great personal qualities, the exertions of great valour, or splendid intellect, in stations of rank and command. These are the sources from whence alone the exhausted firearms of our ancient nobility ought to be recruited. Yet it is in general found that success seldom attends those who are most qualified either by nature or honourably-directed industry; and that advancement in the world

* "Traditional Memoirs on the Reign of King James, by Francis Osborne."

* Stoops to the forward and the bold,
Affects the haughty and the proud,
The gay, the frolic, and the loud.*

"The counteraction which gives birth to these evils is the best defence of aristocracy; for 'there is rarely any rising,' says Lord Bacon, 'but by a commixture of good and evil arts; but it is reason the memory of their virtues remain to their posterity, and their faults die with themselves. Certainly kings that have able men of their nobility, shall find ease in employing them, and a better slide into their business; for people naturally bend to them as born in some sort to command.'†

"When I see these things, I am sometimes on the verge of losing my admiration for that glorious constitution, that gradually ameliorated fabric, that wonderful combination of human wisdom, which seems to have arrived at its acme with the accession of the Prince of Orange. From that standard of practical excellence my opinions will never depart, nor will they cease to regret the smallest deviation of others from it. Far be it from me to wish to stifle the rewards of merit. And little do I think that the most splendid or the most virtuous qualities are confined, or even more frequently bestowed, to illustrious descent. But are coronets and high offices the only rewards? Elevation should be gradual. In the middle ranks of society a small advancement will give an opportunity for the display of all the abilities that fall to the lot of the generality of mankind. He, who neither from extraordinary gifts of nature, nor from his early occupations and connexions, has had pretensions for forming habitual hopes of high rank, has no reason to be discontented at not attaining it. To him the want of it is no injury. But to those who are born in different circumstances, and who possess at the same time acute sensibility and aspiring and predominant talents, who look up to their ancestors, and see most of them in a situation so far above themselves, to those the deprivation is cruel and insulting, while it is still aggravated by the facility with which they, who have had no claims, are mounted over their heads.

"Would that I could hide from myself pictures still more disgusting than unmerited honours—the false and insolent splendour of new and ill-got opulence! It is a radical defect in the financial system, established for more than a century, which gives such vast advantages to the monied over the landed interest. Swift saw it very long ago, and strongly predicted its consequences. Of all the odious sources of sudden wealth the gambling tricks of the Stock-exchange are the most odious; and the qualities, by which every kind of dealer in money acquires a large fortune, the most mean and the most offensive to others. There is something comparatively less repulsive in the prosperity of Indian extortioners; for there is at least some spirit in separating themselves from all their early habits and connexions by the broad Atlantic, and encountering the danger of seas and climates for their object. Though animated with all the avarice of age, and all the impetuosity of youth, they roll in, one after another, wave after wave; and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food, that is continually wasting;—and though, when their prey is lodged in England, the cries of India are given to seas

* "Waller."

† "Lord Bacon's Essay of Nobility."

and winds, to be blown about in every breaking up of the monsoon, over a remote and unhearing ocean;—though in India all the vices operate by which sudden fortune is acquired;—yet in England are often displayed, by the same persons, the virtues which dispense hereditary wealth.”*

These are noble sentiments; such sentiments as erst marked and made the heroes of Crecy and of Azincour; and such as raised Great Britain to that state which once rendered her the dread and envy of the world. The author excels in describing natural scenery, but our limits will not allow us to give any proof of his skill in this species of composition; and we shall conclude our account of these volumes, which we have read with great pleasure ourselves, and which we earnestly recommend to the attention of others, with two specimens of his poetical powers, which we select, not because they are the best, but because they are the shortest of the whole.

“ SONNET.

“ Dark o’er the sky has Night her shadows spread!

The lulling murmur of the hollow wind

A drowsy music utters! while the hind

Lies in sweet slumber on his lowly shed.

Me, whom, to no fatiguing labours bred,

The morning saw, to gentler deeds assign’d,

Chase the sweet phantoms of an active mind,

New shapes still beckon from my restless bed.

“ Perchance, while yet a thousand beauteous forms

Dance with enchanted radiance on my eye,

My trembling bosom keener pleasure warms;

But think, O hind, of sorrow’s sharper sigh!

Mine the mad pang, as mine the rapt delight:

Thine the calm day, and undisturbed night.”

“ SONG.

“ I see the bud open; I hear the bird sing;

The flutter of joy’s on the tree;

The lambs in the valley all fisk in a ring,

The lowing herds greet the arrival of spring;

All nature is laughing save me!

“ I have no one to whom I can pleasure impart;

I have no one my converse to share;

This solitude chills all the flow of my heart;

And my breast with regrets of more venomous dart

These figures of cheerfulness tear!

“ O why am I thus in seclusion immur’d;

In secrecy why was I nurt?

O wherefore so anxiously am I secur’d?

This dull lonely life can no more be endur’d;

The bonds of my prison I’ll burst!

* “ Burke’s Speech on East-India Bill, Works, iv. 124, 125.”

“ I have

"I have heard the owl hoot, I have heard the ghost shriek,
 And the storm shake the tower and the tree;
 I have cower'd round the fire, when my lips dar'd not speak;
 But like these sure no trials my spirits could break,
 When all are delighted save me!"

Sketches and Observations taken on a Tour through a Part of the South of Europe. By Jens Wolff. 4to. PP. 251. 18s. No book-seller's name. 1801.

THIS "sketch of society and manners in the south of Europe was taken as far back as the year 1785;" consequently, those who take it up in expectation of meeting with a description of things as they are will experience a disappointment. In a dedication to James Townley, Esq. the author makes an appropriate quotation from Horace Walpole, "that if any man were to form a book of what he had heard and seen himself, it must, in whatever hands, prove a most useful and entertaining one;" and, in a very modest preface, he observes, that "it is for those whose literary talents, and opportunity of visiting foreign countries, qualify them for the undertaking, to draw *finished pictures* of life and manners, as exhibited in the various nations through which they pass; and in preparing the narrative of their travels for the public eye, to set off weight of matter with purity and elegance of style. Happy they who thus gifted to instruct and amuse, shall become entitled to rank in the same class with a Wraxall, a Coxe, or a Moore! To the qualifications of these accomplished tourists, the author of the following pages, intending them as a mere *sketch* or *outline* of men and things, has not the vanity to aspire. Far from aiming at the higher ornaments of composition, he purposes only to relate the occurrences of an agreeable excursion in easy and familiar language; fortunate, indeed, if by an occasional stroke of 'pleasantry he may rather dispose his reader to accompany him through the work with the cheerfulness of a companion, than to fasten upon its defects with the severity of a critic!"—True modesty ought ever to be respected. The critic who violates it renders himself despicable. Mr. Wolff, therefore, shall have no occasion to complain of our want of liberality; and, though we could wish his performance better, he shall not find us unnecessarily severe. To speak briefly, in general terms, if he exhibit neither the profundity of a metaphysician, the science of a naturalist, the enthusiasm of a poet, nor the acumen of a critic, he always displays the ease, the politeness, and the delicacy of a gentleman; if he neither astonish nor captivate, he is generally interesting, always pleasing, never contemptible.

By a quotation from Gellner, with which the work commences, we learn that it was in the *spring* of the year 1785, that Mr. Wolff accompanied by Mr. Noring, secretary to the Swedish minister at the

the British Court, quitted England in the packet for Lisbon. Nothing particularly worthy of our notice occurs until the arrival of our tourist at Madrid, when he gives a detailed—from the nature of the subject we can scarcely say *pleasing*—account of the Spanish bull-fights. His account of the theatre, and of the state of the drama in Spain, is brief, and certainly much inferior to those of other modern travellers.

At Marseilles he observes that “there are more women of a certain description” “than in any town of France, Paris excepted.”—He adds: “not to be seduced by the witchery of these syrens, requires all the forbearance of a Scipio, or stoicism of a Cato. Collected from all nations, they seem to understand most languages. That of the eyes they speak with wonderful effect. A foreigner in a short time thinks himself in the island of Calypso; nor is it hardly in the power of a modern Mentor to withdraw him from scenes of such fascination.”—Whether Mr. Noring were a Mentor of sufficient influence to protect our Telemachus from the enchantment of meretricious beauty we are not informed.

“The custom of *Cavalliere Servante*, or *Cicisbei*,” says Mr. Wolff, “is observed with more exactness at Genoa than in any other part of Italy. Of these gallants, the ladies have frequently five or six; whereas in Rome, Naples, &c. one only is customary. The *Cicisbei* certainly have a slavish character to sustain, being obliged to run on the side of the carriages or chairs of their mistresses, in order to merit a glance of approbation from the bright eyes of their dulcineas. It is observed, that although rivals, or competitors, in pursuit of the same object, these gentlemen live on tolerable terms; or should any fracas arise, a round of hard blows must decide the dispute, as the nobility do not wear swords.”

The following narrative, though not immediately connected with the main work, and though some of the observations which it contains are not quite what we could wish them to be, excites such an extraordinary degree of interest that we cannot refrain from transcribing it. It exhibits, in various points of view, the frailty and depravity of human nature, and we cordially recommend it to the attention of our numerous herd of novel-mongers, as it may furnish them with a plot and incidents without the trouble of invention.

“During my short stay at Florence, I was somewhat surprised one morning, while at breakfast, by a visit from a young man, whom I immediately recognised to be Charles——. Many years had elapsed since his abrupt departure from England. His history being peculiarly interesting, I shall take the liberty of here inserting it.—Engaged in commerce at an early age, and taken into the house of his uncle, an eminent merchant in London, his prospects in life were most flattering. From his abilities, his attention, and improvement, Charles became the favourite, and was at length considered as heir to his uncle's large possessions. A partner in the same house, who was a man of superior sense, but addicted to extravagant vices, blighted this fair prospect almost in the bud! He was married to a depraved but beautiful woman, with whom he had formerly lived

on easier terms. Led on in defiance of frequent serious remonstrances from one act of expensive dissipation to another, his debts accumulated in an alarming degree, which he still hoped to discharge by means of the gaming-table. Surrounded by titled black legs, and wary sharpers, he engaged on unequal terms, and increased those debts, which, in honour, he became obliged to pay without delay, or even investigation. The wife either knew not, or heeded not, the private circumstances of her husband. She saw her house filled with the best company; gave expensive entertainments, and resorted with avidity to every public amusement which had the power of chasing away reflection and care. The husband, eager to alleviate the stings of conscience arising from the neglect of a young family, plunged still deeper into riot and profligation, and paid no longer any attention to the concerns of his mercantile affairs, which had hitherto been in a very flourishing situation. His partner, an easy old man of independent property, who never quitted his arm-chair, was not made acquainted with the excesses of Mr. — till intelligence from their bankers arrived, stating; that not only the funds of the house were exhausted, but that, from an unusual grant of credit, they had permitted themselves to be considerably overdrawn. The affairs of the house thus involved, the most prompt and speedy measures became necessary to save their falling credit. A consultation was held, and a proposition made, and adopted, to employ the talents of young Charles, who was a proficient in the art of drawing, in forging the names of some eminent mercantile houses on foreign bills, and thereby raise an immediate supply. Charles, seduced into the practice of this expedient by the treacherous spendthrift, unknowingly committed an act, by which, agreeable to the laws of his country, his life became forfeited. He succeeded so well in the art of imitation, that a second attempt was shortly after made for raising a more considerable sum: in negotiating the bills, however, a discovery took place, which instantly obliged the parties to seek safety in flight. Not a moment was now to be lost; Charles was made acquainted with the duplicity that had been practised upon him, and being hurried into a carriage, wherein a few valuables had been hastily packed up, departed immediately with Mr. — for Dover. They embarked in the packet, and arrived safe on the continent. Continuing their route they proceeded to the south of France, where they took up their residence, and remained concealed, unknowing and unknown.

“ In the mean time the uncle, confined with the gout, was left to support all the horrors of his situation. Bankruptcy ensued, and a disposition manifested on the part of the persons who had been duped, and were the chief sufferers, to have the infirm old man arrested, operated as his death warrant. In a few hours he was found lifeless in his bed, not without strong suspicion of having taken poison.—The sequel of these acts of depravity and guilt was no less fatal to the beautiful but frail Mrs. —; who being, in consequence of her husband's elopement, deprived of pecuniary resources, and not inclined to follow or share his fate in a foreign country, accepted an offer, that was shortly after made her, of living with a man of fashion. Supported by his liberality, her extravagance now became unbounded; but her reign of pleasure was short. Tired of her charms, he quitted his mistress in a few weeks, and left her wholly destitute of future support. One lover succeeded another, till her abandoned conduct soon reduced her to a state of poverty, misery, and contempt; her health

health had likewise been considerably impaired, and without making one commendable effort to gain a livelihood by industrious means, she sunk from poverty to guilt, and at length attempted to retrieve her fortunes by a deed of unexampled wickedness and cruelty.—She had a daughter!—a beautiful girl of sixteen, in whose countenance every sweet and gentle virtue was portrayed; the bloom of health was marked on her features, and sensibility evinced itself in her every action. But, alas! how often are the children of promise doomed, in the spring of life, to mourn

—— Their blossoms blasted in the bud!

Upon this maiden flower, just expanding into bloom, fell the rude storm of adversity,

And like the tyrannous breathing of the north,

Shook all its buds from blowing——

Julia! it was mine to see thee but once! yet pity still cherishes a tender recollection of that interview. Thy modest grief, the dignified serenity that sat on thy brow on this trying occasion! could I witness these, and not participate in thy sorrows?—Sincerely did I share them; and so lasting is the impression of injured excellence, that revolving years have not been able to efface thy image from my mind.

“ This artless, exemplary girl, had been placed in a seminary, far from her mother’s contaminating sight: here she dwelt in peace, improving daily in every virtue and accomplishment that could adorn her sex. The mother mean-time, distressed in her circumstances in proportion to the decay of those charms which now failed to procure her admirers, resolved, for a pecuniary consideration, to sacrifice her too lovely daughter at the shrine of prostitution, to which she had herself been led a willing victim. The thought was no sooner entertained than executed. She quitted the habitation of misery and contempt, and like an infernal demon, entered the abode of innocence and peace. Julia was claimed, and carried unresisting and unknowing to her mother’s dwelling; who having, through the means of a common pander of vice, obtained the promise of a large sum from an abandoned reprobate to whom her daughter was to be sacrificed, disclosed the plan, cloaked under the false garb and specious talk of pleasure, to her own offspring. From so infamous a proposal, when thus coloured and disguised, the virtuous innocent Julia shrank, as from the sight of a basilisk. From arguments and entreaties her mother proceeded to threats, in case a promise of compliance should not be given within the period of a few days. Neither the prayers nor tears of her virtuous daughter, in the mean time, made the smallest impression on the durate heart and debased mind of the vicious parent. A sense of filial duty prevented the suffering Julia from disclosing the horrid scheme in its station. The debauched dotard, who, by dint of bribery, was to triumph over such virtue, saw her in this trying situation, and was just meditating to seize upon his prey, when, with fearful steps, she flew for refuge to a former friend of her father’s. She mentioned not her situation as it was—the dreadful alternative that awaited her—the brink of ruin on which she stood—but only solicited to be reinstated in her former residence, where she might once more find happiness in retirement. This was readily promised; but, alas! too late to prevent the sad catastrophe that ensued. Julia returned home, but to what a home! a fiend awaited her arrival! she had to encounter immediate infamy, dishonour, and ruin! Let me draw a veil over this melancholy history; suffice it to add,

that Julia, in the hour of despair, friendless, unprotected, and left to her distracted thoughts, sought refuge in another and a better world. Her's had not been a life of pleasure, but it had been a life of innocence; could then her un sullied mind bear up against the stigma of vice, the scorn of the severely virtuous, of such whose hearts had never possessed half her innate modesty or worth, yet to whose sights and contumely she must have been hourly exposed? Her soul shrank from the prospect; urged by despair, she hurried from her mother's blasting sight, and, bereft of reason, rushed unbidden into the presence of her Maker! Poor Julia!—and shall a deed committed in the hour when reason was overpowered by the phrensy of despair, cancel the purity of thy life unmarked almost by error? Ah, no! the many acts of virtue thou hast done shall plead for thee at the throne of mercy, and thou may'st still look down and witness the tear of sympathy I shed on thy sorrows and untimely fate. Peace to thy manes!—sweet Julia.”

On the arrival of our tourist at Monte Fiascone, he says—

“ We stopped at an inn rendered remarkable by a circumstance, which the landlord took care to impress on our minds. A German Count, called Johannes de Foucris, travelled through this part of Italy some years since, and being in the habit of sending his servant, as an *avant courier*, to ascertain the quality of the best wines in the country, gave him directions, wherever he found them excellent, to chalk *Est* upon the door of the respective inns. The servant, who appears to have had some knowledge of the juice of the grape, was so pleased with that of Monte Fiascone, that he triply obeyed the instructions he had received, and in large letters wrote “ *Est, Est, Est,*” over the entrance of this *osteria*.

“ On the arrival of the German Count, he was so much biassed by the opinion of his domestic, that he quitted not the tempting liquor till he had made so extraordinary a sacrifice at the shrine of Bacchus, that he ablutely expired with the cup in his hand, filled with the intoxicating beverage. During several subsequent years, it was the custom to pour two barrels of this wine over the tomb of the Count, in consequence of the directions of his German heirs. Now, however, the money is distributed in a more beneficial manner among the poor of the village. A monument is erected to the memory of this son of Bacchus in the church of San Flavio, on which this inscription is engraved—

“ *Est, Est, Est,*

“ *Propter nimium Est Johannes de Foucris Dominus meus mortuus est.*”

From Monte Fiascone Mr. Wolff proceeds to Viterbo, and from Viterbo to Rome, the ancient capital of the world. Alas! how are her glories fallen! The classic reader will ever dwell with delight and rapture on the description of scenes which were dear to him even in his childish years, until the painful recollection of the past obtrude itself on his mind. Casting his eye over the map of Italy, he will exclaim—“ Here is Rome, once the proud mistress of arts and arms; yonder flows the Tiber; there stand the ruins of the Coliseum; here the Pantheon, sacred to the heathen gods; and in that valley the heroes of their country fought and conquered!”—Pursuing his contemplations, he will trace the scite of various monuments of art, the
wonder

wonder and admiration of successive ages, and will lament, with a sigh, the ravages of northern destroyers, the degenerated character of modern Romans. "Still, however," he will again exclaim, "Rome, degraded as she was, reduced to contemptible insignificance in the scale of warlike nations, could boast an illustrious preëminence in the politer arts; still the walls of the Vatican were adorned with the immortal productions of Lorraine, of Titian, and of Raphael; and, breathing from the chisel, the sculptures of the earlier and the middle ages rivetted attention, and excited the sublimest admiration. But even these are now denied her: she has sunk beneath the iron hand, the blood-stained scourge of an *Apollion* more fatal than the Goth or Vandal!"—The *Monarch* of the French Republic has enriched his capital with the plunder of the south; and, we almost join in the wish of Mr. Malone, that no Englishman would ever honour Paris with his presence to behold those sacred relics of elegance and grandeur; and most certainly lament, as bitterly as he, the fatal prowess, the horrid system of robbery, which succeeded in their removal.

Mr. Wolff's visit was made in 1785; he beheld Rome in its modern splendour; consequently his observations do not apply to the present period. A contrast between Rome, as it existed ten years ago, and as it now stands, would be an interesting and a useful performance. To facilitate this, Mr. Duppa's account of the robberies of the French in Italy might be found extremely serviceable.

Speaking of the *aqua tofana*, the exploded story of the *bohun upas*, or poison tree of Java, ridiculously revived by Dr. Darwin, is detailed, though without being accredited, by Mr. Wolff.

"Returning one day from my usual excursions," says our tourist, "I met, in the Strada del Corso, Onofrio Cazales (the sister of the person, part of whose house I occupied) attended by an elderly lady, her relation; this circumstance would have had nothing in it remarkable, had I not each day observed that at the same hour, and in the same place, I was equally fortunate, (for Onofrio was reckoned among the most beautiful women in Rome); at my approach, she drew aside her veil, and, with a smile, that did not entirely discourage my inclination to address her, gave me the salutation of the morning—Where are your steps directed, Signora, I cried? She made me no answer, and would have proceeded, but that I detained her, and repeating my question, entreated permission to accompany her in her walk—No, Signor, (she replied) the object of my errand is such, that I fear, were I to communicate it, I should, in the eyes of an Englishman, not only be deemed reprehensible, but lose all claims to that innate modesty, which, however customs or prejudices may differ among nations, should ever be cherished in the female breast." I lamented to her the double vexation I experienced, in being denied the pleasure of attending her, and having my curiosity raised on a subject that she seemed averse to satisfy me upon—Well then (said she), if you are really anxious to know the cause of my matin excursions, I will, to-morrow, acquaint you with it." Saying this, she waved her hand in token of a present adieu, and I, not a little disappointed, returned home. Anxious to hear the explanation she had promised, I took occasion on the following day, to re-

new the subject. 'To tell you the truth then, Signor, (she replied) I have been selected by an eminent painter, at present in this city, as an object worthy of representing the Venus of Annibal Carrachi, which he prefers copying from life, rather than from the original painting; this custom is not unusual in Rome, and with the consent of my friends, and accompanied by a relation, I attend this artist for a pecuniary consideration, which is of essential service to my family.'—'And can the modest Onofrio, really, for any consideration, consent to licence the inquisitive regard of vulgar eyes, by exposing to view charms that no one can contemplate with indifference, and which must have power to inspire even the studious artist, while portraying them, with sensations of admiration and delight, dangerous to the efforts of his pencil, and the steadiness of his ideas?'—Undoubtedly, (returned Onofrio), the painter I attend has not the most distant idea of violating decency or good manners; his character depends on the strictest observance of delicacy and decorum: thus, you see, I am in every respect protected—necessity and custom does [do] away that which might otherwise be prejudicial to my character, and I trust, even in your eyes, I shall stand acquitted.'—'You have, at least, (said I), laid your cause before a partial judge, and since I can attach no degree of error to any action which is influenced by a mind devoid of evil, I would no more condemn Onofrio for offering her beautiful figure as a model for study to the painter, than the uninstructed Indian, who, following only nature's laws, feels that outward forms can add nothing to the native modesty that dwells within her breast.'

"How far Onofrio may stand excused in the eyes of my fair countrywomen," continues Mr. Wolff, "I know not, but I will venture to affirm, there is no *Englishman* who would not, like me, have exculpated the fair Roman when she pleaded her own cause."

Monsieur est bien galant! We know not, either, "how far Onofrio may stand excused in the eyes of" our "fair countrywomen:" we do not admire her conduct, but profess ourselves infinitely better pleased with that of Miss J——, the lovely Genevese, as related in our late review of "*A Journey in Switzerland and Italy.*"*

At Florence, after his return thither, Mr. Wolff says:—"I purchased an excellent edition of Tasso's *Jerusalem*, deemed, I believe, after Homer's and Virgil's, *the first epic poem in the world.*" Did Mr. W. never hear of "*one Milton?*"

The bill of the glazier and painter, presented to our traveller by a German gentleman, has so much of impiety in it, that it certainly ought not to have met the public eye.

On the merits of this work, after the general opinion which we have already given, and after the very ample extracts with which we have presented our readers, it would be impertinent to enlarge. We cannot, however, refrain from observing, that if the intrinsic literary worth of the volume were equal to its typographic execution, it would be one of the most acceptable productions which we have seen for some time.

* Vide Vol. xii. p. 508.

Annotations on the Practical Part of Dr. Paley's Principles of Moral and Political Philosophy. By Edward Pearson, B. D. Rector of Remptstone, Nottinghamshire. 8vo. Pp. 163. Rivingtons. 1801.

"SOME time since, (says our author) I published a work, entitled, 'Remarks on the Theory of Morals, in which is contained an examination of the *theoretical* part of Dr. Paley's Principles of Moral and Political Philosophy.' The object of that work was to present a sort of *Moral Harmony*; to reconcile the apparent discordances, which are to be found, even in writers of eminence and authority, respecting the grounds of moral obligation. Having observed, that the generality of moralists, though they differ so much in the *principles*, from which they deduced moral duties, agree pretty well in the *duties* themselves, I was thence led to believe, that the difference between them, or at least between the most esteemed among them, was merely *nominal*; that they agreed in fact, though they did not perceive their agreement. This, indeed, had often been said before; but I do not know, that it had ever been satisfactorily shown; and I thought it worth while, as matter of science at least, if not as having also a tendency favourable to the practice of morality, that it should be attempted to be so shown.

"The object of these Annotations is more confined. They are calculated merely for the readers, and more especially the younger readers of Dr. Paley's work, and are intended to guard them against the errors, into which that work, notwithstanding its general excellence and usefulness, has a tendency to lead them. This reiterated attack on a publication, which was the ground-work of Dr. Paley's fame, may by some be considered as indicating a desire in me to pluck the laurel from his brow. This, however, is not the case. I would not willingly cause a leaf of it to wither. On the contrary, I rejoice in the advantages of every kind, which his abilities and exertions have procured him, and I wish him a full and long enjoyment of them. In truth, it ought rather to be concluded, from this circumstance, that the *Principles of Moral and Political Philosophy* is a work, for which I entertain a high respect; for, certainly, on any work, for which I had not a high respect, I should not have bestowed so much attention. The principal reason, however, of my attending to it in this way, is that mentioned in the Advertisement prefixed to my '*Remarks*;' namely, that it is the work, in which the public examination in moral subjects for a Bachelor's degree in the University of Cambridge is conducted. The errors of a work, of which such a use is made, may easily, if they are suffered to remain unnoticed, obtain an influence over the public mind greater than can well be calculated. I have examined Dr. Paley's work in that way only, in which, as I conceive, every writer has an undoubted privilege to examine the work of another. Where I thought I saw an error, I have noticed it; but, as I have not 'extenuated aught,' so I have not 'set down aught in malice.' Nothing of this kind can materially detract from that, which is Dr. Paley's great and appropriate praise. It was said of Socrates, that he brought down philosophy from the sacred abodes of the Gods to dwell on earth with men. In like manner, it may truly be said of Dr. Paley, that he has brought philosophy from the retreats of the learned into the walks of common life, and almost into the cradles of the young. But, in proportion as this is the case, it becomes of more

importance, that his errors, if he has any, should be distinctly pointed out. The substance of these *Annotations* (here greatly enlarged, indeed), like that of the *Remarks*, was contained in a course of Lectures in Morality, delivered to the students of a college in *Cambridge*, in which Dr. *Paley's* work was the text-book. The reader, therefore, ought to be aware, that, without having that work at hand, or in the memory, many of the *Annotations* cannot be fully understood. The edition, of which I have made use, and to which I refer, is the eighth, in 8vo."

The author further informs us, that he was induced, for reasons not necessary to specify, to publish this work in two separate parts; that the part which is now presented to the public, comprehends annotations on Dr. *Paley's first* volume; and that he intends, with all expedition, to publish the remaining part, comprehending annotations on Dr. *Paley's second* volume.

On reviewing this author's remarks on the theory of morals, we could not but express our regret, that "Doctors should so disagree." We still reflect on the consequence of such discordance with much concern. The points examined here by Mr. Pearson are, some of them, very nice and delicate points: it were as well, perhaps, to leave them untouched.

" *The general Rights of Mankind.*"

"On this chapter, which contains many just sentiments expressed in clear and animated language, I have scarcely any thing to remark. It might be in vain to seek for a satisfactory reason, why permission to eat the flesh of *animals* was given to mankind *after* the flood, and not *before* it; yet probable conjectures have been made. 'The reason, why God now granted the liberty to eat flesh, *Aberbinel* thinks, was, because otherwise there would not have been food enough for Noah and his sons; the fruits of the earth, which before were abundant, being all destroyed: so that, for the present, there was not sufficient for their sustenance. Others think the reason of it was, because the fruits of the earth were not now so *nutritive* as they had been, before the salt water of the sea very much injured the soil.' *Whitby*, on *Gen. ix. 3.* Whether this change of food, which was then permitted, or which was made without permission a little time before the flood, was the *physical* cause of the change, which took place, about that period, in the duration of human life, may be worthy of consideration."

Most of our naturalists will laugh at this question.

"Dr. *Paley* thinks, that 'it is the *performance* being unlawful, and not any unlawfulness in the subject or motive of a promise, which destroys its validity;' and therefore that 'the reward of any crime, after the crime is committed, ought, if promised, to be paid.' This is a maxim, which, in my opinion, suits much better with a court of what the world sometimes miscalls *honour*, than with a court of *morality*. I say *miscalls* honour; for I would not be thought to say any thing in disparagement of *real* honour; that auxiliary of virtue, which, however it may elude the definition of the moralist, is sufficiently fixed by that of the poet:

'Honour's a sacred tie, the law of kings,

The noble mind's distinguishing perfection,

That

That aids and strengthens virtue, where it meets her,
And imitates her actions, where she is not'—*Addison's Cato.*

This maxim is, besides, inconsistent with Dr. Paley's own rule of *general utility*; for though, in the particular case, in which the reward is paid, the 'sin and mischief,' as he observes, 'are over, and will be neither more nor less for the performance of the promise;' yet the belief of an obligation to perform such promises would not fail, 'upon the whole, at the long run,' to encourage, what it cannot be the will of God to encourage, similar instances of sin and mischief. It would, surely, be more conducive to the interests of society, as well as more consonant to sound morality, to lay it down as a maxim, that, from an action, which is founded in injustice, no claims of justice on the part of those, who are concerned in it, knowing it to be so founded, can possibly arise. Agreeably to this, *Hutcheson* says, 'Humani generis interest, ut nulla sint ex pactis scelerum invitamenta; nullaque in istiusmodi pactis fides.'

Here, we think Mr. Pearson is right.

The most important and most interesting part of the volume, is that which concerns subscription to articles of religion. It is a question which has been often agitated in our Review; but Mr. P.'s view of it is too long to reprint entire, and it will not admit of abridgment.

In his observations on the malevolent passions, Mr. Pearson seems to have made some strange assertions. And his strong recommendation of the only performance of Bishop Butler, which we have been accustomed to regard as exceptionable, we mean the sermon on resentment, shews, perhaps, that *he* too, like many others, may be misled by a great authority.

"I recommend the attentive perusal of these Sermons, and more especially of the last, to those pious and well-meaning writers of the present day, who, in their zeal against *vice*, are so apt to indulge themselves in invectives against *human nature*. I do not mean any offence, when I advise them to keep the following passage in particular, written in letters of gold, always hanging before their eyes in their several places of study. 'Men may speak of the degeneracy and corruption of the world, according to the experience they have had of it; but *human nature*, considered as the divine workmanship, should methinks be treated as sacred; for, *in the image of God made he man*!!!"

We call upon Mr. Pearson, we most solemnly call upon him, to explain himself. Unquestionably "*God made man in his own image*:" but man *FELL*! and his *fall* was a total degradation of his nature. At first he was all *PURITY*! he was afterwards all *CORRUPTION*!! But we cannot—we disdain to proceed.

In his notions of "*Revenge*," we cannot say, that the author meets our concurrence.

"I dare not say (observes Mr. P.) that in general our principles had better be too *lax* than too *strict*. In many cases it would be difficult to show which kind of deviation from truth would be productive of least evil. Undoubtedly, the best way is, to aim at *exactness*. Let us lay down rules, and en-

force a strict observance of them; but, let our rules be just. On the consideration of this, I am inclined to justify a maxim, which is sometimes condemned as favouring of uncharitableness, i. e. "I will *forgive*, but not *forget*." Though this maxim, liable to misapplication and abuse, is often pleaded, when an unwillingness to forgive is at the bottom, it implies a distinction, which is founded in truth, and is in itself altogether just. "We may," says Bp. Butler, "love our enemy, and yet have resentment against him for his injurious behaviour towards us." Again, 'it cannot be imagined, that we are required to love our enemies with any peculiar kind of affection.' We are not expected to love an enemy with the affection due to a friend; nor are we required to put a confidence in him, of which he has proved himself unworthy."

Both Paley and Pearson are sowing the seeds of mischief by their critical cases of conscience; by curious niceties; by casuistical distinctions. Christianity is superior to such minute philosophy.

On the subject of "*Revenge*," we would ask Bishop Butler, what kind of love that is, which is mingled with resentment? Is it Christian love? Look into the gospels and epistles for a definition of it. Are the words of our Saviour without meaning?

"I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy; But I say unto you, love your enemies, blest them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only what do ye more *than* others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

The bible should be the only text book of a Christian moralist.

Acerbi's Travels through Sweden, Finland, and Lapland, to the North Cape.

(Concluded from page 389. Vol. XII.)

WE left Mr. Acerbi pursuing his journey over brakes and briars, up mountains and down cataracts; sometimes conveyed with astonishing rapidity through the water in a boat, and sometimes dragging the boat with vast labour and fatigue through the woods. An English boatman would have deemed the difficulties here to be encountered insurmountable, and indeed none but a native, inured to them from his infancy, would have the resolution to brave, and the skill and perseverance to subdue them. The passage of the cataract of Muonio-

Muonio-koski appears to have been a truly herculean labour, as our readers will perceive from the author's description of it.

" Let him imagine a place where the river is so hemmed in by narrow banks, and so compressed with rugged and shelving rocks, that the current is doubled in its rapidity; let him moreover represent to his mind the formidable inequalities in the bed of the river, occasioned by those rocks, which can only be passed by a sort of leap, and consequently make the water extremely turbulent; let him conceive that, for the space of an English mile, this river continues in the same state: and let him, after all this, consider the hazard to which a boat must be exposed that ventures itself on such a surface, where both the nature of the channel, and the amazing velocity of the current, seem to conspire to its destruction. You cannot perform this passage by simply following the stream; but the boat must go with an accelerated quickness, which should be at least double to that of the current. Two boatmen, the most active and robust that can be found, must use their utmost exertions in rowing the whole time, in order that the boat may overcome the force of the stream, while one person is stationed at the helm to regulate its direction as circumstances may require. The rapidity of this descent is such, that you accomplish an English mile in the space of three or four minutes. The man that manages the rudder can, with difficulty, see the rocks he must keep clear of: he turns the head of the boat directly in the line of the rock he means to pass, and when he is in the very instant of touching it, he suddenly makes a sharp angle and leaves it behind him. The trembling passenger thinks that he shall see the boat dashed in a thousand pieces, and the moment after he is astonished at his own existence. Add to all this, that the waves rush into the boat from all sides, and drench you to the skin; while, at other times, a billow will dash over the boat from side to side, and scarcely touch you. It is a situation which presents danger in such frightful shapes, that you could hardly open your eyes and refrain from trembling, though a person with the greatest certainty should assure you that you would not suffer any harm. Several people, however, have perished in this place; and there were but two men in the village of Muonio who thought themselves qualified to conduct the descent: these were an old man of sixty-seven years of age, and his son of twenty-six. The old boatman had known this passage twenty years, and navigated it always with success, and in the course of that period he had taught his son his own dangerous calling. It is impossible to conceive any thing more striking and interesting than the collected and intrepid expression of the old man's countenance in the progress of the passage. As our resolution to descend this cataract was not adopted rashly, but after a minute enquiry and cool reflection, we were prepared to observe the detail of our adventure in its most trifling circumstances. The old man never sat down, but stood upright, holding the rudder with both hands, which was tied on purpose for the occasion to the stern of the boat. In passing the smaller cataracts, they descend with the rudder untied, which they hold between their arms, and sit all the while. When we were in the most critical moments of the passage, we had only to cast our eye on the old man's countenance, and our fears almost instantly vanished. In places of less difficulty he looked round to his son, to observe if he had proceeded with safety. It was plain his thoughts were more occupied about his son than himself; and indeed the young man grazed the rocks on two different occasions. As soon as all danger was over, we drew in to the shore to repose and enjoy the triumph of our successes.

cess. It was then we remarked that the son, who had piloted the second boat, looked extremely pale through terror; and my companion's servant, who had been in his boat, informed us that they had received two violent shocks, and that on both occasions he gave himself up for lost."

At the small village of Muonioniska, situated on the banks of the Muonio, our travellers met with a *parson*, whom Mr. Acerbi describes, as if he were one of the wild animals of the country. We were at a loss to account for his particular description of an object, unworthy of notice, until we perceived that it afforded him an opportunity of paying an indirect compliment to Buonaparté; and such an opportunity Mr. A. never suffers to escape.

"The parish of Muonioniska is about two hundred square miles in extent, and the parson is to all appearance a peasant, like any of his flock; having nothing visible about him that refers to his clerical dignity, except a pair of *black breeches*. This poor man had the misfortune of being ruined by a fire, which consumed all his household furniture with his library, from which he could not even save his bible. This loss however was not what he seemed to have felt most severely, as he observed, that after this disaster, he found himself eased of the burden of reading Latin, a language in which he sometimes attempted to converse with us, but which, in his mouth, formed such a jargon as made us laugh, though it did not promote the interchange of ideas. The honest parson was of great use to us during our stay at Muonioniska; he attended us every where, was ready to explain on all occasions where we found difficulties; and as he was well acquainted with the Finnish and Swedish languages, was able to give us the etymology of many words that we met with and wished to understand. He was the most clownish parson I ever saw in my various travels; and I believe that calamity and extreme distress had contributed more than any thing to reduce him, in point of personal consequence, to a level with the meanest of his parishioners. This man, however, possessed a large share of strong natural sense; he reasoned with much justice and sagacity on the subject of politics; and as he was a poor and humble being himself, he violently declaimed against the manner in which the aristocracy and high clergy abused their riches. As a politician he was a determined enemy to every thing despotic; he had infinite respect for Bonaparte, and one would have thought he entertained some idea that the conqueror of Italy might one day come to Muonioniska, and make him superintendant minister of Lapland. He was particularly hostile to Russia and its government, which he said debased the people, and kept them, from policy, in a state of brutish ignorance. Sometimes he would discourse on the abuses of birth and hereditary succession, in a manner which I was astonished to hear from a man, who had nothing in the world but a shirt, a pair of breeches, and the shoes on his feet. I imagined that some modern book on those subjects had fallen into his hands; but when he gave me an account of the works that composed his library, I found it had consisted of nothing but tracts of divinity, and books on theological controversy. What astonished me most was, that this sort of reading had not bereft him of the good sense nature had given him; but he assured me he had studied those volumes as little as possible. He was the better pleased to see travellers, because they never could be any inconvenience to him, since being very ill lodged himself, it could not be expected he should find them accommodation; and besides, by their arrival he was sure of some
gladness

glasses of brandy, with which we used to regale him as often as he came to see us. He declared our brandy was delicious; and with each glass he swallowed, pronounced its eulogium in a manner equally energetic and sincere. In this country, far removed from the infection of our corrupt manners, flattery and parasitical praise are but little in fashion, and consequently we did not suspect the passion of dissimulation, or that he was not perfectly satisfied as to the good qualities he ascribed to that beverage."

Mr. A. left Muonioniska in the night of the first of July; the excessive heat rendering it necessary to travel during the night, for the thermometer of Celsius was at 79 degrees at noon, and fell to 19 at midnight. Our philosopher here gives us the important information that "this temperature of the air in the night is produced by the obliquity of the sun's rays." He proceeded along the Muonio to its point of junction with the little river Pallojoki, at a short distance from which is the settlement of Pallajovenio.

"This colony is the proper boundary of Lapland towards Tornea; accordingly it is named in the map Tornea Lapmark: therefore until you have reached Pallajovenio, you cannot be said geographically to have set foot in Lapland. The whole of that vast tract of country which comprehends Lulea, Pitea, and Umea, as far as Tornea, properly belongs to West Bothnia. In this respect travellers are greatly mistaken, and suppose they have been in Lapland when they have got as far as Tornea; whereas West Bothnia makes an angle more to the north, nearly the distance of two hundred and forty miles beyond Tornea. If a person, when in Sweden, wishes to see Lapland merely for the credit of having visited that country, he has no occasion to go farther than Asele, which is about an hundred miles at most distant from Umea, on the borders of Angermanland; but if he desires to see a country different from any that he has ever seen, and to contemplate the manners of a people unlike, in every particular, to all the inhabitants of Europe, he must proceed northwards, and leave behind him the great towns, and all notions of a civilized state of society. The geographical division of a country is a matter arranged betwixt sovereigns, and does not depend on the hand of nature. The king of Sweden may, with a stroke of his pen, convert into Lapland what is now West Bothnia; but such changes will effect no alteration in the manners of the people, nor in the natural condition of the country.

"It is remarkable that Maupertius who composed an abridgement of geography, should have known so little of a country wherein he made so many observations. He constantly confounds Lapland with West Bothnia, and gives to his journey, which only extended to the borders of Lapland, the title of *Voyage au Fond de la Laponie*, "a Journey into the Interior of Lapland." All other travellers after him seem to have fallen into the like mistake, and fancied they had been in Lapland, when they had got as far as Tornea. They have likewise confounded the Lapland tongue with the language of Finland; and when they have brought with them a servant girl born in the town of Tornea, have supposed they had got a Laplander."

Our travellers found the navigation of the Pallajoki extremely difficult, and in some places impracticable, from the great drought, which had, in many places, left the bed of the river almost dry. The inconveniences

inconveniences produced by this circumstance were greatly aggravated by the immense swarms of musquitos, which made it necessary for them to cover their faces with veils, as they proceeded on their journey, and to light immense fires whenever they halted, though the heat was intense, in order to eat their meals in comfort, and to avoid swallowing these troublesome insects. On their arrival at the borders of a lake at Luppajerir, twelve miles from Pallajovenio, in a strait line, but thirty by the river, they fell in with two Lapland fishermen, who had returned from their day's fishing, and were preparing to pass the night on the banks of the lake.

"We were guided to the spot where they were by a large column of smoke, which mounted into the air. On approaching them we found that they had besmeared their faces with tar, and covered their heads and shoulders with a cloth to protect themselves from the musquetoos. One of them was smoking tobacco, and the other was securing the fish they had taken from the depredations of the insects. Their meagre and squalid looks discovered evident signs of wretchedness. They were covered from head to foot by swarms of musquetoos, from whose stings their clothing scarcely shielded them. They were melting with heat, yet they durst not throw off their covering, much less remove from before the fire. Our arrival added millions of these flies to the myriads already there, as their numbers were continually increasing in our passage thither. It was impossible to stand a moment still; every instant we were forced to thrust our heads into the midst of the smoke, or to leap over the flame to rid ourselves of our cruel persecutors.

"We drew our boat ashore, and walked about a mile into the country to visit the families of these two Lapland fishers, who had fixed their constant habitation there. We found fires every where kept up: the pigs had their fire, the cows had theirs; there was one in the inside of the house, and another without, close to the door. The Lapland houses are not so large as those of the Finlanders. The door-way of the one we saw here was only four feet high, so that we found it necessary to stoop as we entered. We had left our tent behind us, supposing we should find accommodation to pass the night with the Laplanders, and that it would at least be equally good as that we had met with amongst the Finlanders; but we found ourselves disappointed: however, we were forced to put up with what convenience the people could offer us; and therefore, when it was time to retire to rest, we were accommodated with rein-deer skins, laid over small birchen twigs and leaves, which were spread on the ground, in a small apartment filled with smoke. We groped our way into our bed-chamber, because the smoke hindered us from seeing any light."

On quitting this spot, they again embarked on the Pallajoki to proceed to Kato Keino, at the formidable distance of seventy miles. In their way they stopped three days at the small island of Kintasari, in the lake Pallajeri, of which the author gives a very interesting account.

"The lake was surrounded with little hills covered with rein-deer moss, interspersed with woods of birch and fir. We were every where presented with the contrasted view described before, which acted so forcibly upon our

our imagination, that we could not but fancy ourselves upon some enchanted island. When we looked round us, we discovered nothing that resembled any country we had hitherto seen, and we seemed to be transported into a new world. The sun, which shone upon us, never sunk below our horizon; and we beheld almost no colour but white intermixed with green. These objects, joined to the habitation of the fishermen, the novelty of the flowers which ornamented the isle, that of the birds which made the woods resound with their notes, all contributed to astonish our senses, that had not anticipated such extraordinary scenes. Our tent, when set up, appeared to be the palace of the island, and was as strikingly superior to the hut of the Laplanders, as the residence of sovereign princes to the dwellings of their subjects. We got into our boat on purpose to take a survey of our situation from the lake, and we pleased ourselves with the contemplation of the magnificent appearance of our new kingdom. The inside of our tent was carpetted with birchen-leaves strewed over the moss, which afforded a delicious perfume. Our fishermen seemed surprized at the splendour of our mansion, and, for the first time, had a pattern of luxury exhibited before them of which they had conceived no idea. The three days we passed on this island were spent delightfully: the lake furnished our table with the finest fish, we found plenty of game in the woods; we fished, we hunted, we bathed in the lake; we took views of the landscapes surrounding us, and collected plants and insects. We followed these several amusements without the least interruption from the musketoes, which, fortunately, had been driven off the island by the violent wind before mentioned, which likewise had contributed to cool the air, inasmuch, as to make the thermometer fall seven degrees.

" We experienced additional pleasure every time the fishermen returned from their labour. Joy seemed to brighten up their countenances; their approach was announced to us long before we saw them, by the flocks of sea swallows (*sterna hirundo*, Lin.) which hovered in the air, seeming, by their cries, to welcome their arrival on the shore. These birds feed on the small fishes, which the fishermen cast out to them, or leave in the boats when they clear out their nets. There appeared to be an agreement and understanding betwixt the men and these birds, which depend upon the fishery for subsistence and support during this season. They came duly at the same hour in the morning, as if to inform the fishermen it was time to begin their work; and the latter needed no other regulator. The birds set off with the boats, and served the fishers as guides in the prosecution of their calling, by hovering over those parts of the lake where the fish were collected in the largest shoals. The sight of these birds is particularly keen, so that when the fishermen heard their cries, and saw them plunging into the water, they knew those were the most proper places to cast their nets in with a probability of success; and herein they were sure not to be deceived, but, on the contrary, never failed to take the most fish where they were directed by the birds. The fishermen had such an attachment to these swallows, that they expressed much uneasiness whenever we seemed desirous to take some of them by way of specimens. The birds were become so tame and familiar, that they would seize the small fish in the nets, and even in the boats, in the presence of the fishermen; and they were so nimble in their flight, that if a fish was thrown up into the air, they would dart down upon it, and catch it in its descent before it reached the water. As the fishermen appeared to be apprehensive that they would leave them

rejected by every other animal. Their only society consists in the union of a few families drawn together partly by common wants, and partly by social affection: and when two such families, with their herds, chance to meet on the same spot, there is land enough for the one to accost the other in the words of Abraham to Lot:—"If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

"During the whole of our intercourse with these people, we could never discover among them the smallest sign of any sentiment of religion or devotion. They never offered up any prayer to the Deity when they went to eat, nor when they retired to rest, nor at rising in the morning."

The travellers again had recourse to the river Pepojaivi, by which they descended to Kanto-keino, the first village in the Danish territory, where it empties itself into the Alten, after a course of forty miles from the place where they set out. They left this place on the ninth of July, and embarked on the river Alten, which is described as abounding in beautiful scenery. After a tedious journey of forty miles, they arrived at the house of a merchant at Alten, where they had the satisfaction of meeting with excellent fare, comfortable lodgings, and, what seems to have cheered them as much as either, a sight of the Frozen Sea, and of mountains covered with snow, "amidst a heat as great as that of Italy." They had now more than a hundred miles to travel before they could reach the grand object of their expedition, the North Cape. They determined on proceeding in boats, and accordingly they left Alten on Monday the 15th of July, and arrived at the Cape in the night of the following Friday.

"Sistimus hic tandem, nobis ubi deficit orbis.*"

"The North Cape is an enormous rock, which projecting far into the ocean, and being exposed to all the fury of the waves and the outrage of tempests, crumbles every year more and more into ruins. Here every thing is solitary, every thing is steril, every thing sad and despondent. The shadowy forest no longer adorns the brow of the mountain; the singing of the birds, which enlivened even the woods in Lapland, is no longer heard in this scene of desolation; the ruggedness of the dark gray rock is not covered by a single shrub; the only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them. The northern sun, creeping at midnight at the distance of five diameters along the horizon, and the immeasurable ocean in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as constituting a part of the solar system."

Thus was the perseverance of our travellers finally crowned with

* "Here then we stood, and touch'd the earth's last point."

Success;

success; and thus have we followed them through the whole of their long, difficult, and wearisome excursion. The concluding chapter contains a brief account of their return to Uleaborg, partly by a different road, and the narrative closes with the following reflections.

"To the enlightened philosopher Lapland presents throughout; subjects of reflection and contemplation?—no arts flourish here—you no where meet with temples, houses, wrecks of columns, or of other monuments. The antiquary walks forth amidst the ruins of edifices, that he may learn the history, and admire the actions of former times. In Lapland, the philosopher has an opportunity of studying among wandering tribes the first elements of social life; of society in its most ancient and primitive form—he comes not here for the purpose of admiring human productions, but for that of contemplating nature, the order and harmony which prevail in the creation; the fixed and unchangeable order of things, and the wisdom of Providence that is every where conspicuous; he comes for the purpose of enlarging in those deserts the bounds of his knowledge, of animating his piety, and preparing the way for improving his future happiness. What a journey is that to Lapland, to a traveller from the South! What other course of travels more adapted to produce reflections and lessons, that may redound to his well-being! How great his advantage over travellers from the North, who, quitting the rigours of their native soil, come among us and contract, by the force of habit, a taste and passion for pleasures which their native country refuses! They carry home the desire of enjoying such a climate and sky as that which they have left; they feel privations every day; they regret the want of those amusements, which are peculiar to a more refined state of civilisation, and to a more genial climate: they long for the gratification which is derived from the culture of science, and the perfection of the fine arts. But happiness is not essentially promoted by the mere recollection of those lost enjoyments. The traveller from the South, on the contrary, returning from the country which yields no such pleasures and advantages, hails with enthusiasm the bounteous sun, whose favourable influence and benign rays every where diffuse gladness, fertility, and plenty; and if, on his return, he is so fortunate as to find peace and security universally diffused over his native country, and the empire of laws distributing

* "It is an important question in natural philosophy, how far the opinion of Mairan, Buffon, Baillie, and others, concerning what they term *central heat*, is founded on facts. It is asked, was there ever a period since the formation of the earth, when the regions of the North were warmer than they are at present? Can we suppose that there has been a change of climates, and that in the course of ages an essential difference has taken place in the temperature of the atmosphere? These queries would naturally present themselves to a person travelling in Lapland; but I am sorry to acknowledge, that I have met with nothing that might tend to answer them. So far I can say, that during the short space of time I was in Lapland, I did not discover any thing that could be considered as confirming so sublime a theory. I saw no hot springs, nor similar vestiges of a warmer temperature; nor did I perceive any traces of a greater population, nor any indications of very remote inhabitants, by remains of art, and fragments of antiquity.

justice and equal protection to the people: let him repose from all his labours and toils; let him cultivate in the bosom of his family the civic virtues, anxiously cherish that science and civility which have so close a connection with virtue and humanity, and teach and assure his countrymen, that they are the happiest people in the world."

Nearly two thirds of the second volume are devoted to "general remarks on Lapland," which convey a better idea of this singular people than is to be collected from any other work which has fallen under our inspection. These are followed by a diary of the author's journey, accompanied by meteorological and local observations.

Our extracts from this work have been so copious, that our readers will be fully competent to form their own opinion of it without any farther observations from us.—The plates are better designed than executed; and those of birds and insects are by far the best.

Remarks on some Observations edited in the British Critic, relative to a work lately published, under the title of Literary Antiquities of Greece; tending to obviate some Objections proposed by the Critic; and to introduce a number of additional circumstances calculated to illustrate still farther the History of ancient Egypt, as well as that of the first Ptolemaic Age. By Philip Allwood, A. M. Quarto. Pp. 110. White. 1800.

IN our strictures on the Literary Antiquities we paid a deserved compliment to Mr. Allwood's erudition and industry, but hesitated in allowing his claims of originality. We also hinted, that the work was, in many parts, obscure. We retain the same opinion of its obscurity. And, indeed, our sentiments are confirmed by what our author calls "the ignorance or the misconceptions of the British Critic." For we really think, that in most instances, the fault is not in the Critic, but in himself. If the Critic misconceived his meaning, it was owing to the ambiguities of his expressions, or the want of clearness in his statements.

Though we do not mean to enter into this argument:—Non nobis tantas componere lites! we are nevertheless of opinion that the author has effectually disproved the charges of "*misrepresentations*" and "*statements contrary to evidence.*" We shall endeavour to extract such passages from the volume, as are least connected with the points in dispute.

"It is well known, that the first grand apostacy of man from the true God, had its commencement in the region of Babylonia. It was there, that the purity and simplicity of the primæval system of theology acquired the first taint of corruption; and that the worship of the sun and fire became first introduced. While the other branches of the posterity of Noah had peaceably retired to the parts allotted them at the time of the division, the posterity of Ham, especially in the line of Chus, revolted at the divine dispensations; and determined to dispose of themselves, according to
their

their own inclination. To this rebellion they were encouraged by Nimrod; who, about this time, 'began to be a mighty one in the earth.— And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.*' But from Babel, his idolatrous adherents, who were principally those of his own family, the Cuthites, suffered a total and final dispersion; 'and they left off to build the city.'† It is said in the *Chronicon Pascale*, that this monarch instructed his subjects in the worship of fire: whether this be true or no, is not perhaps a matter of any great consequence; certain however it is, that the rites of fire were introduced at this early period, and were propagated, after the dispersion, in all parts of the globe, wherever colonies of the dispersed may be traced."

"Speaking of a king, of the name of Amenophis, the historian says: 'he was desirous of being a spectator of the Gods;' but that he was informed by the Seer, whom he had consulted on the occasion, that 'he could not possibly be admitted to a sight of the Gods, unless he would clear the country of leprous, and other infected people.' 'The king was pleased with this injunction; and got together all that were thus infected, and sent them to labour in the quarries, on the eastern side of the Nile,§ in which situation they might live detached from the rest of Egypt. It was under this monarch that the God of heaven exacted an exemplary punishment of the Egyptians, for their violation of the rights of hospitality towards his own peculiar people, and their cruel oppression of them.

"As, according to Manetho, the king of Egypt could not be allowed a sight of the Gods, unless he would rid the country at large of the dissipated people; the consequence of which attempt was the reducing them to servitude: So, the inspired writings assert, that the very means by which Pharaoh was enabled to behold the vindictive manifestations of the divine majesty, upon himself and his people, were his rigorous treatment of the Children of Israel, and the hard bondage with which he made them serve. 'And Joseph died, and all his brethren, and all that generation. And the Children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people: Behold the people of the Children of Israel are more and mightier than we. Come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there shall be out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens.'§ Manetho says, 'they were sent to work in the quarries.' This might have been some small part of their drudgery; for 'they built for Pharaoh treasure-cities, Pithom and Raameses.||' But we are well assured that 'the Egyptians made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field:' and that 'all their service, wherein they made them serve was with rigour.'¶ And this is expressly declared to have been the occa-

* * Genesis, chap. x. ver. 8—10."

"† Gen. ch. xi. ver. 8."

"‡ Josephus contra Apion. lib. i. c. 26."

"§ Exodus, ch. i. ver. 6—11."

"|| Exodus, ch. i. ver. 11."

"¶ Exodus, ch. i. ver. 14."

tion of the wonders done in Egypt. 'Now therefore,' said the Almighty to Moses, 'behold, the cry of the Children of Israel is come unto me: and I have also seen the oppression, wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel, out of Egypt.' §— And I am sure, that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with my wonders, which I will do in the midst thereof. ||

“ I have often been much struck with another peculiarity in this history. The King of Egypt, according to Manetho, was allowed a sight of the Gods, when he had sent the infected people to the drudgery of the quarries: So, the sacred historian has described Moses; as the representative of God; and the visible agent in dispensing the divine judgments upon Pharaoh, for his cruelty and injustice. 'The Lord said unto Moses: See, I have made thee A GOD unto Pharaoh: and Aaron, thy brother, shall be thy prophet.' * Moses and Aaron were therefore the divinities, whom Amenophis was permitted to behold; and he beheld them to his inexpressible grief and dismay. For, it is sufficiently remarkable, that Manetho has described this monarch as under a kind of insatiation through terror, and misgiving, for a considerable time, before he could proceed to action; and *then*, the first exercise of his power was exemplified, in driving the infected people (the Israelites) out of Egypt.” †

This is a very curious passage.

Christianity vindicated; in a Series of Letters addressed to Mr. Volney.
By the Rev. Peter Roberts, A. M. Hughes. 1801.

THE publication to which these letters are an answer is one of the infidel school of France, which, with the author of these letters, we think required a reply. Mr. Volney, like most of his associates in his cause, deals largely in bold and barefaced assertion and an affectation of deep erudition, which imposes on those, and those only, who cannot estimate the weight of his arguments. We are therefore glad to see the fallacy of his reasoning and his ignorance detected, and exposed as they deserve, though with great moderation.

“ § Exodus, ch. iii. ver. 9, 10.”

“ ¶ Exodus, ch. iii. ver. 19, 20.”

“ * Exodus, ch. vii. ver. 1.”

“ † Joseph. contra Apion. lib. i. c. 26. There seem to have been two reasons, why the Israelites are held forth as a polluted people. In the first place; they were shepherds, and 'every shepherd was an abomination to the Egyptians.' And, secondly; the Egyptians were anciently a people, remarkable above all others, for their professions of external purity; so much so, as to consider as in a state of defilement every person, who did not accord to their rules and maxims of life. It is not improbable, moreover, that their aversion to Jews might have been increased in consequence of that melancholy complaint (the leprosy) having prevailed among them. See Dr. Mead's *Medica Sacra*.”

This

This answer consists of twelve letters, in the course of which Mr. R. seems to have become more interested as his subject advanced, and to have reversed the usual order, the six last letters being in a much better style than the preceding. As specimens of Mr. R.'s manner and as answers to some favourite objections to some of the favourite positions of Mr. Volney's sect, we insert some passages, from which our readers will form their opinion of these letters.

Mr. Volney presents to his readers a Genius of the tombs as his instructor, who develops the causes of the revolution of empires. Mr. R. sets aside the Genius and very properly addresses Mr. Volney himself.

On his assertion that the world was formed by *some unknown cause*; Mr. R. thus retorts the argument on Mr. V. himself.

"But is or was this cause *unknown*. Sir, I do not know Mr. Volney; have never seen him, perhaps never may; nay have not ever met with a person who could assure me of his existence, perhaps never may. I ought then to say, an *unknown* cause has formed the book on the revolution of empires—How then am I to believe you exist or have existed. If from any operation I am to believe in the existence of an operator, and to form an idea of his nature, ten thousand times more cause have I to believe in the existence and superintendence of God." P. 9.

As the objections of later infidels have been built upon a supposed opposition between the Bible and astronomical evidence, Mr. R. has examined the latter with great attention, and proved that no such opposition exists. Mr. Dupuis some time ago published an essay on the zodiac, in which he attempted to prove that the delineation now in use must be 15000 years old; and if this were true, the age of the world must exceed that assigned by Moses by nearly 10,000 years. Mr. Roberts has decisively refuted the principle of Mr. Dupuis, and adduced some very striking facts to shew that the delineation is not older than the time of Solomon, and that it is probably of Jewish origin. In answer to the statement of Mr. V. he observes, that the latter has roundly asserted the fact in *the text*, and in the *notes* allowed that it was supported only by *plausible reasons*, and forcibly observes, that

"Such shifts must excite the indignation of honest men. Mr. Dupuis's plausible reasons may be admitted to be, what in the note you durst not assert, certain; and yet they may confirm the Mosaic account. You know, Sir, that the Egyptians were acquainted with the motion of the earth round the sun. Admitting therefore that they made Libra the Vernal Equinox, it was the heliocentric place of the earth; the sun seen from the earth was at the same time in Aries, and the period of the birth of the system will be by your own account 4619 years before Christ to a demonstration.

"Mr. Dupuis thought he must transfer the Vernal Equinox to Libra, to make the signs agree to Egypt, which is begging one question, viz. that it was originally adapted to Egypt; and then establishes his chronology on this; which is begging a second question, viz. that there was no other way of reconciling them."

Mr. Roberts then proceeds to an examination of the sphere itself, and enters into a curious and interesting investigation of the origin of the figures delineated on it; from which he is of opinion that the delineation was intended for the navigation of the Red Sea. His observations on several of the constellations are new and worthy of attention.

As the tale of the Phoenix is well known to our readers, they will not be displeased to learn the origin of it. It appears according to Mr. R. to have been the emblem or hieroglyphic of the Sothiacal period. The account given of it that it rolls itself up *in a ball of myrrh*, by considering these words as they would appear in the Hebrew he finds will also mean that it does so *on the sphere of the Babylonish rabbis*, p. 156, an explanation that accords with his idea, and is at least probable.

In p. 195, Mr. R. brings some ingenious arguments to prove that the book of Daniel was written at the time usually assigned, and accounts for the Greek words in it satisfactorily.

Mr. Volney, in his feeble attempt to derive the Mosaic history of the fall from a mythological interpretation of the signs Bootes and Virgo, says,

"By this" (that is the fall) "was denoted the fact of the celestial *Virgin* and the herdsmen Bootes, who setting heliacally at the autumnal equinox resigned the heavens to the wintry constellations, and seemed in sinking below the horizon to introduce into the world the genius of evil, Ahimades, represented by the constellation of the serpent."

"If so," replies Mr. R. "how came the former constellation to have the name of the *Virgin* and not of Ormusd, the genius of light. To have attributed this to Bootes rather than the Virgin would not have been so convenient, and I cannot but congratulate you on the remaining resource, the *heliacal* setting. A star may set so many different ways; heliacally, cosmically, or achronically, that it must be an unaccommodating and stubborn hypothesis indeed which some one of the six cases would not suit, and yet it so happens here.—It must not be forgotten that you are now accounting for the Mosaic history of the fall. And here first of all the woman *retires* from the evil principle, that is, say you, she *introduces* it. Moses says, the evil principle seduced her, what that is on your scheme we shall now see.

"It was recorded," say you, "*that the woman had deceived and seduced the man*, and in reality the virgin setting first appears to draw the herdsmen after her." "If *setting* first then is to stand for *seduction*, as Bootes sets *before* the Serpent, the order will be, the woman seduced the man, and the man seduced the serpent, that is by *transmutation* and *adaptation*, the serpent seduced the woman. Q. E. D."

We have inserted these extracts not only as specimens of the work itself, but because they shew the futility of the objections drawn from this source, and the unfairness with which they are stated to impose on the ignorant.

Mr. Volney's stupid blunders in etymology, and with respect to the doctrines of Christianity itself, are properly noticed, and the pernicious

pernicious tendency of his principles in general, justly reprehended. Recommending this book to the perusal of those who may be in danger of being influenced by such principles as Mr. V.'s, we will conclude with the following extract from the last letter, as the result of his enquiry.

"In examining the traditions of various and distant nations, they are found to concur fully in the substance of one original tradition, that their creeds are so far from being contradictory, that in the most decisive particulars they agree, in the existence of one supreme Being, the Creator and origin of all, in his having given a revelation to mankind, in the tradition of an age of purity, of a fall, and of the deluge (in that of the last so circumstantial as to identify it decisively) in the promise of a future deliverer, in the prediction of a future life of reward to the good, and punishment to the wicked. In these, Sir, all that have records or traditions of authenticated antiquity agree and confirm the scripture; and prove that in the scripture only is the history clear and express; that in the text, it is involved, but not lost in fable, and we conclude without hazard of a proof to the contrary, firmly and securely, that the Scripture History is truly the Word of God; that the heavens and the earth unite their testimony to it."

Thoughts on the late General Election as demonstrative of the Progress of Jacobinism. By John Bowles, Esq. 8vo. Pp. 100. Rivingtons. 1802.

TRULY valuable as are the multifarious writings of Mr. Bowles, on legal, political, and moral topics, we have not perused any one of his numerous publications, which contains more moral and political excellence, than the tract now before us. In short, the reflections of the author are so sound and judicious, they display so much penetration, sagacity, and foresight, respecting the future, such a series of irresistible inferences from the past, and such correct notions of the present state of society; and they so pervade every part of the book, that there is not a page, nor even a line of the whole, which we could not earnestly wish to transplant into our review; and the impossibility of doing this makes us seriously lament the scantiness of our limits. This decision results not from the partiality of friendship, nor from any undue predilection for our own opinions which perfectly coincide with those of the author, but from a veneration for truth, virtue, and religion; as, we have no doubt, it will appear to our readers, from the extracts which we shall lay before them.

Mr. B. begins by stating, that on the conclusion of peace, all the evils of the French revolution, and its first and greatest evil, its primary cause and principal agent indeed, *Jacobinism*, it was strangely conceived by a great majority of the public, had ceased to exist!—"In contradiction, however, to such an opinion, some individuals" (among whom our readers will of course place us, whose sentiments on this point stand upon record) "ventured to maintain that this most malignant distemper, though its violence had apparently subsided,"

sided," (from the complete triumph of its **GRAND MASTER** on the Continent) "continued to lurk in our veins; and that, unless judiciously and powerfully counteracted, it might yet corrupt our system, infect our vitals, and at length prove fatal to our very existence. And they predicted that, although the bounty of Providence had restored the blessings of Plenty, and the pacificatory endeavours of Government had put an end" (or rather postponed, for a short period) "the calamities of war, the Jacobinical disturbers of mankind would be at no loss for pretexts, to fill credulous and unreflecting minds with discontent."

These predictions, Mr. B. contends, have been completely verified by the events of the General Election, which he justly considers as differing from all other electioneering contests; not being a struggle between two opposite parties, but in many instances, especially at Nottingham, Norwich, and in Middlesex, a contention between property and no property, law and no law, justice and no justice, government and no government; in short, between the best principles of man and his worst propensities; between the best part of society and its very dregs and refuse. That this was substantially the difference no one who attentively marked the progress and termination of these disgraceful scenes can entertain a doubt. We have now indeed witnessed "a virtual application of the principle of universal suffrage, to an election of representatives in a British Parliament."

"At Nottingham, the display (of Jacobinism) has been complete. In that town the Jacobinical mob obliged one of the candidates, for the sake of his personal safety, to discontinue the poll; and, afterwards, publicly celebrated their triumph, obtained in such a manner, by displaying the tree of liberty and the French national tricoloured flag; by singing the revolutionary songs, "Millions be free," and the Marseillois hymn; by venting the most horrible imprecations against their sovereign; and by a procession, in the true style of Gallic Jacobinism—in which a female, representing the Goddess of Reason, in a state of **ENTIRE NUDITY**, was a conspicuous figure!!! The like symbols, with an exception only of the one last-mentioned, had, indeed, been there employed to commemorate the peace. Can it be doubted that so corrupt a place will soon be deprived, by disfranchisement, of the right of election, and, indeed, of all its corporate rights?"

We suggested at the time, the necessity of making an example of this profligate town, by depriving it of its elective franchise; and sure we are that a neglect to make such an example will bespeak a criminal indifference to the safety of the constitution and the best interests of the community. "In Norwich," pursues our author, "the symptoms, though less violent, were still very strongly declared, and the affiliated societies of that place have obtained a signal victory." He next makes a variety of pertinent and forcible observations on the Westminster election, and on the merits, qualifications, and professions, of the two popular candidates, Messrs. Fox and Graham, *par nobile demagogorum*; and he then comes to the last and most complete

complete triumph of Jacobinism, the Middlesex Election, to the consideration of which he devotes that degree of attention which it so imperiously demands.

"One of the candidates at that election, in the public advertisements, by which he announced his intention of appearing in that character, after observing that he considered himself as 'unfit for the society of such a nation' as this (an opinion in which he is by no means singular), declared that he asked for support on no other principle than 'a fair representation of the people in Parliament.' It is astonishing, (if after what we have lately witnessed any thing can astonish,) that there should be found a man, daring enough to insinuate that the people of this country are not fairly represented in Parliament; since, independently of the very extensive privileges possessed by cities and boroughs, every man, having a freehold of forty shillings per annum, is entitled to a vote in a county election. It is observed by Mr. Justice Blackstone, in his Commentaries on the Laws of England, that 'the true reason of requiring any qualification with regard to property, in order to entitle a man to vote for members of parliament, is 'to exclude such persons as are in so mean a situation, that they are esteemed to have no will of their own.' And the same writer observes, that 'the freehold, constituting a qualification, was originally required to be of forty shillings annual value, because that sum would then, with proper industry, furnish all necessaries of life, and render the freeholder, if he pleased, an independent man.'—Thus abhorrent is the constitution from the principle of universal suffrage. No one will say that a freehold of the annual value of forty shillings, answers, at this time, the purpose for which it was made the necessary qualification of a county voter. On the contrary, in consequence of the prodigious diminution which has taken place in the value of money, since the time of Henry VI. the situation of a voter, who has no other property than such a freehold, must be altogether dependent and servile. The admission, therefore, of such votes, by depriving property of that weight and influence which, for the benefit of all classes, it ought to possess, tends to prevent, in its true sense, a fair representation of the people in Parliament; and, as a gross violation of the *genuine* and *original* principle of the constitution in this respect, calls loudly for reform.

"The term used, by Sir Francis Burdett, as exclusively descriptive of his pretensions on this occasion, viz. 'a fair representation of the people in Parliament,' is, in itself, so vague and ambiguous, and withal so fair and specious, as sometimes to render it difficult to discover in what sense it is meant to be applied. No such difficulty, however, occurs with regard to the sense in which it is used by the Hon. Baronet. The conduct and connections of this gentleman enable us to affix a clear and precise meaning to a phrase, which might otherwise be of doubtful import. If there be any truth in the maxim, *maxime a sociis*, not only his meaning, but his views, intentions, and objects, are as clear as day. He is intimately and notoriously connected with a set of men who have employed the term—'a fair and free representation of the people in Parliament,' as a cant phrase, to signify to all who were in their secrets, and to conceal from all who were not, the changes which, under the pretext of reform, they sought to introduce into the Government of this country. These men were not only his most active partizans, but his chosen and confidential agents, at the late election. It is therefore fair to presume, that he uses the above term in the same sense

in which it has been employed by them; and, fortunately for the cause of truth, that sense has been ascertained, with the utmost precision, by the best possible evidence—their own declarations, proved, with all the formalities of legal testimony, in a court of justice.

“ Whatever opinion any one may form of the result of the state trials at the Old Bailey, in the year 1794, no one can deny that those trials, by furnishing the public with an authentic history of the proceedings of the seditious societies, by which this country has for some years been infested, have contributed materially to the preservation of the constitution. The evidence which was so brought forward, on this occasion, was not controverted, in any respect, by the parties accused; and the force of it was not in the least invalidated by the acquittal of the prisoners of the specific charge of High Treason. According to that evidence it is clear, that a *fair and free representation of the people in Parliament* was meant to be obtained by means of universal suffrage—by an exercise of the pretended right of equal, active citizenship; that it was an insidious term, employed to cover the traitorous design of calling together a convention, which was intended to assume all political authority whatever; to exercise sovereign power; to act independently on Parliament, and in defiance of it; to supersede the Legislature; to depose the King; to establish a Government without either Monarchy or Aristocracy; in short, to bring about a Revolution, similar to that which had taken place in France. That all this was included in the term *a fair representation*, by the constitutional, corresponding, and other seditious societies, whose proceedings were made public at the Old Bailey, is incontrovertibly established by the trials of Thomas Hardy, John Horne Tooke, and John Thelwall; * and as the Hon. Baronet is in close fraternity with the leaders of those societies, it must be presumed that he sympathises with their sentiments, approves of their principles, and concurs in their projects. †

“ The

* “ See the account of those trials, taken in short hand, by Joseph Gurney.

† “ As by an application of the rule, *nasitur a sociis*, the character and views of Sir F. B. may be inferred from his connections, so by the aid of the same rule, the public will be able to form a more accurate judgment, than they have hitherto done, of many of those persons, by whom his interests have been supported. If the Livery of London could have foreseen that Mr. Alderman Combe would have gone from the hustings at Guildhall to those of Brentford, to propose the Hon. Baronet as a candidate to the freeholders, and the freebooters, of Middlesex, it cannot be supposed that they would have thought him a proper man to be their representative in Parliament. Other political characters, of far greater consequence than the worthy Alderman, have furnished the same test of their principles, or (which is the more liberal construction), have given the same proof of their being totally destitute of principle. Many of the most distinguished members of the Whig Club have co-operated with the leaders of the Jacobin Clubs: and, wonderful as it may seem, men of the highest rank, and of the greatest opulence, have lent their aid to a system, which is at war with all social distinctions, and with property itself; forgetting, doubtless, that if this system were to prevail, their estates would instantly cease to be worth two years’

"The Hon. Baronet is also known to have been acquainted, in a very particular manner, with Arthur O'Connor; who, though acquitted, (like the persons tried at the Old Bailey,) by a Jury, was afterwards convicted, by his own confession, of all the treasons which had been laid to his charge: proving, thereby, that an *acquittal is no certain proof of innocence*; in contradiction to the doctrine so frequently insisted upon by Mr. Erskine and others. With this self-convicted traitor Sir Francis Burdett was in a state of the most confidential intimacy: a circumstance which cannot fail to have the effect of confirming, if any confirmation were wanting, the above construction of his meaning, with regard to a *fair representation of the people in Parliament*.

"But the Hon. Baronet's connection with Mr. Horne Tooke is the most illustrative of his sentiments and his views. Of that gentleman he is generally considered as a pupil, and to him he is supposed to look, on all occasions, as his *Magnus Apollo*. Now it happens that Mr. Tooke was, by far, the most distinguished member of the seditious clubs already mentioned. In the proceedings of those clubs he took so active and comprehensive a part, that he appears to have been their prime mover, and principal director. While he was, ostensibly, only a member of the constitutional society, his hand-writing appears in many of the communications, which that society received from the London corresponding, the Norwich, Sheffield, and other societies; so that of these he seems to have been the secret spring, while they professed to act from their own impulse. From him the corresponding society received its constitution; and, in its very first correspondence with the constitutional society,—when it assigned its motives for associating, declared the resolutions it had formed, and proposed a correspondence with the other society,—the signature 'Thomas Hardy, secretary,' to the resolutions thus transmitted, was in the *hand-writing* of Mr. Tooke; and good evidence has been adduced to prove that the resolutions, themselves, were also settled by him. Thus, in the character of a member of one society, he receives information of the existence of another society, in the formation of which he had evidently a principal share; and thus he acts with duplicity towards the societies themselves. In like manner, in a paper addressed to the constitutional society from a society at Sheffield, expressing a determination, 'as soon as prudence and discretion will permit, to obtain a radical reform, and for that purpose to extend *useful* knowledge from town to village, and from village to town, until the whole nation be sufficiently *enlightened*,'—by 'the most excellent works of Mr. Thomas Paine;' in this letter it so happens that the *hand-writing* of Mr. Tooke is also to be found. Other instances of the like kind might be adduced; * but these are quite sufficient for the purpose of shewing the main spring by which the societies, that have occasioned so much danger to the country, were impelled. It must not, however, be omitted, that, about the time when the corresponding society proposed, as above mentioned, an affiliation

years' purchase; and that, before the end of 'year one,' their sumptuous dwellings would, like many *chateaus* in France, be burnt to the ground, by the successful advocates for 'a fair representation of the people.'

* "See the Trial of Thomas Hardy and John Horne Tooke, and particularly that of Mr. Tooke, page 121 *et seq.* almost to the close of the evidence for the Crown."

with

with the constitutional society, all the seditious clubs in England made a similar request. A plain proof that they were all directed by one hand.*

Mr. B., from the active part which Mr. Tooke is known to have taken in all the seditious clubs, infers the probability of that opinion which ascribed to him a participation in the honour attached to the production of that elaborate system of *disorganization* (to use the French revolutionary jargon, not ill adapted to such a subject and to such a man) ycleped "the Rights of Man."—By a train of close and connected reasoning, he shews, that the object of those who clamoured so loudly against the imaginary severities imputed, most plentifully, to the Governor of the House of Correction, and who gave to that prison the Gallic appellation of the Bastille, meant to produce the same dreadful effects, which were produced, by the same clamour, at Paris, at the beginning of the French revolution.

Nothing can be more true than the assertion that, to

"Such base means—such execrable arts of delusion is Sir Francis Burdett indebted for his momentary triumph. If the Hon. Baronet had stood upon the ground of his own merits; if he had been recommended merely by his conduct, in and out of Parliament—by his known principles—by his notorious connection with 'acquitted felons'—by his confidential intimacy with the self-convicted Arthur O'Connor; if these had been his only pretensions, he would not have had the smallest chance for success, even upon the hustings at Brentford. Notwithstanding all the aid he could have obtained from perjured voters, and partial officers, he would have made no figure without the further assistance of injurious and unfounded accusations. The only weapon, to which he is indebted for his success, is—CALUMNY."*

The author's remarks upon the importance of a rigid observance of TRUTH are too just to be omitted here.

"But although the pretensions of Sir Francis Burdett had no other basis than calumny, yet among his supporters, incredible as it may seem, were to be found persons, who lay claim to the character of gentlemen, and would be highly offended if that claim were disputed. They have however, in the present instance, so far forgotten what belongs to the above character, as to patronize a cause which is founded on falsehood; and thereby to give their sanction to the falsehood itself. Are such persons aware that they have hereby forfeited the character, their title to which

* "It is surprising that Mr. Byng could suffer such falsehoods to be daily published, in his presence, without contradicting them. As a Middlesex magistrate, and particularly as one of the committee of magistrates, whose office it was to visit the house of correction in Cold Bath-fields, he could not but know that the accusations which were brought against that prison, and against Mr. Mainwaring, were foul calumnies. How he can justify himself for giving, by his silence, his sanction to such calumnies on a brother magistrate; nay, in effect, on all the magistrates of the county; and on a prison of which he was one of the guardians; is a matter well deserving his serious consideration. A man, possessed of his powers of reflection, cannot but know that silence is capable of being no less injurious, and even more base, than the foulest aspersions."

they

they so frequently assert? Can they be ignorant, that of all the sentiments which owe their cultivation to elevated rank, no one is more important than that habitual and profound reverence for truth, which is made the point of honour, among men, as chastity is, among women? Whatever they may think, the consequence which is attached to this sentiment is dictated, not by arbitrary rules, or capricious feelings, but by the essential and permanent interests of society. Truth is the first principle of moral excellence. It is the basis of religion, virtue, honour, confidence, law, and order. It is the main pillar of society itself. So high a rank, indeed, does it hold among moral qualities, that it is used by the highest authority to denote an attribute of the Deity! If this sacred principle were to attain its due vigour in the human breast, it would remove most of the evils which embitter the life of man. It would subdue the unruly passions and vicious propensities, which are the chief causes of misery; it would controul the perverse, the factious, the turbulent dispositions, which are the main sources of animosity and discord. All the vices, which corrupt and enslave mankind, owe their influence, chiefly, to a wilful or an inconsiderate inattention to the first principles of eternal truth. Most of the contentions which disturb the peace, and endanger the safety, of society, originate in a negligent misconception, or a studious misrepresentation, of facts. If truth were to reign with sovereign sway in the heart of man; if her legitimate empire were supreme over his thoughts and affections; if passion and prejudice were made to bow before her throne; all political and moral ill would be banished from society; and harmony, affection, and virtue would diffuse happiness over the face of the earth. Considering, indeed, the imperfection, the inherent depravity of human nature, so desirable a state is not to be expected in this world. But while we are doomed to suffer infelicity, we ought surely to do every thing in our power to make our sufferings as light as possible; we ought to cherish every disposition and habit which can tend, in any degree to lessen the sum of human misery; we ought, therefore, particularly, to cultivate the highest veneration for truth, as calculated, above all things, to increase the general happiness: and to promote an utter abhorrence of falsehood, by considering it ourselves, and by teaching others to consider it, the main source of vice and wretchedness—the disgrace of human nature—and a disqualification for social intercourse.”

Mr. B. observes that Sir Francis Burdett, with all his affected humanity and philanthropy, in his visits to the house of correction, “displayed no concern for the prisoners who had been committed for ordinary violations of the law. Them he passed by, like the hard-hearted Levite, and left to their fate. But when he came to the persons who were confined for *sedition* or *treasonable* practices, he became at once the Good Samaritan.” Aye, there’s the rub, had there been no sedition and treason-mongers confined in the house of correction, or such being confined there, had they rioted in luxury, and fared sumptuously, the worthy Baronet’s attention had never been bestowed on it, it had never been honoured with the appellation of the Bastille, it would have passed as unnoticed as *Newgate*, where a very different “spirit and temper,” as Mr. Barrister Erskine would call it, prevail.

The following remarks on the effect of a corruption of morals on the civil condition of a state, are truly philosophical.

“ Nothing

" Nothing can be more absurd and unphilosophical, though nothing is more common, than to talk of liberty, without a reference to the state of morals in a country. Although a people may have been long accustomed to live under a free constitution, they may, by moral depravity, be disqualified for freedom. It is indisputably true that the preservation of internal quiet, order, and safety, is the main object of society—the *sine quâ non* of its existence. That object must, therefore, be attained; and its attainment is the first and paramount duty of government. Now the great enemies of quiet, order, and safety, are the passions and evil propensities of mankind; which it is, therefore, necessary to restrain by adequate powers, and efficient laws. But as simplicity of manners, purity of morals, and habits of religion and virtue, are the most powerful restraints upon the passions and evil propensities of men, it follows that, in proportion as their manners are simple, their morals pure, and their habits of religion and virtue strong, they will be orderly, tractable, and easily governed. Having such powerful restraints within, they require fewer restraints from without. The experience of every family must afford an obvious illustration of this truth. Nay, the consciousness of each individual must convince him, that he has less difficulty in governing himself, in proportion as his modes of life are simple, regular, and orderly; and as religion and virtue predominate in his mind. It is easy then to conceive how much the difficulty of governing a whole people must be increased by luxury and dissipation, by vicious and irreligious habits. To controul the passions of such a people, the violence of which, through the influence of sympathy and 'evil communication,' will ever keep pace with their numbers, the utmost degree of vigilance and rigour will be necessary. At the same time they will be impatient of restraint, in proportion to the difficulty of curbing their licentiousness. They will be restless under the laws which can alone prevent them from being destructive to themselves and others. They will easily be excited, by factious men, under the very pretext of liberty, to oppose the necessary exertions of lawful authority, and even to endeavour to circumscribe it by bounds, which would be incompatible with the public safety. It is plain that, in such a state, the arm of government must be invigorated, to enable it to maintain order and to afford security; and that, at length, unless the progress of degeneracy be checked, the iron hand of arbitrary power will alone be able to curb the spirit of licentiousness, and to check the approaches of anarchy. Nothing, therefore, can be more hostile to civil liberty than corrupt morals; nor can there be more dangerous enemies to that invaluable blessing, than persons who lead dissolute lives. Such persons, by their practice and example, poison the very sources of freedom; and yet they are generally the most vociferous in declaiming on the liberties of their country, and in arraigning those very restrictions, which their own profligate habits render necessary, to prevent licentiousness from degenerating into anarchy; from which, if they did not become its victims, they would rejoice to escape under the shelter of the most unqualified despotism.

" To prevent a corruption of morals from producing, at length, either the subversion of government, or the destruction of liberty, it is indispensably necessary that legal restraints should keep pace with the growth of that corruption. Criminal laws should always be adapted to the manners of the age; and in proportion as the latter are luxurious and dissolute, the former should be vigorous, vigilant, and strict. As the object of law is to

to controul the corrupt propensities of mankind, that they may not be injurious to the community, society must exhibit a constant struggle between law and depravity. It is plain that, in every contest, if one party gain a considerable accession of force, the other must be strengthened in a somewhat similar degree, or the contest will soon be terminated. No wonder, then, that laws, which formerly were found sufficient for the public security, should prove inadequate in the present state of manners. That a great and general increase of moral corruption has taken place within a century, and, more particularly, within the last few years, is too obvious to need any proof. Every source of vice has received the most copious supplies; and it would be strange, indeed, if the streams had not been swollen. Whatever can inflame the irregular desires of the human breast; whatever can excite an immoderate love of pleasure, or an inordinate thirst for gain; whatever can operate as a snare to innocence, or a stimulus to passion, is augmented in an almost incredible degree. Luxurious habits, dissipated manners, and shameless profligacy, are the characteristics of the age. In addition to the internal causes of depravity, which prevail among us so abundantly, our intimacy with profligate France seems to increase, as that country advances in profligacy. For a very long time, French Principles and French Manners have been the bane of English Religion and English Morals. But never did so many thousands of our people visit Paris, as have been found there (led on, chiefly, it must be owned, by the *ignis fatuus*—curiosity), since the females of that city have renounced all pretensions, even to outward decency, and since a woman of virtue is scarcely to be found amongst them*. It is true, the sentiment generally avowed by our returning travellers, is that of disgust, excited by the grossness of modern Parisian manners. But is it not to be feared, that this sentiment will gradually wear off? or, at least, that it will serve, by the aid of comparison, to prevent *that* disgust, which might otherwise be excited by the scenes of inferior depravity, which must be witnessed at home."

Nothing is more true than that vice, of whatever value, loses its deformity by constant contemplations. Who can have forgotten, that, at the commencement of the French Revolution, the massacres at Paris in September 1792, the murder of the King in January following, and all the assassinations that ensued, excited universal horror and indignation in this country? But it is equally true, that the continuance of those enormities first lessened and then destroyed, the force of that impression, and people could at last converse with calmness and temper upon events which but a few months before had exhorted their unqualified reprobation. Such has been the effect of the duration of this horrible scourge, that it has greatly weakened the moral principle of the human mind, annihilating its energy and counteracting its natural, and designed, tendency. Mr. B.'s apprehensions, for

* Fouché, the late Minister of Police in Paris, who, from the nature of his situation, must have been well acquainted with the character of the inhabitants of that city, assured a traveller, that it did not contain *fifty* virtuous women; adding, that he meant his observation to be taken LITERALLY—
"Au pied de la lettre."

the future, however, are still more gloomy, nor will our readers, we believe, think them unfounded.

“ Depraved, however, as is the present state of morals, the prospect of the future is abundantly more dreadful. Corruption is naturally contagious. Whoever is vitiated seeks to make his neighbour as bad as himself; and evil example is, itself, a most powerful incentive to vice. But it is peculiar to the times in which we live, to be distinguished by systematic attempts to contaminate, whatever has hitherto resisted or escaped the arts of seduction, and the influence of example. Such is the daring and malignant desperation of modern guilt; that a conspiracy has been formed, and pursued, it is to be feared, with considerable success, the object of which is, to debauch the minds of the rising generation. The sacred asylums of education have been invaded by wretches, whose base and flagitious occupation it is, to pollute the chaste eyes of female youth, by artfully displaying before them prints of the most horrible obscenity. Even the earliest age of dawning reason is beset by snares, so artfully contrived, as to elude the observation of parents, who have thereby been rendered instrumental to the corruption of their own offspring. Children's books have been so framed, as to mingle the poison of dissipation, insubordination, and voluptuousness, with familiar and useful instruction; to favour the artifice, these deleterious ingredients have been introduced into institutionary works of established credit, and substituted in the place of the best passages in those works. Thus the seeds of profligacy are sown, long before the judgment began to open; and the passions, which in future life, are to give the impulse of good or evil, are perverted, while they lie dormant and concealed in the inmost recesses of the heart*. To crown all, a new principle of depravation, has, in a short time, taken deep root, and, with its pestiferous branches, has overspread the face of the earth; a principle which is in perfect sympathy with every thing that is corrupt; a principle which calls into vigorous action every base propensity in human nature; a principle which can convert even the weaknesses, nay, (as the late Middlesex election has shewn) the amiable and benevolent feelings of the heart, into means of promoting its main object—the complete corruption and disorganization of society. The reader cannot but be aware that the principle here alluded to is Jacobinism.”

Horrible as this picture is, unfortunately we can vouch for its correctness. The practice alluded to of poisoning the minds of youth by obscene publications were noticed in our review of the report of the Proclamation Society; and we ought there also to have observed that for bringing the wretches engaged in this detestable practice to punishment, we are indebted to a newly-established and most valuable Society for the suppression of vice and immorality. To that Society in particular, and to the virtuous part of the community at large, we beg most earnestly to recommend “The Guardian of Education” mentioned by Mr. Bowles. It is an excellent publication, intended

* * Parents and Guardians who are desirous of preserving their valuable charge from this dangerous snare, will do well to consult that excellent Monitor ‘the Guardian of Education,’ published, monthly, by Hatchard.”

to guard parents and others from falling into the pernicious error of putting improper books into the hands of their children, by pointing out the books that are mischievous and those which are not so. Under the superintendence of Mrs. TRIMMER a work of this nature cannot fail to be highly valuable, and ought most certainly to meet with extensive encouragement.

On the influence of laws upon morals we have the following excellent remarks.

" An error of a most pernicious tendency, in relation to this subject, has, however, prevailed to a considerable extent. It is conceived by many persons, that legal restraints, though necessary to prevent the commission of specific crimes, have no material influence upon the state of *morals*; and that this interest, though indisputably the most important of all the interests of society, is out of the protection of law, because it is under the jurisdiction of sentiment, which is not to be controuled by force or by fear, and which is apt to revolt against every attempt to subject it to positive rule, or to divert it from its accustomed channel. But it should be considered, that sentiment, (the *undoubted* arbiter of morals,) though not to be arbitrarily dictated to by the institutions of positive law, derives its character, slowly and gradually, in a very great degree at least, from those institutions. Law is, certainly, one of the main sources of moral sentiment; since, by associating ideas of pain and disgrace to certain acts, it renders those acts, and, consequently, the actors of them, odious and infamous; while, by re-action, the sentiment thus excited becomes, in its turn, an essential auxiliary to the authority of laws; inasmuch, that, without this aid, they would be inefficacious. Thus Legislative sanctions, though unable to make any sudden or total change in the moral sentiments of a people, have a material influence in the formation of those sentiments. But this is not all. It is necessary that the same influence should be continued, in order to prevent the corruption of what is thus formed. Without the unremitting superintendence of law, without its invigorating and protecting care, moral sentiment will decay and become vitiated. It is, therefore, one of the most important duties of the Legislator, to watch over the morals of a country, and to guard them against contamination; remembering, always, the manner in which they have been formed, the sentiments which have, as it were, been incorporated with them, and not forgetting the changes which have been introduced, by time, into the character and pursuits of the age. With a reference to these considerations, he should provide, from time to time, such correctives as may be best calculated to counteract the proneness to vice, which is a characteristic of human nature, or which may be superinduced by temporary or local circumstances. In the exercise of this important duty, he should not deem any thing, connected therewith, below his care. It is too much the fashion to consider moral regulations, because in the particular instance they may seem trivial, unworthy the attention, and derogatory to the dignity of the Legislature. Our ancestors, were of a very different opinion upon this subject. They thought nothing trivial, by which the interests of religion and virtue could be promoted, or protected. To a deviation from their example, in this respect, much of the depravity of modern times may, without doubt, be justly attributed. To consider any thing that is connected with the morals of a country, too insignificant to deserve the attention of the Legislator or the Magistrate, is no less absurd than it would be to disregard, on account of

their minuteness, a number of small streams, which if suffered to take their course, would soon unite, and at length swell into an irresistible and destructive torrent."

'This is a truth so self-evident that a government who should refuse to acknowledge, or neglect to act upon, it, would be guilty of suicide. After these reflections, so apposite to his subject, Mr. B. returns to the Middlesex election, and the conduct of Sir Francis Burdett.

"It will hardly be contended that the means which have been resorted to by Sir Francis Burdett and his friends, during the Middlesex election, like the irregular and unjustifiable expedients which on such occasions have been but too common, were employed only for election purposes. It is plain that success in the county contest was, with those persons, but a secondary, and, indeed, a very inferior object; that the election in this, as in other places, was converted into an occasion to corrupt the remains of loyalty in the breasts of the inferior classes, and to rouse into activity that destructive spirit which, issuing from Revolutionary France, had for years endangered the existence of all law and government throughout the world. That ulterior views, of a most malignant nature, extending infinitely beyond the limits of the election, were in contemplation, is evident, not merely from the character of the agents, employed by the Hon. Baronet, and the nature of the measures adopted by him, but from the language which he has used subsequently to the event of the contest at Brentford. Even on the day preceding the close of the poll, in his speech from the hustings, he uttered the following very significant expression—"One word more, before we part. Let me remind you, that to-morrow terminates this contest. *We nearly touch the Goal!*"

"When the sheriffs, for motives best known to themselves, but of which every one is at liberty to judge, had declared that Mr. Byng and Sir Francis Burdett were duly elected (a declaration which, with regard to the latter gentleman, was notoriously false), the Hon. Baronet, in his parting speech, thus addressed the licentious rabble, whom he had, for upwards of a fortnight, been goading and inflaming; 'I think it fit to throw out some reflections for the consideration of the gentlemen freeholders, and all the inhabitants of this great county, with respect to the degraded and degrading situation, to which the unconstitutional, and almost unlimited domination of an arrogant magistracy have reduced you. This subject particularly calls for your attention. You must feel that some means ought to be devised of restraining the power which the magistrates have, for nine years, been in the habit of exercising, in a manner completely lawless and unbridled*.' The election being successfully terminated, a triumphal procession was to be expected. But who can hear, without horror, that this procession was led to the Palace of the Sovereign, before the gates of which a band of music was made to play the gallic revolutionary air of *Ca ira!*—The following day, the newspapers contained an address of thanks, from Sir Francis Burdett to the freeholders of Middlesex, in which, after alluding to the prison in Cold Bath-fields, he observes, that '*secret imprisonment, secret trial, and*

* See a report of the proceedings during the late contested election for the county of Middlesex—Published by Jordan, p. 64."

* See 'Report, &c.' p. 68.

secret execution, are the never failing engines of oppression and tyranny; and that innocence can have no security but by public trial, public execution, and public custody, in the face of day, and before the eyes of the country at large*." The Hon. Baronet must have felt great confidence that those whom he had addressed were ready, under any pretext, how glaringly false soever, for all kinds of mischief, before he could venture to insinuate, that in this country there had been any such thing as secret trial, or secret execution; or before he could urge any thing so absurd, as the necessity of public custody, in the face of day. He knows full well that trial and execution among us, have, in no one instance, been secret; that to talk of making the custody of prisoners public in the face of day, and before the eyes of the country, is arrant nonsense; and that, in fact, such custody would be no custody at all. Society never did, and never can, subsist on such terms. It always has been, and always will be, necessary, to separate offenders from the rest of the world; and to confine them closely, by means of strong walls, strong gates, and strong bars—to load them, if refractory, with irons—to keep them from all intercourse with their confederates, and even from the eye of the public at large. All this is scarcely sufficient to enable honest men to sleep quietly in their beds, or to walk securely abroad. The lessons inculcated, by the Hon. Baronet and his associates, tend greatly to diminish the security which has hitherto existed, and consequently to increase the necessity of close and rigorous custody. But of all persons who are the proper objects of such custody, no one can deserve it more (whether the malignity of his offence or the safety of the public be considered) than he who encourages others to set at nought the authority of the laws, to commit outrages upon the magistrates, and to watch for an opportunity of assailing and destroying the places of legal confinement†."

"Other parts of the Hon. Baronet's address evince a daring hostility to the person of his Sovereign, and to the British Monarchy. He says *he stands upon a rock from which he cannot be removed by any hired Magistrates, Parliaments, or Kings*. This forced, unnatural, and audacious introduction of the term *Kings*, with so insulting an epithet as that which is prefixed to it, must rouse the indignation of every one who has a spark of loyalty in his breast, in such

* Ibid. p. 75.

† It is to be feared, that our prisons are sometimes liable to a reproach of a very different kind, from that which has been brought against them by the Hon. Baronet and his friends. Instead of being charged with undue severity, they are subject to the imputation of too much indulgence. If an offender confined in them happens to be in easy circumstances, or if he be connected with a numerous class of confederates, who have conspired with him, not merely to infringe the laws, but to engage in a systematic violation of them, hoping, by dint of numbers and by perseverance, to render them nugatory: he is sure, while in prison, to command all the comforts and luxuries of life, compatible with such a situation. Surely such practices are inconsistent with the discipline which ought invariably to be maintained in places of confinement. On the one hand, certainly, no unnecessary harshness or rigour should be permitted. But on the other, to convert a prison into a place of ease and indulgence, where an offender, with the single exception of his confinement, lives as well, or, as is sometimes the case, better than in his usual course, is not only to insult, but to triumph over the laws, and to hold out the strongest encouragement to the commission of offences."

a manner, as to render any particular reprehension of it unnecessary. A subsequent sentence fairly warrants the construction, that the overthrow of the Monarchy is the real object of the writer. He says, 'I had much rather that my children and posterity should be poor, in a free and flourishing *country*, than rich in an enslaved and impoverished *kingdom*.' Without adverting to the epithets in this passage, it is impossible not to be forcibly struck by the distinction, here made, between the words *country*—and *kingdom*. If this antithesis be not meant to imply a revolution, substituting a republic in the place of the monarchical constitution of Great Britain, a revolution has taken place in language, equal to any which has occurred in the political establishments, or moral feelings, of mankind."

Copious as our extracts have been from this admirable tract, so much of an important nature still remains to be noticed, that we must reserve our farther remarks on it for a subsequent number. In the mean time, we trust, it will engage the serious notice of our government, and our magistracy, and of every well-wisher to the religion and laws of our country.

Travels in Upper and Lower Egypt, during the Campaigns of General Buonaparte. By Vivant Denon. Translated from the French. To which is added an historical Account of the Invasion of Egypt by the French. By E. Kendal, Esq. Illustrated by Maps, Views, &c. &c. 8vo. 2 Vols. Pp. 649. 18s. Crosby and Co. 1802.

THE translator, in his preface, has characterized these Travels of Mr. Denon with tolerable accuracy.

"Than the Egyptian Travels of M. Denon, a book more interesting in its subject, or more satisfactory in its execution, has seldom issued from the press. The country of which it treats, and the circumstances under which it was produced, equal each other in singularity. Travellers have always intermingled adventure with observation, and their readers have perhaps been pleased to find description relieved by action; but few have had opportunities of animating their works with adventures like those in which M. Denon was engaged, and, with as much truth, it may be said that few have been capable of turning their opportunities to the same advantage. An elegant writer, an accurate and picturesque observer, a lively historian, he has brought forward a mass of information of the most varied nature, and such as only the union of his talents and situation could have permitted him to procure and afford. 'This distinguished artist,' says General Berthier, 'followed to the cataracts the division commanded by General Desaix, partaking its fatigues and dangers, to examine the magnificent remains with which the country is covered. His collection will furnish the philosopher with researches fitted to develope the history of an enlightened people, and the lover of the arts with a source of instruction and enjoyment.' In truth, the war in Upper Egypt is here depicted with so much exactitude, intelligence, and vividness of colour, that the reader fancies himself present at all its transactions; and this narrative, frequently as painful as it is impressive, is blended with accounts of architectural grandeur never exhibited but in Egypt, and views of Nature, and of man, in like manner characteristic of that country.

"Nor

"Nor is it only as a book of general entertainment and knowledge that this work is capable of gratifying curiosity. It has great political value. It throws light on the prospect, behind and before. It shows what France has been in Egypt, and what she desires to be again.

"The extent and more eminent features of M. Denon's Travels are so amply and so ably expressed in his own preface, that they do not require to be mentioned here; but it would perhaps be regarded as negligent, if, though the fact be already public, the reader were not, thus at the threshold, reminded, that, at Thebes, he had the good fortune to find manuscripts in the antique character of the Egyptians, a discovery which may be reckoned an epoch in ancient learning, and which alone would place his name among the first of benefactors to letters.

"Were it necessary to pronounce a panegyric on this performance, much might also be said on that warmth and rectitude of feeling which here clothes the man with as much reputation, as industry the traveller; and, as a part of the evidence in support of this observation, there might be cited that frankness, that unqualified indignation, with which the crimes of the author's countrymen are recorded, and the miseries produced by the warfare they occasioned deplored; crimes and miseries of which men of narrow information will not fail to make large account, and the acknowledgment of which, all things duly considered, is equally honourable to its patron and to itself: but, to awaken attention, to illustrations of Egypt, or operations of the French arms, must be as needless as easy; and the rest will with greater propriety be submitted to the judgment of the public: the Translator has better occasion for appeal in his own favour."

Certainly much praise is due to the author for many passages in his book, where sentiments, highly honourable to his feelings, are advanced; from which we are disposed to believe, that, had he been differently situated, and at full liberty to declare his opinion on all points, he would have given the world a very interesting narrative indeed, by speaking much more fully on topics which he has but slightly touched upon, and by a clear account of many prominent events which he has passed over in utter silence, and which he indeed, as his book was published in Paris and dedicated to *Bonaparté*, could not but so pass over.

The translator's account of the invasion prefixed to the work, is, indeed, a mere sketch, useful only for ascertaining dates. He has fallen into an egregious error, by adopting as true the accounts of the French which are known, in many respects, to be grossly false; and in rejecting, on such authority, the narrative of Mr. Morier and the assertions of Sir Sidney Smith, respecting the massacre of the garrison of Jaffa, and the poisoning of the sick and wounded French soldiers, in the disgraceful retreat of the Conqueror of Italy from the walls of Acra. We can assure Mr. Kendal, on the best authority, that those facts are strictly true to the full extent to which they have been ever stated, and we trust, therefore, that should the book before us ever pass to a second edition, he will do all he can to atone for his conduct in giving currency to a real misrepresentation, of a very serious nature, under the pretence of correcting an imaginary one.—

The tone too in which he speaks of Sir SIDNEY SMITH and Mr. MARIER, on this subject, is highly presumptuous and unbecoming. There are other misrepresentations which must not be suffered to pass without notice. When Admiral Brueys lay with his fleet in the bay of Aboukir, Mr. Kendal tells us, "Bonaparté sent officers of engineers and artillery, who convinced the admiral that he could receive no protection from the shore," and that, in the event of the arrival of the British fleet "his only resource was in cutting his cables, and that it was of the first urgency for him." Buonaparté is farther stated to have been greatly alarmed when he learnt that the admiral persisted in preserving his station, and that he sent one of his aids de camp to him with peremptory orders to sail; but the aid-de-camp was (very fortunately for the believers of this assertion) killed on the road. It was natural enough for a Frenchman to calumniate a *dead Admiral*, in order to flatter the *living Consul*, particularly in a country where he incurred no danger of contradiction: but we are not a little surprized, that an Englishman should repeat and circulate a statement the very reverse of which we believe to be the fact; viz. that Brueys only remained on the Egyptian coast in compliance with the express orders of Buonaparté himself. This question was fully discussed by the able editors of the *Intercepted Letters* from Egypt, to which we must refer our readers for a right understanding of it.—It is farther incorrectly stated by the translator, that the manœuvre of cutting the enemy's line was taught to the British navy by Admiral Jervis. That manœuvre was practised by Lord Howe, and by other British admirals, long before Admiral Jervis had any opportunity for practising it.—Again, on French authority, he justifies the inhuman massacre of the innocent inhabitants of Alexandria, by stating it to have been necessary for "subduing the enemy;" and that, "as soon as he was master of the city and forts, Bonaparté gave orders for sparing the inhabitants." All which is notoriously false, it being well known that the avowed object of that premeditated massacre was to *strike terror* into the Egyptians, and so to prevent all farther opposition to the French. These misrepresentations are inexcusable in a writer who professes to give an *historical* sketch of so important an expedition.

Mr. Denon makes a shrewd remark on the policy of Buonaparté in not suffering his troops to remain, even for a short time, at Alexandria, which would have enabled them to perceive the sterility of the country; and have excited discontents among them; and he very pleasantly describes their surprize on their arrival at Beda, at the end of their first day's march, "where they expected to find a village, built and peopled like those of Europe; but there was nothing but a well, covered with stones, through which distilled a little muddy and brackish water, which, collected in cups, was distributed among them in little rations, like brandy." If we were to judge only from M. Denon's account, and had never read those *Intercepted Letters* which were not intended for the public eye, we should believe

lieve that the troops bore the infamous deception which had been practised upon them with the greatest patience, philosophy, and good humour. On many trying occasions noticed by the author, they certainly displayed these good qualities.

It appears from these travels that the Beys and the Mamelucs were much more formidable enemies than they were represented in the French official accounts. They frequently engaged the French for many hours with the greatest obstinacy, and sometimes defeated them, notwithstanding the immense disadvantages under which they laboured, both in point of weapons and of military tactics, which defect was by no means adequately compensated by superiority of numbers. It is well known that when the French first advanced from Alexandria to Cairo, the Arabs cut off every man who strayed even fifty yards from the columns. "Le Mireur, a distinguished officer, was assassinated * at a hundred paces from the advanced guard, in consequence of having failed to pay attention, through a melancholic abstraction of mind, to an invitation to keep with the rest. Adjutant Delanau, in crossing a ravin, was made a prisoner at the distance of a few paces from the army; a price was offered for his ransom; the Arabs quarrelled about the sharing it; and, to settle the dispute, they *burnt his brains*." Several similar instances to that displayed at the close of this sentence, of ignorance of French phraseology are exhibited in the course of this translation. *Bruler la cervelle* is to *blow out the brains*; but the author being unacquainted with the phrase, and knowing only that *bruler* signified *to burn*, he was led to adopt the literal translation.

The author, wishing to remove the impression made by the publication of the *Intercepted Letters* before alluded to, ascribes them to a crowd of traders and contractors who had followed the army, in the hope of gain, and who, finding their expected resources cut off by the destruction of the French fleet, and the close blockade of Alexandria, vented their rage and disappointment by misrepresenting the situation of the country and the state of the army. But he chooses to forget that the most important of these letters were written by persons of a different description, by men who from their situation could not be deceived, and by confidential officers who were not likely to misrepresent. It is possible, indeed, that the wants experienced by the army, in point of food, may have been exaggerated, but even M. Denon's own account is sufficient to confirm in substance the statements of which he complains. Still he exerts all his eloquence to induce Frenchmen to flock to Egypt, and it is evident,

* It is worthy of remark, that in the French accounts of military events, every Frenchman killed by an enemy, who will not tamely submit to be plundered and enslaved, is modestly said to be *assassinated*, while every such enemy put to death by a Frenchman is only *killed*. *Rev.*

from divers passages in his book, that he, and, of course, Buonaparté, has an eye to the future colonization of that country.

“ Let us turn to behold our triumphs and the peace re-open the port of Alexandria to *sages*, to industrious cultivators, to useful traders, to planters in fine; who, without alarming themselves because Africa does not resemble Europe, will observe that in Egypt a man may obtain for three fous a day's subsistence of the best rice in the world; that a part of the lands which are no longer inundated may be brought into tilth and pasture by canals; that wind-mills would raise the water to a greater height than the *pot-mills* at present employed, and by which so many oxen are exhausted, and so many hands occupied; that the islands of the Nile, and the greater part of the Delta, wait only for American planters, to produce fine sugar-canes from a soil that does not devour men in return: approaching Kaira, and proceeding beyond it, they will see that the ground only wants amelioration to make it the rival of every other, for plantations of Indigo and cotton of every species; that, while they are making a prudent and certain fortune, they will breathe a pure and wholesome atmosphere, on the banks of a fertilizing and navigable river; they will see a new colony, with cities ready built, skilful workmen, accustomed to labour and to the climate, with whose assistance, and with that of canals which are traced to their hands, they will in a few years, create new provinces, the future abundance of which is not questionable, since modern industry will restore to them their ancient splendour.”

But notwithstanding this tempting description, we suspect that M. Denon and his master will find a considerable difficulty in persuading any of the troops who were engaged in this expedition to return to Egypt.

M. Denon had a full opportunity afforded him for gratifying his love of antiquities, by being allowed to accompany General Desaix in his expedition to Upper Egypt for the purposes of levying contributions on the wretched inhabitants, and establishing the fraternal government of the French. In their march they were constantly harrassed by the Beys, and at one time by a large body of enthusiasts from Mecca, with whom they had many bloody rencontres. The account of one action will suffice to shew that the Beys were not enemies to be despised, and that the Arabs and Mamelucs, however inferior to the French in discipline and in weapons, were at least equal to them in courage.

“ Desaix learned that Mûrat was at Sediman, where he was preparing to meet and give battle to the French: Desaix resolved to commence the attack: as soon as he had left the open and cultivated country, and entered on an uninterrupted surface where the eye could ascertain his number, he was assaulted by cries of ferocious joy; but the enemy deferred till the morrow the victory of which he believed himself secure. The night was passed by the mamlûks in carousals within their camp; in the dark, their patrols insulted the French pickets, by mimicking their language.— At the dawn of day, they formed into a hollow square, flanked by two lesser bodies; soon after, the French saw Mûrat-bey, at the head of his mamlûks, and eight or ten thousand Arabs, lining the horizon for two miles.

miles. A valley lay between the two armies, which must be passed before the French could attack their enemy. Scarcely did Mûrat see them in this disadvantageous position before he surrounded them on all sides, charging them with a bravery which approached to fury. The closeness of the French body rendered the number of his men of no advantage to him. Their musquetry did great execution, and repulsed him for the time. The mamlûks stopped, wheeled as if to take to flight, and suddenly fell on one of the squadrons, which they completely levelled with the ground; all who were not killed, by a spontaneous movement, fell down: this movement uncovered the enemy to the centre of the French; it made use of the instant to give a heavy fire: the mamlûks stopped and wheeled once more. Those of the squadron who were not killed came into the ranks. The French were attacked by the whole body again, no longer with the cries of victory but with those of rage: valour was equally manifested on either side: the barrels of the French musquets were hacked by the sabres of the mamlûks; their horses were precipitated on their ranks, without shaking them; the animals fell back at the sight of the bayonets; their riders turned them, hoping to force the ranks by their kicks: the French, who knew that their safety depended upon their union, pressed together without disorder, and attacked without engaging; the carnage was every where, but there was no battle: the ill-success of the attempts of the mamlûks had driven them wild with fury; they threw their arms which could not otherwise have reached the French; as if this battle were to have been the last, the troops were assailed with fire-locks, warlike instruments, pistols, battle-axes, and showers of sabres. Those who were dismounted crept under the bayonets, endeavouring to cut the legs of the soldiers; the dying collected their strength and still struggled with the dying, and their blood, which mingled with it drank the dust, did not appease their animosity. One of the French, prostrate, had closed with an expiring mamluk, whom he held by the throat: 'How,' said an officer, 'in your situation, can you be guilty of any thing so shocking?'—'You,' replied he, 'talk very well, at your ease; but I have but a moment to live, and I wish to enjoy it a little.'

"The enemy had suspended his attack; he had committed great slaughter among the French, in falling back he did not fly; and the situation of the latter was not improved: scarcely had he retired, when he opened a battery which had hitherto been concealed, and which at each discharge, carried off six or eight soldiers. For a moment, the French were lost in consternation and stupor; the number of the wounded increased every instant. To give the word to march was to bend to the courage of the enemy, and to expose themselves to every species of danger; not to do so, was to give useless extent to the evil, and to expose the whole army to destruction: to march was to abandon the wounded, and to abandon them was to give them up to certain death; a dreadful circumstance in all wars, and more especially in the barbarian war they were carrying on. Desaix, distracted with the alternative, remained motionless a moment; at length, the general interest commanded him to act, the voice of necessity drowned that of the unfortunate wounded, and the army began its march. The only choice was between victory and total destruction; the extremity of this situation so united the interests of all, that the army was only as one individual, and that, to speak of the brave, every man of which it was composed ought to be mentioned: the light artillery, com-
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manded by the ardent Tournerie, did prodigies of address and celerity; and while this dismounted some of the guns of the mamluks, the grenadiers came up; the battery was abandoned; the cavalry, panic-struck, fell back, wheeled, fled, disappeared like a vapour, and left the French without an enemy to oppose.

"Never was there a battle more terrible, a victory more brilliant, or a catastrophe more unexpected. The actual advantage gained by the battle of Sediman was that of detaching the Arabs from the mamluks; but much was to be added on the score of the impression of the French tactics on the fears of the latter. Murat-bey, no longer hoping to break the lines of the infantry, to repulse, or even to resist them, reduced the French army to the occupation of following a light and rapid enemy, who, in his ceaseless precaution, left it neither repose nor security. The war carried on by the French became the same as that of Anthony among the Parthians: the Roman legions putting to flight battalions without obtaining successes, found resistance only in the space the enemy left before them; but, exhausted with daily losses, fatigued with victories, they gladly left the country of a people who, always conquered but never subjugated, came on the morrow of a defeat to harass, with increased audacity, those to whom, on the preceding evening, they had abandoned a field of battle by which the victor never gained an advantage."

In a note (by the translator we suppose) we are told that Buonaparte only assumed the *surname* of *Ali*, by way of distinction, and not with any view of passing for a Turk; that on the contrary "he always caused himself to be considered" as a Christian. Did the writer of this note ever read the memorable proclamation of *Ali Buonaparte* to the natives of Egypt, in which he publicly renounced *Christ*, and, of course, *Christianity*? It may suit the First Consul and his advocates to forget this fact, but it will be remembered and recorded by the historian of these times.

Mr. Denon thus describes his first view of *Thebes*.

"At nine o'clock, turning the end of a chain of mountains which formed a promontory, the French suddenly beheld the seat of the antique Thebes, in all its developement; Thebes, of which Homer has painted the extent in a single word, the *hundred-gated* Thebes, a poetic and empty expression, confidently repeated through a series of ages. Described in a few pages dictated to Herodotus by the Egyptian priests, and copied ever since by all other historians; celebrated for a succession of kings whose wisdom has placed them in the rank of gods, for laws which were revered without being understood, for sciences confined to pompous and enigmatic inscriptions (those learned and earliest monuments of the arts, which time itself has forborne to injure;) this abandoned sanctuary, insulated by barbarism, and returned to the desert whence it was conquered; this city, in a word, perpetually wrapped in that veil of mystery by which even colossuses are magnified; this exiled city, which the mind no longer discovers but through the mists of time, was still a phantom so gigantic to our imagination, that the army, at the sight of its scattered ruins, halted of itself, and, by one spontaneous impulse, grounded its arms, as if the possession of the remains of this capital had been the object of its glorious labours, had completed the conquest of the Egyptian territory.

"The

"The situation of Thebes is as beautiful as fancy can conceive it; the extent of its ruins leaves no doubt that it was as vast as its renown has represented: the width of Egypt not being sufficient to contain it, it has raised its extremities on the two chains of mountains by which it is bordered, and its tombs fill the valley to the west, far into the desert.

"Four little towns divide the relics of the edifices of Thebes; and the river, by the meanderings of its course, would seem to be proud of flowing amidst its ruins.

"Between twelve and one o'clock the French arrived in a desert which was the burying ground; the rock, cut on its inclined plane, presented, on three sides of a square, regular apertures behind which double and treble galleries and chambers have been reserved for sepulchres. Denon and Delsaix entered this place on horseback, believing that it could only be an asylum of peace and silence; but they had scarcely committed themselves to the darkness of the galleries before they were assailed with javelins and stones by enemies whom they could not discover: an end was thus put to their observations; and they afterwards learned that these obscure retreats were inhabited by a considerable population, being part of the people of Kurnu, in company with their flocks; that, contracting, apparently from their abodes, ferocious habits, they were almost always in rebellion against authority, and were become the terror of the neighbourhood: too much in haste to form a more ample acquaintance with these people, they fled with precipitation; and, for this time, they saw Thebes only as they galloped.

"It would have been interesting to examine these tombs more particularly, but when the French returned to it a second time they were fired upon; on a third occasion, they came in actual hostility to the neighbourhood; and when tranquillity was restored, they forbore to risk its disturbance by the attempt."

That the progress of the French army was frequently marked by rapine, desolation, and murder, is a fact which our author admits and laments, though, in one solitary instance, he makes a feeble attempt to palliate, if not to excuse, these enormities.—But this we are disposed to consider as a sacrifice made by his feelings to his situation; for he certainly displays, on other occasions, great humanity and great good sense, and the republic of letters is more indebted to his scientific researches than to all the united labours of his colleagues. With his account of the Arab cultivators, we shall conclude this article, meaning to resume the subject in our next, when we shall present our readers with Mr. Denon's description of some of the many magnificent remains of antiquity which he describes with the skill of a master and the temper of an enthusiast.

"The families of the Arab-cultivators on the border of the desert, where the French now were, present an image of that tranquil monotony which is never disturbed by the shock of a single novelty, of that calm which leaves a length of time between each event of life, of that quiet where every thing succeeds peaceably in the soul, where little by little an emotion becomes a sentiment, or an habitude a principle, where, in a word, the lightest impression is analyzed; and this to the degree, that, in conversing with this description of men one is altogether astonished to find
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in them the *most nicest* distinctions, and the most delicate sentiment, by the side of the most absolute ignorance.

"A few fides of walls, to which they add a cover of straw, suffice for their habitation. Within a few paces is a dove cot, built of earth dried in the sun, and divided into compartments in the interior, for the accommodations of each family of pigeons. The door is circular, at the bottom of the dove cot. In the middle, is a little opening for the admission of air; this is shut every night to secure the colony from the snacals. Near this is the fowl-house, less elevated, and smaller, having no division within. The hut is the principal apartment, that of the women, and that to which the men retire when they are apprehensive of a cold night. To the establishment belong dogs, who make no part of the family, and who live separate from it as defensive allies, a ghazal, and a kite, both of which are also free associates; the pigeons and chickens are the only domestics. The *bardaks*, which are drinking-pots, the *ballasses**, or jars for clearing the water of the Nile, and a few poringers, are nearly all the utensils of the house."

(To be concluded in our next.)

Vindication of the Political Conduct of the Right Hon. W. Windham, addressed to his opponents at the late election for the city of Norwich.
8vo. Pp. 82. 2s. 6d. Cobbett and Morgan. 1802.

DID the political conduct of this eminent statesman stand in need of vindication, the arguments adduced in support of it by this able and respectable writer would afford a satisfactory vindication of it to any man who was open to conviction: but, we fear, that the body of persons to whom they are addressed contains but very few of that description. When we say however that Mr. W.'s public conduct stands in no need of vindication, we are very far from thinking that the writer who undertakes to vindicate it is employed in a work of supererogation; for, in these strange, eventful times, it is unhappily necessary to defend, by laboured argument, the most plain and obvious truths, in order to counteract the effect of the resolute attempts which are almost daily made to confute and overturn them.

The author puts in a strong point of view the gross absurdity of sending a representative to Parliament so fettered as to leave him no will of his own. "What," he asks, "must be the entire representation of the empire, made up of these strange compounds of weakness, and subservience?" Would Parliament be, as it legitimately ought to be, the depository of the public mind, the treasury of the general wisdom, if, by this dominion erected over it, all its salutary powers of deliberation were overawed and controlled, and the legislative counsels of the country were turned into a chamber of deputation, governed and instructed by the humours and vicissitudes of public opinion? How could talent and virtue have their rightful authority in such an assembly, disgraced by the badges, and restrained by the fet-

* Or hamám.

ters of popular servitude? How could your member conscientiously consult for you, if he was driven to the oracles of the general opinion, before he could propose or accede to a public measure; if he were obliged to cringe at the levees and anti-chambers of the sovereign people, and to wait the imperial commands of that worst and most fickle of tyrants?"

Most certainly such an assemblage of persons would resemble nothing so little as a British House of Commons; and God help the poor nation whose laws were to be framed by such a set of miserable automations. Certainly Mr. Windham would not be qualified for such a meeting. The author's observations on the war are just, but they will make little impression, we fear, on the good citizens of Norwich, the worthy friends of Messrs. Smith and Fellowes. On the strange supposition that jacobinism is extinct, his notions are as correct as those of Mr. Bowles, noticed in a former article.

"In vain shall I be told that the spirit of jacobinism, against which we were compelled to take up arms, is extinct. I shall be slow to believe, that a danger, which can assume every shape, and wear every disguise, is on that account, less formidable. Through all the changes it has undergone, through all the vicissitudes of its existence, that power, which has got possession of the physical strength and political force in France, has been faithful to its purposes. A deep and implacable hatred to England, has been the life and soul of its policy. Whatever factions have, from time to time, strutted their hour upon the stage, they have adhered to a rigid dramatic unity, in which every scene hastens to the grand catastrophe, the destruction of England."

"If it were permitted to me in the compass of this address, I think that it might be shewn that jacobinism is not wholly extinct; that neither in France, nor in that unsound part of this country, which cherishes a sympathy with France, the real essential mischief of jacobinism has been destroyed. The fallacy of those who reason, as if nothing was to be apprehended from that quarter, arises from too partial, or too hasty a mode of considering the political proceedings of France. Because her government exhibits a mockery of arbitrary sway, in the person of a man, who has built a temporary despotism upon the military power of his country, is all salutary dread, all sober cautious policy, to be denounced and abdicated? Are we to shut our eyes to the dangers that menace us, because our adversary has changed his weapons? Buonaparté issues, it must be admitted, no manifestoes, proclaiming a design to plant rebellion in every country that surrounds him. But shall we rashly conclude, that his malice is dead; that his envy of our commercial greatness, our naval superiority, is subdued? France may still be formidable, though the reign of the clubs, the dominion of terror, and the sovereignty of the guillotine have been abolished. Perhaps she is the more formidable, that there is no palpably apparent feature of hostility in her policy; that you are not able to define and point out the specific cause of alarm in her transactions, and that her machinations are shrouded in mystery and darkness. When she avowed herself the patron of universal sedition, when she claimed a parental relation to the foul passions of revolt and discontent, the magnitude of the mischief she meditated, the unambiguous undisguised quality of the evil, roused a spirit of provident resistance against her. When her hostile mind broke out in overt acts, and her own revolutionary tyranny assumed no disguise, but appeared in its appropriate dress of horrors, we felt an abhorrence of her procedures, that almost kindled us to phrenzy. She

was cut off not only from all insidious connexion with us, but almost from the common family of nature, whose sacred laws she had broken, whose respected usages she had destroyed, and whose duties she had expunged from her savage and perverted code. She held no connexion with civilized Europe; she was cut asunder from those, among whom the law of God and of man, was held in reverence. In such a state, the enemy was comparatively impotent. But from a courteous enemy, with whom you are exchanging the forced civilities of smothered hate, every thing is to be dreaded. When he has subdued your jealousy, and loosened your superstitious abhorrence of his principles, he has bound the sentinels that should alarm you against his approach."

The author truly observes, that if these apprehensions were really felt by Mr. Windham, as they certainly were, and by us also, it was his duty to submit them to Parliament at the time; and subsequent events have fully demonstrated their justice. Equally accurate is the author's opinion of Buonaparte, his power, his views, and designs. On these last he reasons much at length, and with equal energy and truth.

"Let any man, who recollects the divisions of territorial power, in what may now be called *antient* Europe, consider well the enormous and bloated maels of conquest which the peace has secured to France. If the Roman empire, in that fullness of its growth, when, according to one of its historians, *sua magnitudine laboravit*, was enabled to act as the arbiter and oppressor of the whole civilized world; France, at this moment, does not present an image of greatness less fearful. Do you imagine that she will be content with the mere inactive means of mischief; and that, with all the ports of the Mediterranean under her key, she will courteously cherish and protect the commerce of Great Britain? This would be giving a new friend, who was so recently your most active enemy, not only more credit for the sincerity of his reconciliation, than a sober and provident policy would authorize; but the French government itself would exhibit a ridiculous departure from its most habitual and most cherished plans, if such instruments of annoyance were permitted to slumber."

After hearing that his Consular Majesty has ample means of annoying us, he proceeds to shew that his *inclination* to injure us is at least equal to his power.

"To sum up the whole, it is evident, that on the personal dispositions of Buonaparté, the fate of this country must soon depend. No well cemented union of powers leagued against unjust aggrandizement, no mutual confidence, no common councils. These have been suffered to be broken by the intrigue and cunning of the enemy. We have played the game into his hands. The jacobin has subdued us by negociation as well as by arms. By the dexterity of his diplomatic science, he has rendered all the old relations of the world obsolete and antiquated. He has shut the door of Europe upon us, and driven us from all participation in its concerns. In the mean time, the right hand of our government seems to have forgot its cunning. Without trembling, without stirring, we have suffered him to dissect and embowel the whole German empire, after having won over, by his intrigues, that remaining portion of continental power, which it ought to have been our solicitude to have preserved, as a barrier to his usurpations. Large
territories

territories added to his dominion, strong places seized, kingdoms consolidated into his empire, antient powers crumbled into dust; these are now become a sort of daily occurrence, hardly worthy of being called events. So far from being matters of provident trembling precaution, they are not anticipated by our ministers, but announced to them. They read of them in the common journals with as little emotion, as the list of births or marriages. The intelligence of stupendous revolutions reaches them by the same avenues through which they are circulated to the lowest mechanic. Thus disciplined into the indolent habit of bearing our own insignificance, considered by others, and gradually taught to consider ourselves as nothing in the affairs of Europe, whence is it that we derive hope, or satisfaction? Is it in being locked up in our house, while these enormities are committed under our windows, that we place our security?

"To have foreseen these things, and to have directed the strength of the country against them, would have been that union of wisdom and virtue, which usually conducts to safety. To have foreseen them, without making provisions against them, would have been the consummation of treachery and cowardice in those, who wielded the public resources. But neither to have foreseen them, nor to have taken one measure of preventive policy against them, is a proof of that imbecility and rashness, which, while it would disgrace the regulation of a parish, must soon pull down the strength and the security of an empire. But all these contingencies were predicted by Mr. Windham; not with the rashness of conjecture, but pointed out with the strictness of demonstration. Every day brings a fresh accomplishment of that which was dreaded by wise and good men, from the fatal peace we have signed."

Having proved that all Mr. Windham's predictions respecting the consequences of the peace have been verified, and having completed the justification of his *public* character, he adds some few just remarks on his *private* character.

"To shew, that Mr. Windham was not undeserving of the honour of being elected a representative for your city, I might have enumerated the virtues of his private life: but the very side he has taken in the political questions of the day, the zeal and the intrepidity he has exhibited in defence of the institutions of the civilized world, the sympathy he has felt for persecuted, deserted loyalty, the abhorrence he has breathed against the disturbers of their country, these are above the mere trick of a politician; they are testimonies of great and splendid qualities. *Integritatem atque abstinentiam tanti viri enumerare, injuria fuerit virtutum.* I might have enlarged on the powers of a mind, richly stored with whatever of useful or splendid, is to be derived from the treasures of antient or modern literature; on the brightness of his imagination, and the sweetness of his discourse. But to this sort of merit, the citizens of Norwich are impassive. They take no cognizance of such things as these. They are a species of goods not marketable among them, and consequently of an infinitely inferior value among them, than that coarser commodity, a mean subservience to their humours and caprices. But before the tribunal of honest and enlightened men, who love their religion, who love their country, before good men, his character will be fairly estimated. And if an unbending rectitude and consistency of endeavour, after a great and valuable good, not the spurious good, the pursuit of which has deluged the world with blood, but the good which is the result of wise laws
and

and strong institutions; if a love of human kind, not exemplified in temporizing pusillanimous compliances with the licentious and drunken will of misguided and brutalized multitudes, but in generous and enlarged schemes of thinking and action; if these are pledges to be exacted of public men, he has given us most full and ample security. By enlightened men, his aims will be perceived and understood. By half-witted politicians, the pupils of French philosophy, who are intoxicated by that unhappy mixture of speculation and ignorance, of vanity and weakness, which darkens and confounds the human intellect, they will be neither admired nor understood. The insects of that inferior region of the air, are indued with perceptions fitted only for the circle, around which they flutter. Their utmost ambition is mean. The furthest height to which they aspire is still degradation."

The cause of the enmity which the citizens of Norwich, at least the majority of them in *numbers*, not in *property* or *respectability*, bear to Mr. Windham, is, very justly ascribed to the part which he took, as a member of Parliament, in suppressing those treasonable and seditious societies which were closely connected with the French jacobin clubs, and which contained in them not a few of the worthy electors of this ancient city. That Mr. W. will long incur the enmity of such men we have no doubt, because we are certain he will always continue to deserve it. Loyalty and treason can never shake hands. We cannot but feel, however, for the sound part of the city of Norwich, who are, most woefully degraded by the late triumph of the jacobin faction.

POETRY.

The Infidel and Christian Philosophers; or the last Hours of Voltaire and Addison contrasted. A Poem. 4to. Pp. 18. 1s. Rawson, Kingston upon Hull; Vernor and Hood, London. 1802.

WHETHER attempts to place in a proper point of view, and to impress on the public mind, the opposite effects of religion and scepticism, even in this transitory world, is deserving of praise, whatever be the degree of ability which he displays in the execution of so laudable a task. In one of our early volumes we took occasion to contrast the death-bed scenes of that pious christian MALLET DU PAN and of the scolding infidel VOLTAIRE*; in a subsequent volume we noticed, with merited commendation, a sermon by Mr. Agutter, in which the last hours of the sceptic HUME and of the religious Dr. JOHNSON, were compared†; and we took up the little poem before us, with the same favourable prepossessions for the author which similar attempts will ever excite in our mind. In an advertisement prefixed to the poem, he gives us the following account of it.

"The melancholy and affecting circumstances attending the death of the celebrated VOLTAIRE, as related by the Abbé Barruel, in his memoirs of

* See Anti-Jacobin Review.

† Idem.

jacobinism, and corroborated by the testimony of that worthy and truly respectable philosopher M. de Luc,* having made a deep impression on the mind of the author of the following poem, he has therein endeavoured to place those circumstances in a striking point of view; and, in order to shew the power of religion on the human mind, and its superior efficacy in administering consolation and support in the hour of sickness and of death, he has contrasted the last moments of the sceptic Philosopher, with those of the pious and virtuous ADDISON.

"Whatever opinion those persons who honour this performance with a perusal, may entertain of its execution, the author is induced to hope, that the sentiments he has endeavoured to inculcate will at least secure him from the censure, if they cannot ensure him the applause, of all whose approbation he is most solicitous to obtain."

Such a hope cannot be ill founded in a country in which, though it certainly contains some infidels and a numerous horde of sceptics; the great mass of the people are not yet ashamed to profess their sincere belief in the pure unadulterated doctrines of Christ.—That our readers may form their own judgment of the author's poetical talents we shall lay two extracts before them; the first in which the bard addressing himself to young sceptics paints the death of Voltaire; the second, the parting interview between Addison, and his friend, the Earl of Warwick† a fashionable young man, of very irregular habits of life.

"View yon pale wretch, who late with haughty pride,
Like you his Saviour and his God deny'd.
Mark how his fiery eye-balls glaring roll,
And shew the anguish of his tortur'd soul!
Hear him, when grinding pains his frame assail,
His num'rous crimes, his blasphemies bewail;
And with heart-rending sighs, and tears, implore
That sov'reign mercy which he scorn'd before!
While sense of conscious guilt and black despair
Still on his lips arrest th' half-utter'd pray'r!
In vain around his atheist colleagues stand,
A greatly obdurate officious band,
Intent with all that friendship can suggest,
To lull his agitated soul to rest:
With horrid imprecations fierce he cries,
(Reproach and fury flashing from his eyes,)
'Avaunt ye wretches! hence! nor aggravate
'The cruel torments of my dreadful state!
'Twas ye accurs'd, who help'd me to procure
'Those unexampled miseries I endure;
'To these atrocious crimes how justly due,

* See Mem. Jacob. 2d Edit. Vol. I. Chap. XVIII. and Note to ditto.

† There is a small print in the title page, exhibiting this interview, in which the Earl of Warwick appears in one of the modern French jacobin wigs, an inconsistency so glaring, that the artist, whoever he is, cannot be too severely reproved for it. On the stage, we frequently witness a similar inconsistency, and, we are sorry to say, the audience either want the taste or the spirit to correct the ignorance or the folly of the actor.

- So much applauded and admir'd by you!
- Begone! and with you all remembrance fly
- Of our infernal, damn'd conspiracy!

“ Struck by his poignant soft’rings with affright,
His vile associates fly th’ horrific sight:
Such pangs from those deserv’d reproaches feel
As rack the culprit on the tort’ring wheel;
And while a moment Conscience holds her sway,
Forget their doctrines, half inclin’d to pray;
But soon, ashamed their errors to confess,
With care each soul-awak’ning thought repress;
And, to conviction sedulously blind,
Impute his terrors to his weaken’d mind!
Heedless what sages fam’d, with wisdom fraught,
In every clime, through every age have taught;
• That when the subtil ties of life give way,
• The soul, half loosen’d from this mass of clay,
• (Her earthly prison,) darts her piercing eye,
• Through the dark precincts of futurity,
• And reads, with prescient skill, her awful doom
• Of pain or bliss for endless time to come!”

“ Meanwhile, (all hopes of life or mercy lost,)
By various fierce contending passions tost,
Curse chasing curse, and groan succeeding groan,
Till nature fails, and reason quits her throne,
VOLTAINS, in stupor sunk, resigns his breath,
A dreadful victim to remorseless death!”

The line marked in italics hobbles most woefully; without converting “obdurate” into a dactyle, it is not possible to read it as a verse.

“ See where, upon yon couch serenely laid,
The christian hero rests his drooping head!
Tho’ racking pains his frame unceasing tear,
A placid smile his languid features wear:
Mark where RELIGION near him takes her stand,
And waves the olive sceptre in her hand!
His bed of sickness she with roses strews,
Illumes his prospects, elevates his views;
Bids scenes of soul-enchancing pleasures rise;
And while yet breathing wafts him to the skies!
’Tis she that takes away (what sin first gave)
The sting from death, and vict’ry from the grave.
Tho’ o’er his breast that shaft the spectre shakes,
At sight of which the harden’d sinner quakes,
To his firm soul, unaw’d by guilty fears,
No frightful shape the ghastly phantom wears;
He deems that stroke which human life destroys,
The welcome passport to celestial joys.

“ When the convulsive throb, and swimming eye,
Proclaim the hour of dissolution nigh,
Ere yet the glimm’ring lamp of life expires,

For WARWICK he with fault'ring tongue inquires,
 See where the youth with awe sincere impress'd,
 Attends obedient to his friend's request:
 Soon as the well-known face the sufferer spies,
 What mixt emotions in his bosom rise!
 View where, pourtray'd in yon expressive mein,
 Meek resignation, faith and hope are seen,
 With all that warm solicitude combin'd
 For human weal, which marks the gen'rous mind;
 That tender love, those cares, which e'er attend
 The pious christian, and the feeling friend!
 Hear him to the lov'd youth, with dying breath,
 This last inestimable gift bequeath,
 (Benign affection beaming from his eye.)
 ' See with what calmness can the christian die!"

The poem concludes very appositely, with the just observation of Young.
 " Men may *live* fools, but fools they cannot *die*."

Poetry. By the Author of Gebir. Small 8vo. Pr. 6s. 2s. Warwick printed. Rivingtons, London. 1802.

WHAT merit the former production of this notable bard, alluded to in the title page, might possess, we cannot pretend to say, as it was published before the commencement of our work, and it never chanced to meet our eye. But for the present work, 'tis as arrant doggrel as ever poor critic was compelled to regard. In short worse lines and worse principles were seldom, if ever, united, in one poor volume. The *poetry*, as 'tis called, both English and Latin, (the last indisputably the best in point of composition) is fit only to be *done into* French and bound up with the numerous addresses, in the same style, which have been presented to the Corsican—Consul, in his late tour. This *fustian* probably comes from some of the dissenting manufacturers at Warwick.

The Minstrel Youth, a Lyric Romance, in three parts; and other Poems. By W. Case, jun. 12mo. 1s. 6d. Conder. 1802.

THE effusions of a young mind, evidently replete with virtuous sentiments, but neither refined by classical taste nor fired with poetical genius.

Pictures of British Female Poetry. 12mo. 1s. 6d. Crosby. 1802.

THESE Pictures are by the author of the *Minstrel Youth*, and the same observations which we made upon the latter will equally apply to the former. The sentiments of the author are pure, his principles good, but we have not been able to discover that taste and talent which more indulgent critics have ascribed to him.

The Rasciad, a Poem: dedicated to Mr. Kemble. 4to. 3s. Butler. 1802.

A Panegyric on the heroes of the Sock and the Buskin; in which good-nature is the predominant feature.

L A W.

Decisions in the High Court of Admiralty; during the time of Sir George Hay, and of Sir James Marriott, late Judges of that Court. Vol. I. Michaelmas term 1776, to Hilary term, 1779. 8vo. Pp. 320. 9s. 6d. Bickerstaff. 1801.

THE title page of this work explains its nature. "The printing these decisions of the High Court of Admiralty, beginning Michaelmas 1776, previous to those of Sir William Scott, was at the desire and expence of government." "The justification of the conduct and character of the British government upon public and avowed principles, so as to gain that most powerful weight in the machine of human affairs, universal confidence, was the great object; to prevent, if possible, the ideas of neutral powers, founded on their own arbitrary modes of proceeding, from harralling the British Ministers personally with unreasonable complaints, and with demands upon them of doing that which was as impossible in a limited government, as it was unreasonable to do, and otherwise, from forming those coalitions which, long foreseen, have now taken place, so as to render by such coalitions, if possible, the naval power of Great Britain of little consequence; from giving the utmost assistance to a frequently defeated enemy under the pretence of neutrality, and of protected carriers of the weakest belligerent powers, and from prolonging the war?"

EDUCATION.

Edwy and Bertha; or, The Force of Connubial Love. By John Corry. 12mo, Pp. 55. 1s. Crosby, and Co. 1802.

THIS, we understand, is "the first of a series of original tales, for the amusement of young persons:" it is perfectly innocent, to a certain degree interesting; and, throughout, evinces that scrupulous adherence to moral rectitude which we have repeatedly had occasion to commend in the writings of this author.

Mentor; or, The Moral Conductor of Youth from the Academy to Manhood; a work, the result of actual but painful experience candidly stated, and usefully adapted to the level of youthful understanding; being a sequel to the Art of Teaching, or communicating Instruction; and digested on the same principle. To which is added, as an incitement to the study of it in grown youth, during their hours of relaxation from business, an Essay on the extensive utility, advantages and amusement, of Mathematical Learning. By David Morrice. Pp. 286. 8vo. boards. 7s. Rivingtons. 1801.

THAT example is better than precept, has long been an established maxim: the fear of punishment proves frequently as effective as the hope of reward; and a beacon to deter from vice may sometimes be as useful as a polar star to lead to virtue. "The unpleasantness of the personal confessions which I have thought fit to make," says Mr. Morrice, "for the warning and instruction of youth, will be considerably diminished by my reflections on their useful tendency, the early stage of life in which the errors alluded to were committed, and the more correct conduct of my riper years."

"This

"This treatise is designed for the admonition and instruction of *grown* youth about to leave school, and to enter upon the busy scene of the world; and for those who have already begun to tread its deceitful, slippery paths.

"It is intended equally as a MONITOR to youth designed for the University, the COUNTING-HOUSE, the PUBLIC OFFICE, the ARMY, or the NAVY; but principally for those who come under the description of APPRENTICES."

We would willingly give our unqualified approbation to this work, but our respect and zeal for the established religion of our country, and our duty to the public, call for animadversion on one or two passages which it contains. Our author says:

"No matter what place of worship you frequent, what sect or form you attach yourself to, if it be the result of a sincere intention to honour your creator: but the established church is, *perhaps*, the least liable to objection, or to give you false prejudices concerning religion; and though, *perhaps*, a little intricate, and savouring of *fiopery* in a few of its doctrines and forms, which naturally result from its ancient connexion with that idolatrous and superstitious church, it is, nevertheless, the most generous and unprejudiced system of faith and worship that exists in this or any other country."—"You should, however, divest yourself of all prejudices about forms of worship, or sects; chuse for yourself as you grow up, after having examined them all as well as your time and opportunity will admit."—"Uniformity in opinions is not to be expected more than uniformity in the countenances of men, and certainly the *opinantium unitas, et opinionum diversitas*, may very well consist together among good christians."

As Mr. Morrice has so fully granted the superiority of the established Church of England, it is wholly unnecessary for us, in this place to advance any thing on the subject; and as there is no doubt but that he accedes to the liberal sentiment of Pope, that

"Whate'er is best administered is best," we are the more surpris'd at his not insisting on the utility of adhering to what is best, instead of treating it as a matter of indifference.

The other passage to which we object is not of quite so much importance, yet we cannot think of passing it over unnoticed. When speaking of lawful and unlawful love, &c. Mr. Morrice says,—"I would particularly recommend every grown youth at school to read Dr. Brodum's address to young men." We would particularly recommend that Dr. Brodum's book be not read by any youth, either at school or elsewhere. We regard Dr. Brodum's pamphlet, and other publications of a similar nature, in the same point of view with a certain posthumous novel of Diderot, which we shall not honour by naming: they do not deter from vice; they contaminate the hitherto unsullied mind, by apprising it of the existence of crimes, of which, otherwise, it might remain for ever ignorant.

These are the only objections which we have to Mr. Morrice's work: it is a good book.

POLITICS and POLITICAL ECONOMY.

A Short View of the Administrations in the Government of America, under the former Presidents, the late General Washington and John Adams; and of the present Administration, under Thomas Jefferson: with cursory Observations on the present State of the Revenue, Agriculture, Commerce, Manufactures, and Population of the United States. By George Henderson, Esq. 8vo. Pp. 71. 2s. 6d. Hatchard. 1802.

THERE is but little in this book to excite attention or to gratify curiosity; because it contains no new facts, no new information. Indeed the author professes to do no more than give a brief sketch of those prominent public events which are generally known. He writes, however, with great temper, and suffers no prejudice to bias his mind so as to lead to a concealment or perversion of the truth. From the whole of his "View" it appears, that the federal system has received a severe, if not a fatal, blow by the election of Jefferson to the presidency; and that, from a repugnance in the people to pay even the most necessary taxes, and from absurd notions of liberty incompatible with law,* there is great danger of a dissolution of the confederacy, and of the introduction of a restless, turbulent, and ungovernable oligarchy.

The most interesting part of the pamphlet to Britons is that which relates to the commercial intercourse between this country and America. To Great Britain, the author ascribes the great increase of American commerce.

"Her manufactures of every description present themselves every where throughout the United States; possessing the twofold quality, of furnishing most of their domestic wants, and forming in their commercial relations a leading and valuable part of their exports. As yet they have not been supplanted; nor have they yet met with any thing like competition. And the utility and superiority that British articles can so decidedly claim over those of the rest of the world, is incontestably proved by the universal preference and reception they meet with. Theories may be raised; innumerable speculations may be indulged; but how few of either are found able to maintain their position when opposed by the strong and irresistible force of practical conviction?

"The commercial relationship between Great Britain and the United States, is of a nature so highly interesting to both, that it should never be departed from: the attention of the ministers or leaders of both should ever be turned towards it. No systems of narrow, contracted policy, should for a moment be suffered to intervene, to shackle, impede, or diminish it in either; as every one must be well persuaded, an opposite conduct, that is, one founded on a liberal, enlarged, and mutual basis, cannot be other than productive of advantages the most solid and lasting. Let this only be well known and understood, when who in Britain will have reason to deplore the dismemberment of this part of the British em-

* These headstrong republicans would do well to learn a lesson of political wisdom from a pagan writer. "Legum denique idcirco omnes servi sumus, ut liberi esse possimus." Cicero pro A. Cluentio.

pire, if Britain partakes of all, or greater benefits, than she could have done if it still had been retained in her possession? Who in America divested of aged resentments, or undeluded by modern prejudices, shall regret, that though America is thus necessarily obliged to contribute in some degree towards the advancement of the former nation, if at the same time, and from the same causes she is also conferring largely towards the opulence and grandeur of herself."

We trust the rulers of the two countries will ever suffer these considerations to predominate in their minds, and to regulate their conduct. If we mistake not, the times will, very soon, most imperiously call for this union of sentiment and of action. The prosperity of the American commerce may be inferred from the following statement.

"In 1790, the shipping of the United States did not exceed four hundred and fifty thousand tons. In the beginning of 1800, it amounted to nine hundred and thirty-nine thousand.

"In 1790 the exportation of foreign articles brought into the United States for re-exportation, did not amount to two millions of dollars.*—In 1800 it exceeded thirty-nine millions.—In 1790 the exports of domestic produce, the growth of these States, scarcely amounted to fourteen millions of dollars.—In 1800 the exports of this kind amounted to more than thirty-one millions."

The population and extent of the United States are thus rated.

"The population of the United States is now estimated at somewhat more than five millions. This number of persons is dispersed over a space of country extending to nearly sixteen degrees of latitude on the sea coast, between the degrees of thirty-one and forty-seven; in length, one thousand two hundred and fifty miles; and in breadth, one thousand and forty; and comprehending within the whole, five hundred and eighty-nine millions of acres of ground."

From this increase of population the *Citizen* Due de Liancourt, without adverting to its causes or to those local circumstances which operate as a draw-back on such increase, foolishly infers that, in a given number of years, the population will become too great for the territory. Our author shews the absurdity of his conjectures on this subject. The style of the pamphlet is defective, and the language occasionally incorrect; the vulgar practice of placing *for* before the infinitive mood of a verb is visible in almost every page.

A Letter addressed to Sir Francis Burdett, Bart.; in consequence of his being returned one of the Knights of the Shire for the County of Middlesex. By a Free-Booter of the County. 8vo. Pp. 8.

AN election-squib professing to come from one of that description of persons who think, and certainly not without reason, that they have a right to consider Sir Francis Burdett as their patron. If there be any truth in the old adage, *Noscitur a sociis*, they have even a right to regard him in a more familiar point of view.

* "Whenever the dollar, the current specie of America, is spoken of, it must be considered as representing 4s. 8d. sterling."

MISCELLANIES.

An Introduction to the Knowledge of rare and valuable Editions of the Greek and Roman Classics: being, in part, a tabulated arrangement from Dr. Harwood's View, &c. With Notes from Maittaire, De Bure, (le) Dictionnaire Bibliographique, and references to ancient and modern Catalogues. By T. F. Dibdin, A. B. Small 8vo. Pp. 63. 3s. 6d. Gloucester printed; Payne, &c. London. 1802.

THIS is a most valuable little compendium of bibliographical knowledge, in which the author has contrived, by a judicious arrangement of his matter, to compress a vast deal of information into a very small compass. We scarcely know a book more acceptable to bibliographers, bibliopolists, book-collectors, and readers of books; even to those who are in possession of the larger works of De Bure and others; for this is literally a pocket volume, or, as the author terms it, "a commodious *Vade Mecum*."

Mr. D. in his Introduction pays a fair tribute of praise to some of our nobility who are celebrated for the collection of most valuable libraries, and he adds "nor shall this trifling record pass, without the mention of DOCTOR GOSSETT, whose extent of bibliographical knowledge, is only exceeded by his friendliness of communication." This is a very just compliment to a learned and amiable individual, than whom certainly no man possesses more knowledge of this kind, (without however producing any diminution of his ample stock of more valuable, more important knowledge), with a more kind disposition to impart it to others to whom it may be useful.

The mode which Mr. Dibdin has adopted for compressing his matter, is the division of his pages into five columns, the first of which contains the name of the editor of the book; the second, the place at which it was printed; the third, the size, whether folio, quarto or other; the fourth, the date; and the fifth, the character, as to value. The only objectionable thing which we have noticed in this little volume is the application of the word *immaculate* to a book, which seldom is, and which, we incline to think, never ought to be applied to any production of human hands.—The notes are numerous, and replete with useful information.

Letters on the State of the Jewish Poor in the Metropolis; with Propositions for ameliorating their Condition, by improving the morals of the Youth of both Sexes, and by rendering their labour useful and productive in a greater degree to themselves and to the nation. 8vo. Pp. 36. Richardsons. 1802.

THIS pamphlet contains three letters, one from Mr. Joshua Vanoven to Mr. Colquhoun, in which the propositions adverted to in the title page are communicated, Mr. C.'s answer approving the plan, and Mr. V.'s reply, informing his correspondent that persons of high consideration to whom the propositions had been submitted had highly approved the plan itself, but objected to the means proposed for carrying it into execution; viz. by appropriating a part of the poor's rate now paid by Jewish house-keepers to the erection and support of a Jewish house of industry; an hospital, and a school. This very objection immediately struck us, on reading Mr. Vanoven's first letter, and we are only surprised that it did not

not occur to so acute an observer as Mr. Colquhoun. The other means proposed, viz. to levy an additional rate on the Jews for the purpose of creating an adequate fund, is perfectly unobjectionable, and we heartily wish that the plan may not only meet with the sanction of the legislature, but be productive of all the success which its benevolent author could desire. It is, indeed, a lamentable thing that the Jews should be deprived of every incitement to honest and industrious pursuits by the general obloquy under which they labour, and which has a direct tendency to generate the very crimes which it is intended to stigmatize. And, we are convinced, it has actually produced this effect in a very great degree. Such a disposition to abuse this unhappy race of men, which, we are concerned to say, is but too general, is utterly incompatible with Christian charity, and is not less impolitic than inhuman. Every effort to improve the morals of the Jewish poor, and, by opening to them fresh avenues for the exertions of industry, to render them useful members of society, must meet with the hearty good wishes of every friend to religion, humanity, and good order.

There are two or three observations in this tract, on religious subjects, in which we do not concur with the author; but these having nothing to do with the main object of the publication, and being only mentioned in a cursory manner, 'tis needless to enlarge on them. Besides we are loth to mix the smallest portion of censure with those commendations to which the pamphlet before us is so justly entitled.

Hints to Consumers of Wine; on the abuses which enhance the Price of that Article; their nature and remedy. By James Walker, Wine Merchant, Leith. 8vo. Pp. 57. Hill, Edinburgh; Verner and Hood, London. 1802.

THOUGH *truth* be unquestionably the standard of criticism, and there be good authority for asserting that there is "truth in wine," yet is a critic, in general, not classed among the "consumers" of that "valuable liquid" as Mr. Walker most emphatically, and most correctly, calls it. To us, therefore, we could not suppose that the *Hints* were addressed; and we accordingly sat down to examine them, with the most disinterested coolness and impartiality; and, in our sober judgment, they are entitled to the very serious attention of all buyers and sellers of wine. Mr. W.'s object is to prove, (and he very clearly proves it) that the price of wine is very greatly enhanced, by the almost uniform practice of consumers, to require that the merchant should supply them with wine fit for immediate use. He enters into a calculation in order to shew what the unavoidable expences of the merchant are (and it appears to us that he greatly *under-rates* them) in keeping wine so long on his hands; and in giving the long credit which he is, generally, compelled to give. These amount to nearly one-fourth of the whole cost to the consumer. The remedy which he proposes, is that the wine should be kept in wood, the necessary time, not in England, but in Portugal; and that the consumer should buy it of the merchant, either in wood, almost as soon as imported, or in bottles immediately after it has been bottled, and pay ready money for it. By this means he would have it not only much cheaper, but much better, for reasons which Mr. W. satisfactorily explains, but which are too long for us to quote. The reform, however, which he recommends depends not on the merchants, but wholly on the consumers, who will do well to weigh the

the facts which are here submitted to their consideration, in very perspicuous language.

On the Improvement of poor Soils, read in the Holderness Agricultural Society, June 6, 1796, in answer to the following Question, "What is the best method of cultivating and improving poor Soils, where lime and manure cannot be had?" With an Appendix and Notes. By J. Alderson, M. D. 8vo. Pr. 40. 2s. Hull, printed. Vernor and Hood, London. 1802.

THIS is an ingenious essay, containing many sensible observations on the proposed subject of discussion. Dr. Alderson first considers what Soils are; then the cause of their barrenness; and, lastly, the remedy. Chalk, flint, and clay, are the most prevalent soils. According to the predominance of any one or two of these over the third; or to the total absence of two of them, the soil is good or bad. To make a good soil, of eight parts, three should be clay, three chalk, and two flint in the form of sand. In order to remove sterility, then, a due combination of the three so as to give this proportion, or as nearly as may be, must be produced. The Doctor thus illustrates the necessity of such combination or admixture.

"If I put pure clay, pure chalk, and pure flint each by itself into a crucible, and place them separately in the hottest part of my furnace, I cannot alter or change any one of them; they will indeed lose the water or air that was attached to them, but the earths will remain the same, for they are perfectly irreducible; if however I mix them in certain proportions and then apply the same degree of heat, they will liquify, and continue in a fluid state (so long as the fire is kept up) and their particles thus intimately combined will form a mixt mass with properties distinct from any of the simple earths.

"Now the operations of vegetable life resembling the chemical processes of combustion, may not a due mixture of these earths when presented to the radicles of plants, render them equally capable of being absorbed and converted by the action of the living principle into food, as they are of being fused or rendered liquid by fire? and thus am I not justified by the analogy, to draw this conclusion, that by such an union alone can plants derive nourishment from the earths, for if the contact of these different particles of earth be alone necessary to enable the fire to produce the wonderful difference between the state of a fluid and a solid, is it difficult to be conceived, that the principle of life, so analogous to fire, should be able to exhibit similar effects, in similar circumstances; and, taking advantage of the state of the earths when thus duly proportioned and mixed, be able to absorb and convert them into nourishment?"

It must be admitted that this theory is ingenious, whatever may be its solidity. There can be no doubt, however, that from a judicious admixture of earths the evil of sterility may be corrected.—The Appendix relates chiefly to the expediency of cultivating thistles, as a manure, for which the Doctor is an advocate. The whole Essay is well worthy the attention of all persons who are fond of agricultural pursuits.

A Table serving to shew the Interest of any Sum, for any Time, at five per Cent. Also a new, accurate, and expeditious Method of computing the Interest of a large Account. By Richard Watson. 8vo. Pr. 42. 2s. Hurst. 1802.

ANY practicable plan for simplifying the mode of computing interest entitles

entitles the inventor to the thanks of the commercial world; as it tends to diminish labour and to promote accuracy. A table is here given of the interest, for one day, of sums from 100,010*l.* to 8*l.* of which the author adds an ample explanation, the first part of which will suffice to convey an adequate idea of the utility of his mode of computation.

"The first sum in this table is 100,010*l.* The 10*l.* are added to prevent fractions; the interest of 100,010*l.* for one day, at 5 per cent. being, exactly, 13*l.* 14*s.* Then, as the interest of 365*l.* for one day, at the same rate is 1*s.* the second and every succeeding sum is less than that which, immediately, precedes it, by 365, and the interest less by 1*s.* The sums in the table, thus, gradually, descend to 365; they, afterwards, decrease by such an amount as makes the interest of each following sum less than that which is placed before it, by 4*d.* exactly. The intermediate sums, in this part of the table, must be supposed to have the same interest as the sum immediately below it; thus, from 364 to 357 the interest is supposed to be 11½*d.*, from 356 to 350 the interest is 11¼*d.* &c.

"From this table the interest of any sum, for one day, may be taken in the following manner: if the sum of which the interest is required is found, exactly, in the table, the interest of it is seen at once; but, if the table does not furnish the exact sum, take the amount which is nearest to it, with its interest; subtract this amount from the sum proposed; then looking in the table for the remainder, add the interest of that. Thus, to find the interest of 75,649*l.* take, from the table, 75,555 = 10*l.* 7*s.* which, subtracted, leaves 94 = 3*d.* the whole interest therefore is 10*l.* 7*s.* 3*d.*

"When the sum of which the interest is required exceeds 100,010*l.* the highest amount in the table, take the amount which is the nearest to the two or three first figures of the sum proposed; multiply this amount into 10, into 100, or into 1,000, as may be requisite to raise the figures of the amount to the same number as the figures of the sum proposed; then, subtract this product from the sum proposed, and add the interest of the remainder, as before.

"Thus, to find the interest of 668,125*l.* we take from the table 66,715 = 9*l.* 3*s.* and, multiplying this into 10, we obtain 667,950 = 91*l.* 10*s.* which subtracted from 668,125, leaves 175 = 5¼*d.* The whole interest, therefore, is 91*l.* 10*s.* 5¼*d.*"

This mode of computation is simple and easy, and therefore useful.

A Letter (interesting to every Lottery Department, and particularly to Lottery Adventurers) addressed to the Right Hon. Henry Addington; containing a critical Examination of the Plan, Scheme, &c. of the new Lottery System: in which will be adduced numerous Reasons to shew the inefficiency of the Plan to answer its laudable purposes—the tendency of the Scheme to render Lotteries less interesting to the Public—and the great risk, which holders of many Tickets, for sale, must incur, should Adventurers not be induced to become early Purchasers.
By R. Houlton, A. M. 8vo. Pp. 58. 2s. Stewart. 1802.

SOME of Mr. Houlton's positions appear to us to be untenable, while others, and those the greater part, are indisputably strong. Of the former description is the assertion that it is of more consequence to devise a scheme for preventing high insurance than to invent one for the prevention of low insurances, an assertion founded on the persuasion that in all cases the lower classes of people imitate the higher classes. That the influence of example

example is strong, we are not disposed to deny; but that the vices of the populace are derived from a desire to imitate their superiors we never can admit. To enter into a full discussion of this topic would lead us much too far, but our *experience*, which is pretty extensive, has fully convinced us, that, in the metropolis, and in all great towns, the vices of the poor spring from their own depravity, and not from that of their superiors.—It is equally evident to us, that it is of infinitely more consequence to society to restrain the spirit of gambling among the poor than to check it among the opulent, (though the total suppression of it in all ranks is “a condemnation devoutly to be wished”) because this spirit in the poor does not only deprive them of the fruits of their industry, for a time, as Mr. Houlton seems to believe, but often reduces them and their families to a state of permanent distress, destroys the habits of industry, and, not unfrequently, leads to dishonesty, and its fatal consequence, an ignominious end. In the rich the effects of this spirit, dreadful as they unquestionably are, are less extensive, and less pernicious to society.

On most of the other points here discussed we concur in opinion with the author. No doubt the prolongation of the term for drawing the Lottery to a month, though the days of drawing be only two in each week, tends materially to defeat the original object of the plan—the diminution of *low* insurances; for it affords the poor ample time for collecting money to insure with, whereas if the term were only eight days, it would be impossible for them to procure any thing near the same quantum of money, and, of course, their means of ruin would be proportionably diminished. But, unfortunately, 'tis not the practice of insuring in the State Lottery which is most injurious to the poor. They lose infinitely more by private Lotteries which continue throughout the year, and by those engines of destruction called *Little-Goes*, which are equally permanent.—The legislature, very wisely, passed a law for the suppression of this nefarious practice; but the act is so incautiously worded, that it is scarcely possible to bring an offender to justice in virtue of it; for as it contains no clause to render the *informer's* testimony admissible, and as special care is taken by the proprietors or agents of the *Little-Goes*, to admit no more than one person at a time, no evidence can be obtained for the conviction of the parties.—We trust this evil will be speedily remedied by a new act.

As to the great profits secured by the contractors for the Lottery, and the consequent disadvantages to the purchasers of tickets, this ever has been the case, (though perhaps in not so great a degree, as under the new system) and yet the public have not been deterred from becoming adventurers; and, although Mr. H.'s observations on the subject are unanswerable, we apprehend they will not produce the effect which he appears to expect from them.

In various parts of the letter, severe attacks are made, in the tone and language of irony, on Mr. Wood, the lottery-inspector, and the founder of the new system; and many compliments are also paid to the premier, but whether these be ironical also, we have not been able to ascertain.

The Field of Mars; being an Alphabetical Digestion of the principal Naval and Military Engagements in Europe, Asia, Africa, and America, particularly of Great Britain and her Allies, from the Ninth Century to the Peace of 1801. Consisting of Actions, Attacks, &c. &c. Selected from the best Historians, and Journalists, and adjusted from the greatest authority. Interspersed with
concise

Concise Descriptions of Towns and Places, the subject of each Article. Embellished with upwards of 70 Portraits, Maps, Charts, Plans, Views of Battles and Sea Fights. 4to. 2 Vols. Three Guineas. Robinsons. 1801.

THIS is a republication of a book, which first appeared some twenty or thirty years ago, and was originally suggested, we believe, by the French *Dictionnaire des Sieges et des Batailles*. It has been brought down to the late peace, and forms an useful book of reference.

A Compendious History of the English Stage, from the earliest period to the present time. Containing a Candid Analysis of all Dramatic Writings, a liberal and impartial Criticism on the merits of Theatrical Performers, and a Sketch of the Lives of such as have been eminent in their profession. By Waldron, Dibdin, &c. 12mo. Pp. 147. 2s. 6d. Jordan. 1800.

THE men who profess to give an analysis of *all* dramatic writings in the short compass of one hundred and forty seven duodecimo pages, promise, as our readers will naturally conceive, much more than they can perform. The editors of the present volume, however, have certainly fulfilled more than we expected from them, and they deserve commendation for the skill and industry which they have displayed in the compilation of this little volume, which contains a good abstract of stage history.

The Grazier's ready Reckoner, or a useful Guide for buying and selling Cattle, being a complete Set of Tables, directly pointing out the Weight of Black Cattle, Sheep, or Swine, from three to one hundred and thirty stone, by measurement; together with Directions, showing the particular Parts where Cattle are to be measured. By George Renton. 18mo. Pp. 27. 2s. 6d. Newton, Holywell-street.

CRITICS cannot be supposed to be very competent judges of the merit of such a work as this; but, unquestionably, if the tables be tolerably accurate they cannot fail to be useful, and, for their accuracy, we have the favourable testimony of some practical graziers and farmers, to whose opinion we certainly bow with all becoming humility. Nay, we have been further assured that they have been tried at the *Victualling Office*, and found to be so correct as not to have varied more than two or three pounds, during a fortnight's trial.

Fugitive Sketches of the History and Natural Beauties of Clifton Hot-Wells, and Vicinity. By W. Manby. Small 8vo. Pp. 87. 7s. 6d. Robinsons. 1802.

TO the visitors of Clifton this book will be both useful and amusing.—It is a publication, somewhat similar to the *Guida dei Forestieri*, which used to be found in every town in Italy, but on a more extensive scale.

The Names of Parishes and other Divisions maintaining their Poor separately in the County of Westmorland; with the Population of each: on a Plan which may facilitate the execution of the Poor Laws, and the future ascertainment of the number of Inhabitants in England. By a Justice of the Peace for the Counties of Westmorland and Lancaster. 8vo. 1s. Richardson. 1802.

A BOOK of this nature for every county in England would be peculiarly

liarly useful to Magistrates, and would prevent much of that trouble which arises, in the administration of the Poor Laws, from the difficulty of ascertaining the precise boundaries of divisions.

Extracts from the Diary, Meditations, and Letters, of Mr. Joseph Williams, of Kidderminster, who died, Dec. 21, 1755, aged 63. A new Edition, to which are now added a number of original Letters to the late Rev. Mr. Randall of Stirling. 12mo. 3s. Ogle. 1801.

THE good-natured friend who has here raked the ashes of Mr. Joseph Williams from the grave ought to have dedicated them to Mr. Rowland Hill, for whom and for whose disciples they are alone fit. Such methodical nonsense disgraces the British press.

Prodromus Lepidopterorum Britannicorum. A concise Catalogue of British Lepidopterous Insects, with the times and places of appearance in a winged state. By a Fellow of the Linnæan Society. 4to. 4s. Hurst. 1802.

IN the catalogue before us, in the first column of which between 700 and 800 of the lepidopterous species are marked, is given only the generic character of the insect; but this, we are told, is but a mere prelude to a work of greater extent and importance, intended to comprehend a complete history of the British Lepidoptera, or scaly-winged insects.

Figures of Mosaic Pavements discovered at Horkstow, in Lincolnshire. Large Folio. 3l. 3s. White. 1801.

THIS is the commencement of a most valuable work intended to include a representation of the most remarkable Roman antiquities discovered in Great Britain, under the title of *Reliquiæ Romanæ*. Each volume is to contain four parts; and, if we may judge from the ability displayed in this first part, the antiquarian will be highly gratified with the undertaking of Mr. Lysons, who is well known to be eminently qualified for similar pursuits.

Collectanea; or an Assemblage of Anecdotes, Aphorisms, and Bon-Mots, adapted for Instruction and Amusement; selected from the Works of foreign Authors of distinguished merit. 8vo. 5s. Clarke. 1802.

THE French, who have a Dictionary for every thing, have their *Dictionnaire d'Anecdotes et des Bons Mots*, in which the compiler of this volume appears to have dived pretty deeply. But nothing is more difficult to translate than bon-mots: it is scarcely possible to infuse the spirit of them from one language into another. To this probably may be ascribed no small portion of the dull sayings with which the *Collectanea* abound.

A Dialogue between a Lady and her Pupils; describing a Journey through England and Wales, in which a detail of the different Arts and Manufactures of each City and Town is accurately given; interspersed with Observations and Descriptions in Natural History. Designed for Young Ladies and Schools. By Mrs. Brock. 8vo. Pr. 280. 3s. 6d. Symonds. 1802.

THOUGH no very novel nor very important information is conveyed by these pages, they may very well answer the purpose for which they are designed; viz. to give young ladies some idea of their country without the trouble of leaving home.

DIVINITY.

Thoughts on the Harvest, a Sermon preached at the Chapel of St. Mary, Penzance, Sunday, Jan. 17, 1802. Being the second Sunday after Epiphany. By Charles Valentine Le Grice, A. B. 8vo. P.P. 32. 1s. Tregoning, Truro. Badcock, London. 1802.

A PIOUS and forcible exhortation to gratitude, praise, and thanksgivings, to that power, who, and *who alone*, can give to, or withhold from, man, the kindly fruits of the earth. "Paul may plant and Apollos may water, but if God did not give the increase, what would be the fruit of their labour." The circumstance of our Saviour having in his parables, most frequently, excited "attention to the fruits of the earth, and to those labours, which form the necessary employment of man" is happily used, by the preacher, for giving greater interest to his subject, as well as for the purpose of illustration. We think that his notion of "arranging all the parables under their proper heads," (something in the manner of the *Evangeliorum Harmonia Brevis* of Professor White) so that "the majority, which evidently would be placed in the classes of *VEGETATION* and of *HUSBANDRY*, would fall under one point of view," was a very good one; and we certainly concur with him in thinking that "an amusing and useful work of this kind adorned and illustrated with pictures might be formed for children."

Charity, the very bond of Peace, and of all Virtues. A Sermon, composed, preached and published at the request of the Philanthropic Society at Banbury, in the county of Oxford. By John Lambert, A. M. curate. Small 4to. Pp. 17. 1s. Cheney, Banbury; Vernor and Wood, London. 1802.

"THERE are two objects," says the author to the reader, "proposed by this publication, the *first* is the diffusion of public happiness, by *MEANS*" (which) "though small, yet being well applied, are adequate to the intent of the benevolent subscribers; and the *second* is the affording each member of the society an opportunity of digesting and comprehending the *NATURE, EXTENT, and UTILITY* of the institution; many of whom being dissenters from the established church, and not present at the time it was preached, could not otherwise have known its contents."—We hope we shall not be accused of *uncharitableness* for expressing our decided opinion that neither of these objects are so *perspicuously* stated, and so clearly defined, as likely to be accomplished by the sermon before us. That the happiness of the good people of Banbury may be promoted by a charitable institution, well endowed and ably directed, we can easily believe, but how the publication of Mr. Lambert's sermon can tend to a "diffusion of public happiness" we cannot, for the soul of us, conceive! So much for the *first* object; as to the *second*, if the members of the society can really *digest*, and *comprehend* its *nature, extent, and utility*, from Mr. L.'s definition of it, we can only say that their powers of digestion and comprehension must be infinitely more strong and acute than ours. But, let our readers judge for themselves. "In any public charities there are many, perhaps too many public claims upon *that* charity; but this admirable institution cannot be properly called *public* or *private*: It is in truth a happy mixture of *both*. The collection is intended to be *public*, the application of it in a great and well-contrived measure *private*." This is the only attempt at a definition of its *nature* which we have been able to discover; as to its *extent* the preacher is wholly silent; and as to its *utility*, it consists,

consists, as far as we can perceive, in the declaration of his *belief*, that "many have commendably kept themselves from the Parish, by means of its support;" that is, they have been supported by a part of the Parish, instead of the whole Parish. We do not mean to say, that such an effect is not *useful* to a certain extent, but certainly it does not justify the preacher's assertion.

There is a kind of *nota bene* tacked to the above prefatorial address to his readers, which is still more incorrect, and more inexcusable, than the address itself. "This sermon being written soon after the commencement of public peace, some of the *evils of war*, are warmly noticed." This probably was meant as a lure to the *dissenters* to purchase the sermon; but 'tis a most reprehensible manœuvre, (if such were really its object) for the assertion is not true.—We find, indeed, P. 11, "the grim horrors of war" generally, *incidentally* mentioned, without the slightest attempt at specification; and in the next page the preacher talks of the "most *sinful, foolish, besotted, ignorant, abominable, wretched, deluded, brutal, unfeeling men*" who were "the avenging ministers" of God, and who were "suffered to withhold our daily bread from us;" by which declamatory rant, we suppose, he means to designate *monopolists*, whom, he may possibly consider, as the offsprings of war; but he has certainly not so described them, and, so far from *speaking warmly* of some, he has not added another word, on *any* of the *evils of war*. We are not greater friends to this description of men than Mr. Lambert himself, but we cannot refrain from observing that the introduction of them into this discourse was as unnecessary, as his description of them is *uncharitable*. Four, indeed, out of the *nine* epithets which he has bestowed on them, might, with much greater justice, be applied to the philanthropic society at whose request the sermon is said to have been published, and two of them at least to the preacher who acceded to that request. Mr. L. most probably is a very charitable man himself, and very zealous in his efforts to promote charity in others, but a regard for truth compels us to state, that, independently of the quotations from scripture, there is not a line in the sermon entitled to public attention.

In B. 14, the preacher says—"I feel myself honoured in the highest degree, by the very earnest and respectful request conveyed to me (by a subscriber) for the humble and sincere, I may say ardent effort I have made, for the advancement of this most comfortable, most consolatory, most advantageous institution." What the request, here noticed, was, we are left to conjecture; it surely could not be to print the sermon, before the persons making the request, had heard it from the pulpit, and of course before they could know its *nature, extent, and utility*!—But we have done; and the preacher must receive as a mark of our good will, our earnest exhortation to him, for his own reputation as a writer of sermons, and for the sake of that profession of which he has the honour to be a member, never to print another sermon without the request of some better judges than the members of the philanthropic society of Banbury.

The necessity of future Gratitude and Circumspection, to prove a due sense of past Mercies. A Sermon preached on Tuesday, June 1, 1802; being the day appointed by Royal Authority for a General Thanksgiving to Almighty God for the return of Peace. By the Rev. Sir Adam Gordon, Bart. M. A. rector of West Tilbury, Essex; and prebendary of Bristol. 8vo. Pp. 25. Rivingtons. 1802.

CONCURRING most heartily, as we do, in all the principles advanced, by the learned and pious author of the sermon before us, subscribing most cordially to the necessity of gratitude and circumspection, at all times and

On all occasions; in which the divine interposition in the concerns of men, is either clearly visible, or fairly deducible, we cannot but condemn the inconsiderate position, advanced at the very outset of his discourse, that "*none but the enemies of God and man can avoid discovering the purest pleasure on such a blessed occasion, as peace on earth and good will towards men,*" by which he means to describe the peace just concluded with France.—That the establishment of *peace on earth and good will towards men* should be the subject of gratitude, of praise, and of thanksgiving from man to his creator, *no christian will hesitate to admit*; but that *he* must be an enemy to God and man who could avoid discovering the purest pleasure on the conclusion of the late peace, is, we think, a position, which *any* good christian should hesitate to advance. In our estimation, at least in the estimation of many infinitely our superiors in talents and in judgment, and those, be it observed, as good and pious christians as any in his Majesty's dominions, the utmost which that occasion called upon us to do was to "*rejoice with trembling.*" The prediction of the prophet Daniel, noticed, we think, inappositely, by the preacher, because unfavourable to his argument, though, most appositely to the occasion, "*That by Peace he shall destroy many,*" certainly occurred, very forcibly, to our minds, and probably to the minds of the distinguished persons to whom we allude. How then, if we conscientiously applied such prediction to that peace, and firmly believed it to be pregnant with evil to the country, calculated to throw us off our guard, that we might fall an easier prey to that inveterate foe, who, as Sir Adam himself very justly observes, was intent on overthrowing the throne and the altar, and of erasing our country from the list of independent kingdoms; how then, we say, if such were our intimate conviction, could Sir Adam expect us to *discover the purest pleasure* on the occasion, or, for the mere non-discovery of such pleasure, how could he, consistently with christian truth and charity, stigmatize us as *the enemies of God and man*? We might, indeed, be expected, as good christians, to bow with *resignation* to the will of God, and to kiss the rod with which it pleased him to correct us; but we could scarcely be expected to profess *pleasure* where we felt *sorrow*, or to rejoice *without trembling* at "this temporary truce from the miseries of war." P. 17.—We make this appeal directly to the author in the full persuasion that he did not duly consider the extent and application of his anathema; and in the firm conviction that he will be as ready to retract as he was hasty to advance it.

The sermon is entitled to the highest praise for the animated exhortations to repentance and reformation with which it abounds; it ascribes the inflictions of providence to their proper cause, and points out the only means of averting them in future; by diligence in our religious duties and abstinence from licentious habits; and here, with appropriate energy, he observes, in allusion to the feasts and entertainments, which followed the peace—"Many who would reluctantly part with a *mite* (comparatively speaking) towards the relief of a needy fellow-creature, we see daily straining every nerve, to the injury of their fortunes to vie in the most luxurious, I may truly say, *licentious* entertainments!—Vanity and prodigality combining at the shrine of envy, to eclipse each other in the most unprofitable and reprehensible display of folly and excess!—It seems as if we were already infected by the constitutional levity of our late public enemies." This is a reasonable and just reprehension. Equally reasonable and just are his remarks on the general profligacy of manners, on the licentiousness of female dress, and on their natural and inevitable consequences.

Sir Adam's comments on schismatics and separatists are so forcible, and compress so much truth in so small a compass, that we cannot refrain from laying them before our readers.

"The last point to which I would direct your most *particular* and *increasing* regard, as a means of preserving the favor of God, and averting redoubled visitations, and perhaps *entire* destruction, is the strictest veneration for the blessing of a *pure christian church*.—People are not aware of the weighty sin they commit,—and the incalculable mischief they produce, by encouraging the crime of *separation* from the established church of their country.—They would do well to consider the dreadful vengeance of the Almighty on those who opposed the divine ordinances of *old*, and the ministers regularly appointed in the order, and by the will of Providence, for the instruction of his people, and the government of his church.—There cannot be a more pointed exhortation respecting the regard and reverence due to the national church, or fixed place of worship, than is recorded in the twelfth chapter of Deuteronomy, where express attendance at the very place chosen, and established by divine appointment, for the exercise of God's service, is so *strongly* and *repeatedly* enjoined.—Wherein rules are given, to avoid leaving it to man's own will and wisdom, as to the *place* of public worship;—and the *partial*, or prejudiced opinions and practice of private persons, are likewise so clearly reprov'd as to make it appear—(as other parts of sacred history do fully testify) that *schism* or *division*, is not the offspring of *modern* times, but originates and proceeds from that perverse and rebellious spirit that marked fallen nature at the *beginning*. It is truly lamentable, that so few being able to read, and judge for *themselves*, they are deprived of the forcible arguments the Bible contains, to save them from falling into many errors of this kind,—of which ignorance the crafty take advantage, by withholding those passages from the multitude, and glossing on others, that seem to favor the love of novelty, and irregular proceedings.—The rebellion of Korah, Dathan, and Abiram, as related in the 16th chapter of the book of Numbers, affords a remarkable instance of the same spirit of conceit and presumption, that prevails in our *present* day.—Those daring opposers of divine ordinances would have impiously insinuated, that *ALL* the people were to be esteemed *holy*, and as capable of holy functions, as the regularly called, and positively appointed *priesthood*:—but the woeful punishment they received, will be a standing monument of their crime.—To deter the ignorant and deluded from giving way to so dangerous an error, I would wish them to weigh duly, the aggravating circumstance of a wicked prince's atrocious crimes, as mentioned in the first book of Kings, 12th chap. 33d and 34th verses.—This peculiar sin is as strongly *reprobated* in him, as it was eminently *punished*,—for we read, 'After this thing, Jeroboam returned not from his evil way, but made again of the *LOWEST* of the people priests of the high places.—*WHOSOEVER* would, he consecrated him,—and this became *SIN* to the house of Jeroboam, even to cut it off, and to destroy it, from off the face of the earth.'—Observe, my brethren, this conduct was judged offensive to the Almighty, even in a *KING*, how must it be aggravated when the meanest subject shall do *what seems right in his own eyes* in this respect?—There is no kind of apology can be admitted, in the remark, that our Blessed Lord made choice of men in *humble life*, for *his* disciples.

"It would be the excess of impious presumption, to rank the *self* taught, and *self* created teachers of these times, with those exalted characters, trained under the eye of the SON OF GOD HIMSELF; endued with full measure of the

the HOLY SPIRIT, and *peculiarly* chosen for the work of propagating the christian religion—and withal, be it well observed, that *even these were regularly called,—appointed, or ordained, to the office of the ministry*—and did not usurp it of *themselves*. Nay some of them were eminent for *acquired learning*, an advantage cried down by those who pretend to have attained to a *shorter way*, by instantaneous aid,—and *preternatural tuition*. They were likewise a *distinct body*, under subordinate regulations, and separated for the particular purpose of publishing the Gospel;—and though *some* of them were at *first* taken from the *lower walks* of life, the original priests and deacons of apostolical appointment—did not professedly follow all kinds of low employments (as do many itinerant teachers of the present day) no more than the regularly established clergy of our own church.—*One indeed worked with his own hands*, occasionally, rather than be burthensome to his needy converts;—but that was in a very particular instance,—and we do not find that the *other apostles continued to labour daily* at their former wordly occupations, when they had embarked *fully* in the work of their sacred office, *after* their Master had left them.—Further, to *them alone*, was delegated the power of authorizing proper *successors*, and *assistants*, and not a liberty given to the promiscuous multitude, to be employed about, or interfere in *holy things*. On the contrary, St. Paul was commissioned by a *miracle* for the ministry,—and he has left us a powerful testimony of the bad effects of the rage for *novelty* in religion (or in scripture language *having itching ears*)—in that so early as *his time*, one professed to be of *Paul*—another of *Apollos*, another of *Cephas*, &c. clearly valuing the *instrument*—more than the *Master*, and thereby creating disquietude among the members of the Church,—feeding vanity and conceit,—dividing the body,—and causing disputations and disorder, instead of endeavoring to *keep the unity of the spirit in the bond of peace*. These are not bare assertions of my *own* (my brethren) I give you chapter and verse for them.—They are not spoken from private dislike to any *sect*, or *person*; neither is it (as may be supposed by some) from party zeal, against what is called METHODISM.—I care not if you were *all methodists*, in the *valuable* sense of that word—that is,—(understand me right) if you followed a *better method* in your lives and conversation, than many do, who boast of that title.—e. g. the *method* REAL Christians should pursue, both at *home*, and in the *world*: I mean *such a methodism*, as produces good *neighbourhood*, and *sincerity*;—charitable opinions,—*meekness of temper*, and *humility of mind*,—*submission* to superiors,—*justice in all your dealings*; mercy to the needy,—and an *humble*, not *presumptuous* confidence in God's favour.—In short, I would have you not *only* Gospel talkers, but Gospel walkers.—In such a *methodism* as this every Pastor must be happy to see his parishioners *thorough proficient*.—But the methodism that is marked by *enthusiastical pretensions*; *private cabalings*,—*conceited distinctions*—and *political party spirit*; insidiously deluding the ignorant and poor, and thereby weaning them and their children from the salutary ordinances of the Holy Church in which they were born and bred, and by whose charitable provision they are frequently supported; *this is a dangerous profession*, (CALL it what you will,) and cannot be too much exposed, and counteracted.—Persons of this cast, can have no just claim to a *particle of true religion*,—however full of *head knowledge*, however finely they may *discourse* upon it.—With equal propriety, you might term a person *righteous*, who is *willfully dishonest*—a person merciful, who oppresses the poor,—or that man *pious*, who accustoms himself to *blaspheme* the name of the *Most High*."

We should ill discharge our duty did we not earnestly recommend this sermon to the attention of the public—There are various references to notes in the text, which notes are not printed.

A discourse (addressed chiefly to Parents) on the duty and advantages of inoculating Children with the Cow-Pock; preached in the Chapel of St. Edmund, in Dudley, on Sunday, Feb. 14, 1802. By Luke Booker, L.L.D. Minister of the said Chapel. 4to. Pp. 20. Hatchard, 1802.

THIS is an able discourse, addressed both to the understanding and to the feelings of the congregation, on a subject of infinite importance to their corporeal welfare. Many instances are detailed of the complete success of the vaccine inoculation, and many just compliments are paid to the celebrated inventor of it, Dr. Jenner.

An attempt to shew the nature and extent of the Oath of Canonical Obedience, taken by the Beneficed Clergy; in answer to the remarks of the Rev. John Hey, on that subject, contained in his late publications. By John Vowles, Attorney at Law, one of the Proctors of the Consistorial Court of Bristol.

OF the controversy which gave rise to this publication a full account was given, by a correspondent, in one of our former volumes.* Mr. Hey, a dissentor, having had the audacity to accuse the whole body of our beneficed clergy, as well as all our churchwardens and constables, of *perjury*, for taking oaths which they could not keep, Mr. Vowles, who is eminently qualified for the task, here undertakes to chastise his presumption, and to expose his ignorance;—an undertaking in which he has completely succeeded.

REVIEWERS REVIEWED.

TO THE EDITOR.

CAMPBELL'S JOURNEY THROUGH SOME PARTS OF NORTH BRITAIN.

SIR,

THE following mistakes in your Review of Mr. Campbell's *Journey through Parts of North Britain*, though not of great importance, it may yet be worth your while to correct.

1. You call the beautiful walk on the south side of Stirling, which, about 60 years ago, was planned by a Mr. Edmonstone, and called by his name, *A Terrace of the Castle*. This is so far from being the case, that the castle is not even *seen* from more than twenty or thirty feet of the *west end* of the walk that was formed by Mr. Edmonstone.

Where Mr. Campbell says, that "to view with advantage the prospects commanded from Edmonstone's walks, we ought to enter them where they begin, and proceed as they ascend through the wooded precipice, till we gain the summit, and clear the umbrage;" he has been misled, as every stranger must be, by an inscription which seems to say that the whole of

* See ANTI-JACOBIN REVIEW. VOL. XI. P. 106.

the romantic walk in which it is placed, was the walk of Mr. Edmonstone. This was indeed true fourteen years ago; but then it was not possible to enter on the walk where it began towards the east, and proceed as it ascends through the wooded precipice. Now indeed this may be done; because the walk has been extended in both directions. Beginning at the eastern extremity of the town, and gradually ascending in the manner that Mr. Campbell describes, it not only reaches the rock, on which the Castle stands, but, winding round it, extends even to the bridge over the Forth, distant more than half a mile north from the Castle. Of this walk not the tenth part belongs to Mr. Edmonstone; and for the remainder the public is principally indebted to the exertions of a gentleman, who retiring from the army after the American war, enjoys at home that respect from his neighbours which he earned abroad by his services to his king and country. I am far from thinking Mr. Edmonstone unworthy of the inscription which records his public spirit; but either that inscription should now be altered, or another should record the merits of this veteran.

2. Perth is a beautiful town; but I know not with what propriety your reviewer calls it a *city*. It is not inclosed within walls, and it never was a bishop's see. When Mr. Campbell thought of informing the public, that "the wide and extending street, the spacious square, and daily augmenting buildings exhibit a growing splendour in Perth, not to be exceeded perhaps by Glasgow, or by Edinburgh itself," he probably meant nothing more than by rounding his period, to pay a compliment to the taste of the rulers of that neat little town: I dare say he expected not a reviewer, acquainted with the topography of Scotland, to pronounce the picture by no means overcharged."

3. I have not looked into Mr. Campbell's *Journey* itself; but if, as your reviewer seems (p. 101) to say, he attributes the refined manners of Edinburgh at the end of the eighteenth century, to the prevalence of episcopacy as one of the co-operating causes, he betrays a wonderful ignorance of the history of our Scottish metropolis. I am an Episcopalian myself, Mr. Editor, sufficiently attached to a hierarchy in the church as well as to the use of the English liturgy; but my partiality cannot make me embrace this conclusion; because, at the beginning of the century, when he represents the inhabitants of Edinburgh as gloomy and fanatical, there were among them six times as many episcopalians as at present. The refinement of that city, as of other places, has sprung, not from any particular form of church government, but from the progress of commerce and the general diffusion of science; and happy must it be for the people, if the advancement of true religion among them has kept pace with their growing trade and boasted liberality.

N.

Sketch of the Invasions or Descents upon the British Islands.

TO THE EDITOR.

SIR,

I HAVE never hitherto taken the liberty of intruding, either upon your time or the space of your valuable miscellany, but shall now consider myself obliged by your favouring me so far as to give room to the few following lines:—

In August, 1801, I translated and published "An Historical Sketch of the Invasions or Descent upon the British Islands, from the landing of William the Conqueror to the present time." With a chart on which every descent is correctly delineated.

On my return from a country excursion, I found that the *CRITICAL REVIEW* had at last done me the honor to notice a production which had, judging from the number of copies sold, been not unfavourably received. This acute political observer did not find any fault with the publication, nor its execution, nor any of the observations which were occasionally interspersed in it, except, for the cloven foot will appear under whatever disguise, where I had applied, page 32, the 'ABSURD EPITHETS, of "PERFIDIOUS and DESIGNING" to France, our enemy. I only beg these sapient Gentlemen, the Critical Reviewers, to ask Sir Sidney Smith, or the Plenipotentiaries at Rastadt, whether the French were perfidious or designing, or ask those who had the management of the French and English prisoners in the respective countries; or the poor Swiss, or the Republican troops employed to put the Turkish prisoners in Egypt to death; or, in short, any of the inhabitants of whatever country or place the French have entered. If they should not have answers in the affirmative from all or any of these, I shall then be content with enjoying the pleasure of my own private opinion, and of considering myself obliged to you for the civility shown to me by this insertion.

2d November, 1802.

THE TRANSLATOR.

Mrs. MORE and the Christian Observer.

TO THE EDITOR.

SIR,
THE following letter was sent last month for insertion, in the publication in which I thought it ought to have appeared; that entitled "The Christian Observer." To judge from the acknowledgements to Correspondents at the end of the last Number, the letter has been received; but no intimation being given, of an intention to insert it, I conclude it has been determined in the Cabinet that it shall not appear. The object in sending the letter to the Editors of the *Christian Observer*, was that of preventing them from committing themselves hastily on the subject of Mrs. More's attachment to the establishment of this country: judging that they would not chuse to countenance conduct so inconsistent with profession, as that of Mrs. More's attendance at an Independent Meeting-house, with the strong things she has written on the subject of our Church Liturgy. What the private opinion of the Editors of the *Christian Observer* may be, I pretend not to determine: but what their real opinion, as Members of an Established Church, ought to be, there can be no difficulty in ascertaining. And I profess myself to be at a loss to reconcile, their deliberately passing over, as a matter of seeming indifference, such a notorious separation from the Communion of our Church, as that of which Mrs. More stands accused with those opinions. I enter not into the investigation of Mrs. More's character or conduct. Much more has been said on that subject than is calculated to do credit to the parties concerned on either side. Mrs. Hannah More may be that excellent woman, she is by some represented to be; whether she be a Member of the Church, or the Meeting-house; and on the

the supposition she has acted on good principles, ought to be given credit for good intentions. But as a Member of the Church myself, I do not understand how a strictly honest character, properly informed, can at the same time live in communion with both church and meeting-house; can at the same time be a supporter of two such irreconcilable systems, as that of *Episcopacy* and *Independancy*. This is a point which, for Mrs. More's credit, at least with all sound Members of the Establishment, ought to be ascertained. Should not the Editors of the *Christian Observer* be to be ranked in that number; they have assumed a title calculated to impose on their credulous readers; and the sooner they are discovered to the Public the better. Requesting the insertion of this letter in your truly constitutional, and, I trust, useful publication,

I am, Sir, with respect, your Constant Reader, &c. &c.

To the Editors of the *Christian Observer*.

GENTLEMEN,

I HAVE read your periodical publication from its commencement; having been induced so to do, by the title you assume of "*Members of the Established Church*;" and the profession held out in your Address to the Public of conducting your publication upon the *true principles of the Established Church*." As Members of the Established Church, I conclude, you must profess decided ideas on that subject; and consequently cannot wish to give sanction to conduct, which, if it does not mark hostility to the Established Church, is at least calculated to create indifference towards it. In your first Number, you favored your readers with some extracts from Mrs. H. More's writings; relative to the excellency of our Church Establishment, and of our Liturgy. The passages are of so decided a kind, that they are calculated to place the writer of them, as a firm friend to the Establishment of this Country, in a very striking point of view. The passages alluded to, are to be found in the 14th and 15th pages of your Number for January.—A Lady that could write as Mrs. H. More has written in these passages, must surely, I thought, have been misrepresented; her conduct might, I concluded, in some respects have been injudicious, but her designs must have been good. As a person, therefore, who did not wish to enter into the *pro* and *con* of the Blagdon Controversy, or to be led backward and forward by every story that an idle world had to circulate, I was led in charity to predict with you, in your Number for March, "that all attempts to injure the character of this excellent woman, and to depreciate her merits, would prove as impotent, as they are wicked." And in this light I could not but give you credit for supporting the character of Mrs. H. More. Such was, in a degree at least, the disposition of my mind, when I was informed, that a letter had appeared written from Bath, by Edward Sheppard, D. D.; the purport of which was to declare, on the authority of Mr. Jay himself, that this same Mrs. H. More, sincerely attached to the Established Church, as she professed herself to be, in her "*Estimate of the Religion of the Fashionable World*;" this same eulogizer of our Liturgy, which she describes as "a service so pure, so evangelical, so enriched with such a large infusion of sacred Scripture," that the Members of our Church have cause "to bless the overruling Providence of God, by which they have become possessed of it;" was a constant attendant on the Ministry of Mr. Jay, and in full communion with a set of Independants assembled in Argyle-street, Bath; of which the said Mr. Jay is the acknowledged teacher. Information so

apparently authentic, I must confess, staggered me. But the impossibility of reconciling it with Mrs. H. More's public professions, and the idea to be formed of her, from her writings, obliged me to suspend my judgment till further enquiry. That enquiry has now been *faithfully* made; and the result of it has conveyed decided conviction to my mind on this subject. A Gentleman of my acquaintance, from whom I have directly received the information, expressly applied to Mr. Jay in person, to know from him, whether it was true that Mrs. H. More had been in the habit of attending his chapel; and whether she had received the *Ordinance* at his hands. Mr. Jay's answer was, "*Certainly, Sir;*" and with respect to the *Ordinance*, his answer was, "*some sundry times.*" This circumstance, thus authenticated, a circumstance so necessary to be known to the Clergy, and to all true friends to our Constitution, I have thought proper to communicate to you Gentlemen; that you may have the opportunity, by the insertion of this letter in your next Number, of bearing your testimony against, what you must consider to be, a gross deviation from those "*true principles of the Established Church,*" on which your publication professes to be conducted.

I am, Gentlemen, your constant Reader,

London, June 11, 1802.

A. B.

P. S.—I have not thought it necessary to be more particular in my information, because the circumstance of Mrs. H. More's having been an attendant on Mr. Jay's Ministry is, I understand, a matter of *public notoriety in Bath*. There is even a seat in Mr. Jay's chapel that goes by *her name*.—These are facts to be *abundantly* proved.

SIR RICHARD MUSGRAVE'S *History of the Irish Rebellion—the MONTHLY MAGAZINE—and the MONTHLY REVIEW*.

IT has long been our intention to rescue the valuable History of the Irish Rebellion, by Sir Richard Musgrave, of which we gave a true and impartial account in a former volume,* from the unjust attacks which have been made on it, by different writers and critics;—but we are much better pleased to find that the worthy Baronet has stood forward to repel those calumnies, in propria persona. Of all the publications which profess to criticize works, there is not one conducted with so little ability, or with such utter contempt of truth and justice, as that notable sarrago, ycleped the *Monthly Magazine*, published and edited by Mr. Richard Philips, formerly of Leicester; which has, for some time past, been a vehicle for the sentiments of all who are disaffected to our establishments, both in church and state. Mr. R. P. will now be convinced of the fallacy of those hopes which he proclaimed to the world, in his *Picture of London*,† that the ANTI-JACOBIN REVIEW, there impudently and falsely asserted to have been established solely for party purposes, would, now that the happy period of Peace was come, be suppressed.

TO THE EDITOR.

SIR,

Dublin, October 25th, 1802.

AS you have always endeavoured, in your very respectable and disinterested work, to detect the errors, and expose the evil designs, not

* See ANTI-JACOBIN REVIEW, Vol. X. p. 383.

only of authors, but of such reviews as attempt to mislead the public opinion, in matters of religion, morality, and politics, I request you will have the goodness to insert in it the following observations, on a virulent attack made on my History of the Irish Rebellion, in the Monthly Magazine of July last:—

The envenomed acrimony of this anonymous writer is such, that in attacking my veracity as an historian, he would have impeached some of the facts related in it, if he thought he could have succeeded in doing so; but well knowing the impossibility of effecting it, he utters general invective, and vague defamation, like the viper, who endeavoured to gnaw the file, but could make no impression on it.

He sets out with saying—"It has been remarked, that no performances more rapidly experience their merited fate, than falsified or prejudiced histories. It is perfectly true, that falsified or prejudiced histories are never honoured by the appeal of posterior writers, but soon sink into that utter contempt and oblivion, to which they are destined: still, however, they answer the purpose of the author, whose solicitude about the opinion of posterity is not likely to disturb him; he writes for a party, and that party supports him: he reigns a month, and that is all day." Can this wretched scribbler hope to shake the authority of my history, by vague assertion, or random, common place abuse. We may fairly conclude, that he is some Irish rebel, the refuse of the sword and the gibbet who fled from outraged justice, and whose heart rangles with revenge, because I have exhibited in the mirror of truth, the crimes of him and his confederated traitors.

He foretells, and anticipates, the contempt and oblivion, into which it is to fall hereafter, and he insinuates, that I have no solicitude about the opinion of posterity.

The very rapid sale, and extensive circulation of the work, is a convincing testimony that it is highly appreciated at present; and it is also a presage of the estimation in which it is likely to be held by posterity. Two quarto editions, consisting of two thousand, three hundred and fifty volumes, were disposed of in little more than a year; and one thousand five hundred copies of an octavo edition, have gone into circulation in about five months.

I have done my utmost to secure the good opinion of posterity, by publishing my history, while the facts related in it were fresh in the memory of the Irish nation, and while the actors in all the scenes which I have delineated, are still living; and to them I have appealed for my rigid adherence to truth.

He says, that "my object appears to have been to kindle the expiring embers of discord and destruction;" but the same censure might have been cast upon every historian who recorded conspiracies, rebellions, revolutions, and massacres; on Thucydides, Diodorus Siculus, Sallust, and Livy. The factions of the Barchiniani and Hannopiani at Carthage; those of the Guelphs and Ghibelines in the middle ages, occasioned by the ambition of the Popes, and by which Germany and Italy were drenched with blood. The Sicilian Vespers excited by the same cause; the shocking butcheries which arose from the Jacquerie, in the fourteenth century in France; the deadly contests between the House of Burgundy and Orleans, in the same kingdom; and those of the Medici and Sforza, which long distracted Florence, have been related by their respective historians.

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The massacre of St. Bartholomew has been described by the chaste and elegant Thuanus by Sully, and by Davila also. The civil wars of Ireland have been recorded by Spencer, Morrison, Temple, Parsons, Borlace, Cox, Story, and Harris; and posterity, instead of censuring, have admired and praised them for having done so.* Even in our times, Hume and Leland have given an affecting account of the massacre which took place in Ireland in the year 1641; and no person has ever presumed to accuse them of kindling the expiring embers of discord and destruction. As to this charge, it is well known that the treasonable principles which occasioned the rebellion, continued to operate and to be as terrific, long after I wrote my history, as during its existence; though a large military force prevented their explosion. A woeful picture of the state of Ireland has been exhibited in two Reports of the Secret Committee of the British House of Commons, published on the 13th of April, and the 15th of May, 1801, and long after my history appeared, in which it is stated, "that they have received the fullest proofs, that the dangerous and treasonable conspiracy for the subversion of the Constitution and Government, which in the year 1798, in concert with a foreign enemy, produced the horrid and sanguinary rebellion in Ireland in 1798, has never been abandoned, and that the principles and designs of the disaffected remain unchanged."

It appears then that this august assembly is liable to the same censure as this calumniator levels against me. This virulent scribbler accuses me of saying that, "The Papists of Ireland must be annihilated, before the empire can be secure."

The falshood of this calumnious assertion can be equalled by nothing but its malice. On the contrary, I have said in page 197 of the appendix of my history, "I have not insinuated, and I have not the most remote wish, that the Roman Catholics should be deprived, in the smallest degree, of the rights and privileges which they have obtained. Many of them are loyal, charitable and humane; and it would be unjust to punish them for the fatal errors of others; and as to the deluded multitude, my only desire is, to convert the rising generation of them, by mild and evangelical means." Thro' the whole of my history, instead of severity and persecution, I have recommended a mild and humane policy towards the Roman Catholics. He says, "a glow of triumph suffuses his cheek, when he relates the last agonies of those deluded Catholics, who paid the forfeit of their offences, and he is so rigorous towards them, and he thinks them so reprobate a race, as to justify the infliction of whipping, for the purpose of procuring evidence; yet are his tender mercies shed abundantly on the injured unoffending protestants, who are represented to have been all meekness, all forbearance."

I defy any person to shew a single instance, in my history, of an expression indicative of joy on the death of a delinquent; but if I had done so, on the hanging of those blood-thirsty monsters, Father Philip Roche, and Father John Murphy, in the county of Wexford, or Fathers Conroy and Sweney in Mayo, who were firebrands in the rebellion, who let loose the dogs of war, and brought numbers of their deluded sectaries to a premature and ignominious death, would not every person of good sense and humanity sympathize with me. Is there any person so obdurate, as not to feel the most tender

* All these historians were mild and moderate men.

ply for the protestants, who in great numbers were daily butchered, for three weeks, on Vinegar hill, by the fanatical rebels, after the manner of the Spanish Auto da fé. Even Mr. Gordon, so much praised by this writer, calls this a scene of *religious butchery*. As to the whipping and free quarter, instead of approving, I have said thus of it, in page 178 of the appendix, "Whoever considers it abstractedly, must of course condemn it, as obviously repugnant to the letter of the law, the benign principles of our constitution, and those of justice and humanity." As to the protestants of the established church who entered into the rebellion, they were but few, very few indeed, "*rari nantes in gurgite vasto*;" and they entered into it as republicans; but they soon had reason to repent their absurd and visionary project, as they discovered on its eruption, that the excision of their whole order was meditated by their popish confederates. I defy any person to prove, that I omitted to delineate with precision, the character, the motives, and the crimes, of every person of that order, on whom the sentence of the law was inflicted. As to the protestants of the north, who entered into the conspiracy and rebellion, as republicans, the reader will find, that I marked their conduct in the progress of the former, in pages 80, 87, 105, 107, 108, 120, and their crimes in the latter, in the battles of Antrim, Saintfield, Ballynahinch, and Rathfryland; and they, also, were so sensible that their destruction was meditated, soon after the explosion of that woe-fal event, that they rallied round the altar and the throne, as the palladium of their safety.

Bidding defiance to this bare-faced calumniator, I may now venture to assert, that I have not manifested the smallest partiality in my history, for any rank, order or degree; and that I endeavoured to fulfil (as far as my abilities enabled me,) the duties of an historian, as prescribed by that great master Cicero, de oratore, "*primum esse historię legem, ne quid falsi dicere audeat, deinde ne quid veri non audeat; ne qua suspicio gratiæ sit in scribendo, ne qua simultatis.*" This scribbler says, several pamphlets of high authority have exposed the many misrepresentations in Sir R. Musgrave's work, he then mentions part of a letter to a noble Earl by Thomas Townsend, Esq. barrister at law, and the reply of the Right Rev. Doctor Caulfield, Roman Catholic bishop, and of the Roman Catholic clergy of Wexford, to the misrepresentations of Sir Richard Musgrave, Bart. To these writers I have given a full answer, in which their falsity and absurdity are completely exposed. It has been printed by John Stockdale, Piccadilly. This writer is as unqualified in his praise of Mr. Gordon's history, as he is in his abuse of mine; and in this he may boast of a perfect coincidence with every Irish rebel. Is this acting the part of a candid and impartial critic? The Magistrates of the county of Wexford entered into resolutions of the following tenor, at the last assizes, on Mr. Gordon's history, That it contained a gross misrepresentation of the events which occurred there; that it was to be considered as an apology for the rebellion, and that it was a libel on the Magistrates and loyal subjects of that county.

This calumniator dwells much on the censure cast on my history by the Marquis Cornwallis, in a letter addressed to me by his secretary Colonel Littlehales. His Lordship gave me permission to dedicate the work to him; and he very kindly ordered, that I should have the inspection of the Courts Martial, and all the other documents in the Castle, which could afford me information on the subject.

In that letter his Excellency has not insinuated that I was deficient in point of veracity; and his only ground of censure was, that my work might have a tendency to revive animosities; but to that I have given an answer. Had I from that apprehension concealed any occurrences, my work would not have been what Cicero tells us history ought to be.

"*Historia vero tellis temporum, lux veritatis, vita memoriae, magistra vitæ, nuntia vetustatis.*"

I regard with contempt the numerous lampoons and libels, which have appeared against me in the public prints, and various other publications, not forgetting the Monthly Review; a writer in which has, like the scribbler in the Monthly Magazine, disgraced himself by vague abuse and general defamation of my work, without venturing to refute a single position in it. I received very different treatment from you, Sir, and the British Critic, whose works have been always distinguished for candour and impartiality; for though you were pleased to point out some excellencies in my history, you did not spare its defects; and to your decision I shall always pay the utmost respect.—I beg leave to state what the British Critic has said of its authenticity.

"Though we were duly informed of the importance of this work, we were inclined not to bring forward our account of it, till time should in some degree have ventilated the facts which it contains, and put them to the test of accurate trial. In the mean time, a second edition has appeared, and nothing more strong can possibly be wished in attestation of its accuracy, than the very small list of corrections which have been made in consequence of the following liberal and judicious invitation, in the first edition.

"Though the author has made truth his polar star in the course of this work, it is possible that some errors might have occurred in it; he hopes, therefore, that if the reader should discover any such, he will be kind enough to communicate them to him, and he will amend them in the next edition."

"Though so many persons are implicated in the narrations herein contained, the alterations made from subsequent informations are so few, as to be recited in two pages of very large character, and are in substance very unimportant.

"The author, therefore, is fully justified, in balancing the manifest approbation of a very large body of the public, against the displeasure and obloquy of the interested or prejudiced, as he does in the following passage.

"There cannot be a stronger test of the public approbation of this work, than that the first edition, consisting of 1250 copies, was sold in the space of two months; and after it has had so general a circulation, I have received the most flattering assurances from the officers who campaigned in the late rebellion, that the military transactions have been accurately described; and the most respectable inhabitants of the kingdom, who were competent to decide on the other events which occurred in their respective counties, have given me the most unquestionable testimony, that they have been faithfully related."

"During the same period, we have also been assured, by persons the best likely to be informed, that on the veracity of the history, the greatest reliance may be placed."

The British Critic ends thus:

"The matter is of so much importance, and its authenticity so singularly guaranteed, that any historian who shall hereafter attempt to arrange the

the narrative of these unhappy scenes, will turn to it with confidence, as the most exact and copious source of information."

It is not surprising, that a number of false and scandalous libels should have appeared against me, after having given an accurate and circumstantial description of the late horrid rebellion, and of the principal characters concerned in it. But no person has succeeded in invalidating the authenticity of any one transaction related in it; though the contrary has been falsely insinuated; and I now defy any person to do so. To the few feeble attempts which have been made to discredit my book, in some trifling points, in which its general authenticity is in no wise concerned, I have given a full answer, published by John Stockdale, Piccadilly.

I have the honour to be, Sir, your most obedient servant,
RICHARD MUSGRAVE.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

I HAVE perused, with pleasure, your critique on Belsham's Memoirs, and I think you have acted meritoriously in exposing a work of such dangerous tendency, as it deserves. A finesse upon his readers which I should not have observed had it not been for a particular reference, and which you have not noticed, I will beg leave to point out to your animadversion.

It has often very unnecessarily, as far as I can judge, been questioned who were the first aggressors in the late just and inevitable war. A decisive answer to this question has, by Mr. Belsham, been so ingeniously divided, as to leave the impression on the mind of his readers, that England was the aggressor; and yet *prove the reverse* when the *membra disiecta* are brought together. In page 398, this author gives the words of the decree of the French National Assembly on Nov. 19, 1792. "That they will grant fraternity and assistance to *all those people who wish to procure liberty*; and this decree he, in this place, attributes to the exultation occasioned by their victories immediately before, *without noticing any other motive*. Seven pages after, in course whereof he leads his readers through the different States of Europe, till he has at last a chance of having his mind disengaged from the words of this decree, this author thinks it proper to bring before his reader the address of the 7th of the same November from the *patriotic societies*, as he is pleased to call them, to the Convention, in which they stile themselves *an oppressed part of mankind whose cause is intimately connected with that of the French, as fired with indignation, and ready to step forward*. This address, Mr. Belsham does condescend to call *insolent and daring*, the just epithets would have been factious and traitorous. He allows that "the President had *the extreme indiscretion to use words full of complacency*," but not a word yet of the decree of the 19th. At length, in page 408, after having assigned motives for the conduct of the President, how does he introduce a notice of it. "The decree of the 19th Novem-

ber filled up the measure of their (the Convention) iniquity, in the Court of London." There was no iniquity in it then in the mind of Mr. Belsham. It is no wonder then that to his mind the war should be ruinous and unnecessary. But, Sir, let those circumstances be placed as they ought in common honesty together.

On the 7th of November, 1792, an address from the Corresponding Societies of England, stating themselves to be oppressed men, whose cause was intimately connected with that of the French, and who, to the number of five thousand, avowed they were ready to rise against the Government of their own country, and in this very address menace their own Sovereign. This address is received with respect and complacency by the Convention, and on the 19th of the same month it passes a decree, in the name of the French nation, that they will grant fraternity and assistance to *all* those people, who wish to procure liberty.

Sir, I will not insult the understandings of my countrymen so far as to think there is any man who would not see that this decree was the consequence of the address, who would not see that the French here gave every encouragement in their power to treason and rebellion, if the facts had thus been brought together which have, by an artifice worthy of the most acute son of Loyola, been garbled so as to serve the purpose of favouring the French principles, and calumniating the Ministry.

If, by pointing it out, the opinion of any who has wavered on the subject shall be confirmed, as I think it must by such evidence; or the idea of Mr. Belsham's merits as an historian be more justly formed, these observations will have attained the object of, Sir,

Your very obedient Servant,

CRITO.

MOUNIER on the Influence of the Philosophers, &c. on the French Revolution.

IN our late review of M. Mounier's work, as translated by his friend Mr. Walker, (See Vol. XI. Pp. 338, 339.) we used the freedom to treat with no respect the author's accuracy in the statement of facts, and we adduced, as a striking instance of his incorrectness, the asserting that Professor Robison had named *him* among the order of *Martinists* and *Freemasons* in France. From a copy, however, of the learned Professor's excellent work in the hands of a friend, we find, that M. Mounier's error on this subject is not wholly without apology; for, at page 50, there is the following sentence: "Despremenil, Bailly, Fauchet, Maury, Mounier, were of the same system, though of different lodges."

To those who possess the correct editions of Dr. Robison's work, or who have perused any edition with the attention it deserves, an explanation like the present will appear superfluous. Such readers will at once perceive, that the allusion contained in the above erroneous sentence, is wholly at variance with the uniform opinion expressed of M. Mounier in other parts of his work. In fact, the Professor seems to have considered him as a virtuous, but persecuted patriot; and not being able to foresee that the author of the "*Recherches*," after eight years of illumination in Switzerland and Germany, was to produce so very flimsy, as well as insidious a performance as the tract on "*The Influence of the Philosophers*," he confidently appealed to him, as one of his best, and most *respectable* authorities.

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In consistency with that fairness and candour, for which, we trust, our friends, as well as the public in general, will ever give us credit, we have thought proper to say thus much on the mistake which we *appeared* to have committed in our review of M. Mounier: but we make no scruple in declaring our persuasion, that, although he may unjustly have been accounted a Martinist in *name*, he is fully entitled to the honour of the appellation in *fact*, by so lately standing forth as the specious advocate of the revolutionary doctrines, and pernicious spirit of that designing set of men. His late book, which was obviously intended as his *passport* to France, has answered the purpose of its author. He had resolved, at all events, once more to revisit that land of freedom, *si possit, rectè; si non, quoquo modo*; and the snug Præfecture of the "Ille et Vilaine," which he now enjoys under Buonaparte's government, is at once the effect and evidence of his consistency and his virtue. The great Consul, however his genius may have been overrated by the partiality of his admirers, certainly possesses a keen discernment of character. He well knows the prodigious versatility, and popular talents of our philosophical Præfect; and having no idea that the man, who was the *first* in France to propose the breaking the oath of allegiance to his rightful sovereign, would treat with any greater ceremony a foreign usurper, he perceives the propriety of keeping the said Præfect at a proper distance from the capital.

We will not take it upon us to ascertain the precise period, when the present military Ruler is to experience the fate of Caligula or Domitian: but we will pretty confidently foretel, that, whenever that shall happen, M. Mounier will come forward as a pretty active Constitution-maker and Revolutionist, and be found as ready as ever, on such an occasion, to "ride in the whirl-wind, and direct the storm." In this event, we shall own we know nothing of the man, if he any more be seized with a passion for *retirement*, and prefer the mountains of Switzerland, or the charms of Saxe Weimar, to the more congenial clubs and intrigues of Paris.

SUMMARY OF POLITICS.

A Very severe indisposition compels the writer of this article to postpone his reflections on the public events which have occurred in Europe, since his last *Summary*, to a future Number. These events are both numerous and important. Buonaparté, the real arbiter of the fate of Europe, has reduced to practice his proclaimed right of interference with the internal concerns of the Independent Republic of Switzerland, and converted the whole of that devoted country into a *French* fortified camp, maintained at the expence of the people whom it has been employed to subjugate and oppress;—and this has been done, in direct contempt of the remonstrances of the British Cabinet! The object of such conduct is plain; it perpetuates the existence of the grand revolutionary principle; it enables the Consul to execute his favourite plan of maintaining an immense force, without any expence to the mother republic, a plan which we, long ago, denounced and deprecated; and it conduces to the success of another darling scheme, to render the British Government an object of contempt to all Europe, by excluding us entirely from the continent, and

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by convincing the continental powers that they have as little to hope for, at present, from our interference, as they have from our alliance, or our arms.—To pursue this train of argument, in order to draw the fatal consequences of the existence of the present state of things, must be reserved for a future occasion.—The Parliament has opened, and we are assured by ministers, that they will keep a watchful eye on the conduct of the continental powers.!!—But what good can be expected from vigilance, unless it be preceded by *Wisdom*, and followed by *Vigour*?—Alas, poor Louis the XVI. was as watchful as a Prince could be, but having neither wisdom to direct his vigilance, nor vigour to avert those evils which it enabled him to discover, he left, and his kingdom with him—exhibiting an impressive and an awful lesson, to princes and to statesmen!

Many of the speeches in Parliament, those of Mr. Fox and Mr. Wiberforce, in particular, have excited astonishment even in our minds. That of the former was insidious and mischievous almost beyond expression—that of the latter, if its sentiments were generally adopted by the country, would utterly destroy all manly sentiment, and lead us to adopt the absurd and preposterous notion, that all the statesmen who have heretofore holden the reins of government in the British empire; and who still live in the grateful memory of their countrymen, were drivelling idiots, ignorant alike of the means of producing the welfare of their country, and of the true principles of national prosperity and greatness.—We respect Mr. Wiberforce as a *moralist*, but, as a *statesman*, we must despise him. The adoption of his contracted and fantastical notions would convert us into a set of the most degraded beings that now vegetate upon the face of the earth! and, Heaven knows, we are already sufficiently humbled.

LITERARY INTELLIGENCE.

WE are happy to announce to our readers the speedy republication of two admirable sermons of Dr. Waterland's not among his collected works—on the subject of Regeneration, wherein that doctrine is most clearly stated—and the statement verified by most apposite and copious extracts from the Primitive Fathers, and the prevailing misconceptions respecting it proved to originate in a confusion of terms.

TO CORRESPONDENTS.

SEVERAL communications from various Correspondents were intended for insertion this month; and were finally disposed; but they will all certainly appear either in our next Number, which will be the last of the present Volume, or in the *Appendix* to the Volume, which will be published on the first of February.

THE
ANTI-JACOBIN
Review and Magazine;

8c. 8c. 8c.

For DECEMBER, 1802.

Firmis Judiciis, jamque extra periculum positis, suaserim et Antiquos legere, et Novos, quibus et ipsis multa Virtus inest. QUINCTIL.

ORIGINAL CRITICISM.

History of the British Expedition to Egypt; to which is subjoined a Sketch of the present State of that Country and its means of defence. Illustrated with Maps and a Portrait of Sir Ralph Abercromby. By Robert Thomas Wilton, Lieutenant Colonel of Cavalry in his Britannic Majesty's service, and Knight of the Imperial Order of Maria Theresa. 4to. Pr. 376. 1l. 11s. 6d. Egerton. 1802.

WHENEVER we have had occasion to advert to the Expedition to Egypt, so glorious to Great Britain, and so disgraceful to France, we have expressed our surprize and concern, that the scandalous misrepresentations and infamous falsehoods, circulated through the contaminated medium of the French press, should be suffered to remain without an answer from those who were best qualified, from personal observation, knowledge and experience, to correct the one and to confute the other. And we have repeatedly manifested our fervent wish that some British officer, who served in Egypt, would undertake this highly useful and, indeed, necessary task. It was, therefore, with infinite pleasure, we heard that an officer, so well qualified for the performance of such a task, as Sir Robert Wilton, was actually engaged in it; nor have the expectations which we had formed of his publication, experienced (except in a solitary instance) the smallest disappointment. We have here a faithful narrative of FACTS, stated on the highest authority, boldly challenging the severest investigation, and exposing the false statements of Regnier, Denon, and other French writers, some of whom were interested in disguising the truth, while the rest were

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afraid to disclose it. In such a narrative, it is not elegance of style, nor accuracy of diction, which either the reader or the critic looks for or expects; but a plain exposition of **FACTS** and **DOCUMENTS**, on which the public may securely rest their judgment, and to which the historian may safely refer. Such facts (except in the solitary instance before alluded to) and such documents are exhibited in the volume before us, which contains a mass of most important information. Sir R. Wilson has never lost sight of his own honourable maxim, that "when an officer writes, he should remember that his military character is involved, and that no violence of party can justify a wilful perversion of truth."—It will be highly gratifying to every man who feels as every Englishman ought to feel, to learn from such authority the following fact.

"It was impossible to travel through a country (unattended by any escort, as was frequently the case, experiencing the kindest attentions of friendship from every individual of a people hostile by religion, prejudice, and former ill usage to Europeans) without reflecting with considerable gratification on the causes which produced these acts of hospitality in favour of Englishmen. There was a vanity justly indulged in reflecting, that a Frenchman could never venture to pass through the same districts, even when the French army ruled with uncontested dominion, unless guarded by a force sufficient to command his security.

"In the deserts of Lybia, and throughout Egypt, a British uniform was equally respected with the turban of Mahometanism, and the word of an Englishman esteemed sacred as the Koran."

This is indeed a fair subject for congratulation to our countrymen. The difference of treatment was such as the different objects, and motives, and conduct, of the different parties required and deserved.

The author's reasons for animadverting, with manly freedom, on the unparalleled enormities of Ali Buonaparté will satisfy every man who has not yet licked the dust from the feet of the French Consul, or lost all sense of honesty and all regard for truth.

"To those who may imagine that my representations of General Buonaparte's conduct in the several instances referred to are imprudent, and improper at this moment to be brought forward, I must premise, that if they are concerned only for the character of that general, I am happy to afford them an occasion to be better acquainted with this celebrated man, who, by his good fortune and uninterrupted career of victory (with one exception of Acre, that glorious monument of British conduct), has dazzled the understandings of the mass of mankind, and prevented the results of those enquiries having proper influence, which those, with whom the opinions of the day do not pass current, have instituted on his pretensions to the admiration of posterity.

"To those whose motives of disapprobation proceed from a regard for tranquillity, exciting the wish that a general amnesty of oblivion might be extended to the past, first I will say, that the dissemination of this principle would tend to produce more wickedness in the world than has ever
been

been yet committed; for what is there to intimidate ambition, in full possession of power, but the pen of the historian? What can guarantee mankind from the atrocities of a licentious despotism, but an assurance that the memory of great crimes is perpetuated in the records of history?

"If the charges are not founded, the man yet lives to exonerate his injured character. If he cannot refute them, then must he sink into his grave loaded with the heavy weight of such offences, and the miserable prescience that execration shall attach to his memory, instead of the fame he coveted. That on his cenotaph posterity will inscribe, *ille venena Colcha ti quicquid usquam concipitur nefas tractavit.*

"Secondly, I shall assure them, that they need be under no apprehensions from any public considerations, for I do not impeach Napoleon Bonaparte, first Consul of France, but the general who bore such a Christian name, until he turned Mussulman, and who was guilty of the crimes alleged, when commanding an army of the republic of France at the time her executive power was committed to a directory of five members, and when in the administration of her government he had no legal or acknowledged authority.

"I have accused that officer who wrote the subjoined order against the gallant and generous Sir Sydney Smith,* that officer who can have no familiarity

* 'The General in Chief to the Chief of the Etat Major General.

'The commander of the English Squadron before Acre having had the barbarity to embark on board a vessel which was infected with the plague the French prisoners made in the two Tartans laden with ammunition, which he took near Caiffa; having been remarked at the head of the barbarians, in the sortie which took place on the 18th, and the English flag having been at the same time flying over many towers in the place, the barbarous conduct which the besieged displayed in cutting off the heads of two volunteers which were killed, must be attributed to the English commander, a conduct which is very opposite to the honours which have been paid to English officers and soldiers found upon the field of battle, and to the attentions which have been shewn to wounded and to prisoners.

'The English being those who defend and provision Acre, the horrible conduct of Dgezzar, who caused to be strangled and thrown into water, with their hands tied behind their backs, more than two hundred Christians, inhabitants of this country, among whom was the secretary of a French consul, must be equally attributed to this officer, since from circumstances the Pacha found himself entirely dependent upon him.

'This officer having besides refused to execute any of the articles of exchange established between the two powers, and his proposals in all the communications which have taken place, and his conduct since the time that he has been cruising here, having been those of a madman; my desire is, that you order the different commanders on the coast to give up all communication with the English fleet actually cruising in these seas.

(Signed) 'BUONAPARTE.'

"Such accusations many perhaps will think too contemptible to be noticed; but there are others who insatuated with Buonaparte might find in

similarity of character with the first Consul of France, since the latter at his levee the other day desired the brother and sister of Sir Sydney to assure him, that *he had always entertained the highest esteem for him*, a sufficient proof that the first Consul cannot be, nor would he wish to be thought, that person who wrote the dishonourable order alluded to, much less the man who committed barbarities more heinous even than those with which Sir Sydney is charged. The first Consul himself has strongly marked the distinction, and every one otherwise would respect too much the dignity of constituted authorities to insinuate that a criminal is invested with the robes of supreme magistracy."

If the *Consul* can find in the unrestrained exercise of arbitrary power, in his destruction of the Royalists, and in the invasion of the rights of weak, but independent, states any consolation for the execrations bestowed on the *General*, in the name of *Conscience*, an adjuration which may possibly surprize him, let him enjoy it. There are moments, probably, in which he does himself justice, and he need not fear but that ample justice will, ere long, be done him by the historian. His public and political life, from his early exhibitions at Toulon to his recent plunder of Switzerland, is too pregnant with important lessons to escape without a full exposition and proper deductions. His *glory*, such as it is, will be faithfully record-

silence grounds for recrimination. I therefore shall briefly observe, first as to the massacre of the Christians, that Dgezzar Pacha, previous to the disembarkation of any individual from the English ships, caused thirty men in the French interest to be strangled, foreseeing that resistance would be made to the act if not perpetrated before Sir Sydney's landing; that the embarkation of the prisoners in vessels infected with the plague is a ludicrous charge, for would Sir Sydney, in that case, have placed an English guard on board over them. So contrary however is the fact, that some French sick embarked afterwards at Jaffa, for Damietta, in eight or ten Tartans, having heard of the kind treatment their comrades experienced, stood out to the Tigre then cruising off, and surrendered themselves. The charge about cutting off the heads of dead men is frivolous; besides how could Sir Sydney, in his situation, abolish the practice; and it is urged with some effrontery by the man who a short time before butchered in cold blood near 4000 Turks. The abusive part is too low to be noticed, but I will exalt the victorious adversary of Buonaparte even higher than his character has yet reached, by relating, that when Sir Sydney found the French had raised the siege of Acre, he instantly sailed for Jaffa, off which place he stood close in to the shore, and saw a body of the enemy filing into the town. Immediately he cannonaded what he supposed was an enemy, and his shot evidently did considerable execution: at last by his glass he perceived that the column he was attacking consisted only of wounded and sick men riding on camels, almost all of the soldiers having bandages on some of their limbs, when he directly ordered the firing to cease, and allowed the whole convoy to pass on unmolested:—a trait which must procure for him the gratitude of Frenchmen, and the love of his own countrymen."

ed, and his virtues; without diminution or change, transmitted to after ages. If he have the true characteristic of genuine ambition in his mind, he will exult in the prospect.

General Regnier is the next personage who receives a suitable castigation from the uncourtly pen of this military writer. And as it is essential to the cause of truth, that the correction of errors, and the exposure of falsehoods should be as generally known as those errors and those falsehoods themselves, we shall lay before our readers all such passages, as contain information of this nature.

"There is another person whom I have frequently mentioned, as having written a publication, which he presents to the world as a narrative of facts, but which is written with the palpable object of detracting from the fame of the British army, by charging it collectively and individually with a want of courage, talents, and enterprize, therefore a work respecting which there cannot be a divided opinion amongst the unprejudiced in every country. Had General Regnier confined himself to the vindication of the honour of the French army, such an attempt would have been natural and praise-worthy; but when personalities and illiberal aspersions mark every observation, which is also as replete with error as inveteracy, indignation cannot be too strongly expressed, and the maxim urged, which General Regnier should have known better to appreciate, 'that the calumnation of an enemy is no evidence of courage.'

"When an officer writes, he should remember that his military character is involved, and that no violence of party can justify a wilful perversion of truth. As a man of honour, he should be above demeaning himself, by unjustly traducing the conduct of his enemies. The English Gazettes, and General Hutchinson's orders, might have directed General Regnier to a nobler line of conduct.

"Is there an officer in the French service bold and wicked enough to say, that on the day of landing the British troops lay down in the boats (the folly of which assertion is palpable, except they were packed as old clothes); that, on the 13th, he saw two battalions throw down their arms? The concluding assertion of General Regnier is however his own, 'that the English neither shewed courage, boldness; or talents in the field.' the insinuation is also his, that the merit of the landing was due only to the navy. The events of the campaign will refute the first charge; and the British sailors will not accept his compliment, for their fame does not require the whole portion of laurels, where others shared in acquiring them. Yet after all, with every attempt to tarnish the glory of that expedition, what does General Regnier recite? An uninterrupted series of successes on the part of the English; victory in every battle to them, and general disaster to the French. *Le feu bien nourri par les Anglois, la cavalerie Française culbuté, l'infanterie repoussé*, are the details of each action. It is true, he represents the English force as much more considerable than it actually was; but when military men learn that the British army which landed amounted only to 15,330 men, including 999 sick, they will judge for themselves if these troops behaved well.

"When General Regnier speaks of the timidity of the movements, boasting that the French army run over in four days a space which the English crept over in forty, he shews a considerable want of candour; for ignorant he is not of the obstacles which opposed themselves to the

British advance, of the degrees of difficulty between an army accustomed to the climate, retiring on its depôt, passing through a country it had so often traversed, and one which had just arrived, suffering from climate, totally ignorant of the *carte du pays*, obliged to draw all supplies of provisions and stores from the fleet, over a boxcage sometimes for nine days together impassable, and where, in small boats, one hundred souls perished; an army which had at the same time to oppose its progress a formidable enemy, and whose feeble resistance could not have been anticipated. If the English had maintained their armies as the French have done this war, by robbing, pillaging the inhabitants, and never paying for a single article, certainly their movements might have been more rapid; and if the exertion of mankind is not a counterbalancing disadvantage, their present system is indeed a prejudicial honesty.

"In the returns of strength, nothing can be more inaccurate than Gen. Regnier, as a few will shew.

"He states the following to have been the numbers of particular corps in Egypt.

Corician Rangers	-	400	The true return was	209
Hussars of Hompesch	-	300	-	140
11th reg. of dragoons	-	500	-	53
Marines	-	2000	-	400
British artillery with the Vizier, including artificers	}	500	-	39
Sailors doing duty in the batteries		500	-	800.
		<hr/> 4200		<hr/> 1143

"With regard to his statement of the combined force acting against Egypt, his observations are very superficial, since no considerable part of General Baird's army reached Cosfir before the 8th of June; for Col. Murray's arrival at the latter end of May with a few men cannot be deemed a reinforcement, on the scale Gen. Regnier wishes to make the application; nor did the Indian army join General Hutchinson until after the fall of Alexandria. The British troops therefore who conquered Egypt, taking the surrender of Cairo as the epoch when the country was reduced, and which must be so considered, were those who originally landed under the command of Sir Ralph Abercromby, to whom, independent of 1000 men who came from Malta at the latter end of May, and the detachment of the 86th regiment from Suez, 150 men, no reinforcements arrived, and which army the French nearly doubled in numbers, exclusive of the vast superiority which possession of the country, a powerful cavalry and artillery afforded them. The Turks certainly altogether must not be excluded from a share in the triumph; but Gen. Regnier exaggerates their numbers; and although they did contribute greatly to the success, still we must remember that this is the first occasion where their hordes have been honoured with any respectful attention by the French; yet also must we confess, that there is more reason after Gen. Belliard's defeat, which affair however a superior general officer described with much humour, 'as a parcel of sheep running from dogs without teeth.'

After this exposure of Regnier's dishonesty, Sir R. Wilson pays a tribute of justice to his talents, and laments that an officer so well qualified

qualified to impart valuable information, should, from motives unworthy a man of honour, neglect to give it. He then devotes a few lines to Vivant Denon.

" Since my work has been in the press, Vivant Denon, one of the Savans who accompanied Gen. Buonaparte to Egypt, has published what was advertised to be a scientific exposition of the antiquities of that country, and which consequently was a labour warmly to be encouraged. Unfortunately, the philologist proves himself a most obsequious courtier, using that bombast in the relation of the battles he was a spectator of, which has rendered every public French dispatch during the war, with some very few exceptions, ridiculous; and he at last terminates many exaggerations with the round assertion, that at Aboukir Buonaparte destroyed twenty thousand Turks, six thousand being killed, two thousand taken, and the remainder drowned, whilst there were but eight thousand altogether, as the reader will afterwards find. Such a perversion of fact, by a man of Monf. Denon's character, will make no favourable impression in honour of his countrymen; but if he has forgot what is due to truth, the world will not forget that this Savan was the distinguished favourite of Buonaparte; for that general, almost immediately previous to his leaving Egypt, sent the rest of the commission into Upper Egypt, contrary to a sacred promise, that whenever he returned to France, they should accompany him, and selected this man to be the companion of his fortunes. The boon was considerable, and Monf. Denon endeavours to repay his patron; but perhaps his former associates may not be so obsequious, irritated particularly as they must be at this second march being stolen upon them, by a publication which certainly anticipates, in some degree, yet will not lessen the value of theirs, some destined parts of which have been shewn, when I had the good fortune to be present, and which surpass, in elegance and execution, all works of a similar nature which have yet appeared."

We shall wait with anxiety for the appearance of these valuable publications, as well as for a work of Lieutenant Walsh's, relating to Egypt, which is now in the press.

So much for the *Preface*. The author begins his *History* with a very just observation, on the impropriety and danger of maintaining a

* " Fourier, a gentleman of most considerable information, who made the discovery of the declination of the Zodiac in the temples of Upper Egypt, and who proposed, in order to avoid distracting the world with any new theories, to publish his observations on that subject in Latin, for the discussion only of the superior order of society, has undertaken the compilation of this voluminous and extensive work, for the benefit of all the artists who contributed to its formation: Nouet gives the astronomical part; Redouti the natural history, and nothing can exceed the beauty of his drawings; Fourier the mathematical division; and other men of science the various other branches. The public will also hereafter probably be gratified by some accounts on a smaller scale from Mr. Hamilton, secretary to Lord Elgin; Lieut. Hayes of the Engineers, and Captain Legge of the Artillery, who, since the conquest of Egypt, have penetrated further, than any of the French, proceeding near 100 miles beyond the Cataracts."

large army, in a state of inactivity; a subject on which the writer of this article received some admirable remarks, in a letter from the late Mr. BURKE, written from Bath, a short time before his lamented death.—He then gives a clear statement of the preparations for the expedition, of the movements preceding the landing, the landing itself, (an exploit which ranks with the first military achievements of this or any other age, and which will raise to the highest pitch of admiration, in the eyes of posterity, the commander, by whom it was planned, and the officers and men, by whom it was executed!) and the subsequent actions in the vicinity of Alexandria.—It is impossible to read this account, without being astonished at the total ignorance of our government respecting the amount of the French force in Egypt, an ignorance which, we know, was not removed, even after the battle of the 21st of March. General Abercrombie was taught to believe that the utmost force which the enemy could oppose to him was *ten thousand French and five thousand Auxiliaries*, when in fact they had double that number, and in consequence of this want of information the British army destined to attack them, only amounted, at the time of their debarkation, to *eleven thousand eight hundred effective men*, agreeably to the returns made to the commander in chief. “What, then,” he pertinently asks, “must be the astonishment of military men at the success of the expedition?”

Previous to the landing, two intelligent officers of the engineers, Majors Makarras and Fletcher, were sent to reconnoitre the coast; but led too far by their enterprising spirit and high sense of duty, they were unfortunately overtaken by a French gun-boat, to which, having no means of resistance, they were of course obliged to submit; but *after their surrender*, the boat's crew fired a volley of musquetry at them, and killed Major Makarras!—Atrocities of this kind are so common with French Republicans, that they have long since ceased to excite astonishment; but it is highly proper that they should all be recorded. The author defends the propriety of landing at Aboukir Bay, though Buonaparté had landed much nearer to Alexandria. The circumstances were totally different and the Corsican knew very well that little or no resistance could be opposed to him.

“The boasted assault of Alexandria”—says Sir Robert Wilson—“was a contemptible as well as cruel action, unworthy altogether of Bonaparte's fame. Policy may excuse the gasconade of his dispatches, but not the wanton storm of a city, for the sake of striking terror, and fixing an impression of the French name throughout Egypt. The murder of the garrison was a barbarous violence, and the indulgence granted to his troops, of a three hour's sacking of the place, an act of unjustifiable inhumanity.”—But this barbarity was the work of the *General*, and not of the *Consul*, for “Brutus is an honourable man” although Mr. PITT described him, indignantly, as “*a Corsican Usurper*,” and LORD HAWKESBURY reviled him, contemptuously, as “*a Corsican Adventurer*.”*

* See Lord Hawkesbury's speech, in February 1801, five whole months before the conclusion of the Preliminary Treaty.

We pass over the description of the battles of the 8th, 13th, and 21st of March, the leading circumstances of which were detailed in the *Gazettes* of the time. But the author's observations on the last battle are deserving of attention, particularly as they contain the *solitary instance* of inaccuracy, which we have mentioned before, and which we shall now correct, in the full conviction that Sir Robert Wilson will, after he shall have verified the facts which we shall advance, hasten to remedy the defect, in a second edition of his work, which must, we think, be very soon called for. Before, however, we advert to this point we shall extract an interesting anecdote of the gallant veteran who so ably commanded the army, on that memorable day.

"On the first alarm he had mounted his horse, and finding the right was seriously engaged, proceeded thither. When he came near the ruins, he dispatched his aids de camp with some orders to different brigades, and whilst thus alone some dragoons of the French cavalry penetrated to the spot, and he was thrown from his horse. One of them, from the tassel of his sword supposed to be an officer, then rode at him, and attempted to cut him down: but just as the point of the sword was falling, his natural heroism, and the energy of the moment, so invigorated the veteran general, that he seized the sword, and wrested it from the hand; at that instant the officer was bayoneted by a soldier of the 42d. Sir Ralph Abercrombie did not know the moment of his receiving the wound in the thigh, but complained severely of the contusion in his breast, supposed to be given by the hilt of the sword in the scuffle. Sir Sidney Smith was the first officer who came to Sir Ralph, and who by accident had broke his own sword, which Sir Ralph observing, he instantly presented to him the one he had so gloriously acquired."*

- It was most fortunate for the French that the English ammunition totally failed before the battle was over, or their loss, which amounted to about 4000 men, must have been doubled.—We now come to the inaccuracy which relates to the capture of the celebrated French standard.—

"In this battle the French standard was taken. Serjeant Sinclair, of the 42d regiment, and a private of the Minorca, whose name unfortunately cannot now be acquired, claimed equally the trophy, and it appears that each merited the honour; Serjeant Sinclair first took it, but being ordered forwards by an officer, he gave it to a private, who was killed. When the Minorca advanced, the French had recovered the colours; but the private

* "This sword Sir Sydney Smith means to place on his monument.

"A singular circumstance happened almost immediately afterwards. Major Hall, aid de camp to General Craddock, whilst going with orders had his horse killed. Seeing Sir Sidney Smith, he begged to mount his orderly man's horse. As Sir Sydney was turning round to bid him give it to Major Hall, a cannon ball struck off the dragoon's head. "This," exclaimed Sir Sydney, "is destiny. The horse, Major Hall, is your's."

wrested

wrested them from the man who had possession, and then bayoneted him. General Regnier states, that the battalion to which these colours belonged was composed chiefly of Copts; but how Copts came to carry a standard, on which *le Passage de la Servia, le Passage du Tagliamento, le Passage de l'Isone, la Prise de Graz, le Pont de Lodi*, are inscribed, General Regnier can only explain."

Now we have good reason to believe that nearly the whole of this account is inaccurate; and we are the more surprised at being told that the name of the man who took the standard "cannot now be acquired" as we, who are not military men, and who cannot be supposed to go very much out of our way, in search of such information, have long known his name, have shaken the brave fellow by the hand, and have holden a long conversation with him on this very business.—He contradicts, most peremptorily, the statement of Serjeant Sinclair, as delivered to the Highland Society, assembled at the Shakespeare Tavern, on the 17th of March, 1802, as was reported in the public prints; and he maintains that he *alone* took the standard in question, and that *that* standard, which, we believe, is now in the War Office, was never previously taken by Serjeant Sinclair or any other person.

The account given by this gallant soldier, whose name is ANTOINE LUTZ, a native of Rosheim in Alsace, is substantially this.—That the REGIMENT OF STUART, or more properly the QUEEN'S GERMAN REGIMENT, (in which Lutz was a private) was, as stated by Sir Robert Wilson, in the second line of the British army in the battle of the 21st of March, forming a sort of reserve to the 42d, or ROYAL HIGHLAND REGIMENT, and with ROLLÉ's and DILLON's Regiments, constituted the foreign brigade, under the command of General Stuart. This brigade was posted about 300 yards behind the 42d, when the latter was attacked by the French about half past three in the morning. The impetuosity of the charge of the French cavalry was such, that the 42d were, as LUTZ stated it, thrown into confusion, but, as Sir R. W. more forcibly expresses it, *broken and overwhelmed*; so that, though they continued gallantly to fight, as individuals, they never rallied and formed again as a regiment during the remainder of the action.—At this critical period it was, that GENERAL STUART ordered his foreign brigade to advance; an order obeyed with the utmost promptitude and gallantry. They kept up a well directed fire, by files, at the distance of about 40 yards, which proved most destructive to the French. The brigade then pushed forwards, and soon came to close quarters with the enemy, when a most obstinate conflict ensued, (it being yet scarcely light enough to distinguish one man from another) which lasted about a quarter of an hour when the French infantry began to retreat, and were pursued by the foreign brigade for about forty or fifty yards, when the latter received orders to halt, the former being protected by their artillery on the opposite heights, and by their cavalry which scoured the intermediate plain. In this pursuit, however, some of the soldiers, as is ever the case, more active or more ardent than their comrades, outstripped the rest,

rest; and approached nearer to the enemy. And, among other brave fellows of the Queen's German regiment, Lutz was one who so advanced, until he came within a few yards of the officer, who bore the Invincible Standard, and who was in the rear of his regiment which, in a retreat, was, of course, the post of honour. Lutz levelled his musket at this officer and shot him in the back. He consequently fell forward on his face, and the colours dropped from his left shoulder on the ground. Lutz after taking the prudent precaution to reload his piece, seized the colours, and was in the act of carrying them back to his regiment, as his lawful prize, when two French dragoons galloped towards him. On their near approach he threw down his standard, and fired when he killed one of their horses, and the rider's foot being entangled in the stirrup, Lutz rushed upon him, when the dragoon begged his life, and gave up his pistol as a token of submission. The other dragoon rode off.—Lutz took up the colours again, and making the dragoon march before him, conveyed them both, in safety, to the regiment: the colours he presented to Lieutenant Moncrieff, who gave him all the money he happened to have about him, and sent him off with them to head quarters, where he received, from the Adjutant General by the orders of the Commander in Chief, twenty dollars as a reward for his good conduct. * This was the substance of Lutz's account which contained many other particulars. So far, the case rests upon the contradictory statements of Lutz and Serjeant Sinclair. But in consequence of Lutz's account, an investigation has taken place, and authentic documents have been obtained, which establish its accuracy, beyond all doubt. These documents are now before us; and, as we deem the inquiry to be both curious and important, we shall present some of them to our readers.

Copy of the Certificate given, by the Adjutant General's direction, to Anthony Lutz, a private soldier in the regiment of Minorca or Stuart.

"I do hereby certify that Anthony Lutz, private soldier in the regiment of Minorca or Stuart, did on the 21st of March 1801, during the action between the English and French armies, commanded by Sir R. Abercrombie and the French General en chef Menou, on the above day, within three miles of Alexandria, take from the enemy a standard, which bore several marks of honourable distinction, such as the *passage of the Pavia and Tagliamento*, when under Buonaparte in Italy, and in the centre of which is a bugle horn within a wreath of laurel.—I do also certify that the said Anthony Lutz brought the standard to the head-quarters of his excellency Sir Ralph Abercrombie where he delivered it into my hands when he at the same time received from me, by order, a gratuity of 20 dollars for so signal an instance of good conduct, and I do farther certify that I forwarded the standard then taken by the above Anthony Lutz to Sir Ralph Abercrombie, then ill of

* The hole in the colours was made by a bomb which fell on them as they lay on the ground, while Lutz was engaged with the dragoon.

his wounds, in his Majesty's ship *Foudroyant*; that his excellency received it accordingly, and that it is now in our possession.—Given under my hand at the Adjutant General's quarters in the camp before Alexandria this 3d day of April 1801.

(Signed)

JOHN M'DONALD, assistant
Adjutant General."

Extract from Brigadier General Stuart's regimental orders, 10th April, 1801.

"Private Anthony Lutz who took the standard from the enemy on the 21st of last month is directed to wear the representation of a standard (according to the model prescribed by the Brigadier General) as a mark of his good behaviour on his right arm."

This badge Lutz has worn ever since; so that, we should have thought, the fact of his having captured the standard in question must have been notorious to the whole army.

Proceedings of a Regimental Committee of Inquiry held (in August 1802) to examine into the circumstances which attended the capture of the colours taken in the action of the 21st of March, 1802.

"*The deposition of John Schmid.*

"Corporal John Schmid declares that the regiment had already taken post in front of the enemy, and had suffered considerably from loss of numbers, when he found himself near Anthony Lutz, who, with private Wohlwend, himself and several other men, advanced still nearer to the enemy; now greatly dispersed by the heavy fire from the redoubt; that Lutz, notwithstanding the danger of the enterprize, rushed forward, discharging his piece, and presently returned bearing upon his shoulder an infantry standard;—a body of cavalry appearing at this moment, to secure his prize he threw himself into a hole and lay upon it;—several minutes elapsed before he saw him again, when he still had possession of the colour, with a dismounted dragoon whom he had made prisoner. He further says that the smoke and confusion of the moment were too great to admit of his distinguishing whether the colour was in the hands of the infantry or cavalry—but positively asserts that no other than Anthony Lutz captured the standard.

"*Private Wohlwend.*—Private Wohlwend corroborates in every point the above deposition, but further declares, that he saw Anthony Lutz as he was retiring to the ranks of the regiment closely pursued by two of the cavalry, one of whose horses he shot and made the man prisoner, the other escaped."

Separate examination of Corporal Schmid.

Q. Did you observe a serjeant or any other of the 42d regiment lying wounded near the spot where the colour was taken?

A. None; I saw no red-coat whatever so far in front.

Q. Did you see the colour in possession of the enemy?

A. Yes, I saw it, though indistinctly, through the smoke, wavering over their heads.

Q. What might have been the space of time from that, when you saw it in the hands of the enemy, to that, when it became the property of Lutz?

A. Some minutes, probably seven, but I cannot now be correct to a minute.

Q. What

Q. What might have been the interval, between the instant when Lutz advanced, and that when you saw him with the colour.

A. About one or two minutes.

Q. What distance do you suppose you might have been from the colour?

A. About forty or fifty paces.

Q. Do you conceive that there was time sufficient, from the moment that Lutz left you to that when he again appeared with the colour, to have admitted of any other person's taking it?

A. No it was too momentary.

Q. Are you aware of the nature of an oath?

A. Yes thoroughly.

Q. Are you willing to make oath to what you have above declared?

A. Yes, most willingly.

The same questions were put to private Wohlwend; he answered nearly to the same effect; except in the following.

Q. Did you see the colour in possession of the enemy?

A. Yes very distinctly.

Sir Robert Wilson will, we are certain, examine these facts with that deep attention which has evidently been bestowed on every other part of his subject. And in the mean time, we earnestly recommend the above documents to the notice of Sir John Sinclair, who has a mind long habituated to serious investigation, and who acted as master of the ceremonies to the Highland society, when he introduced his name-sake, the serjeant to them, as the undoubted captor of the Invincible standard.—As to honest Lutz, we shall dismiss him for the present, after informing our readers, that at the age of fifteen he was taken in requisition by the French and forced to join the army of the Rhine; he was present at two severe actions, but took the earliest opportunity of making his escape, when he went over to the Prussians by whom he was transferred to the army of Condé, with which he served, until it was disbanded. He then entered into the Austrian service, was taken prisoner by the French in Italy, and was one of those whom BUONAPARTE, the *General*, not the *Consul*, basely kidnapped and sold to the Spaniards to work in the mines of Peru. Fortunately these brave men were intercepted, on their passage to Barcelona, by an English frigate, and were carried into Minorca where Lutz, with some others, enlisted in Stuart's regiment and went to Egypt, where fortune favoured him with an admirable opportunity of revenging himself on Bonaparté for his baseness, by the capture of his favourite standard! *

We now proceed to extract the author's observations on the battle of the 21st, which appear to us to be just, and which tend, in a cer-

* We should have given some farther account of this brave man, but that, we know, a complete narrative of all the facts relating to him, will speedily appear, possibly before this article will meet the public eye.—A large print of Lutz has been engraved, and will very soon be published.

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tain degree, to exculpate the French General Menou from the charges preferred against him by General Regnier.

"The battle of the 21st admits, however, of more observations, which should not be deemed arrogant, as information, not personality, is the object. The chief error of General Menou consisted in the precipitation with which he decided on the attack. His eagerness to be the aggressor, checked those councils which a more deliberate consideration must have produced. If he was induced from the impression that to wait to be attacked was dishonourable to the French name, such vanity was deservedly fatal. If he despised his enemy, the instance must be added to the long catalogue of misfortunes which this weakness has occasioned. Whatever were his motives, from whatever impulse he acted, as far as general reasons extend, the attack was injudicious; the advantage in one case was dubious, in the other positive. It was obvious that the mere occupation of the barren isthmus of Aboukir could not be the ultimate object of the British general; that his offensive operations could not be long retarded; that whenever he advanced against Alexandria, he not only had to attack a superior army, but one posted on heights so defended, as to be almost impregnable; that this attempt must, however, be made, or the enterprize in this point abandoned, and thus the success of the 8th and 13th rendered nugatory, beside the probability of opportunity presenting itself to attack favourably during the re-embarkation. The wish of France was to preserve Egypt, not fight for victories, bought at an expence in the event as ruinous as defeat. But in quitting his position, General Menou resigned all the advantages he possessed, and led his army to attack with every disadvantage, acting as if the simple conquest of such an English force was not sufficiently glorious. Had he waited forty-eight hours, Sir Ralph Abercrombie intended an assault by night, which perhaps would have been the most precarious ever hazarded; but the case was desperate, the die irrecoverably cast; Sir Ralph never was sanguine enough to allow a hope that an attack might be made on him, and therefore could not credit such a report; but had he directed the operations of the enemy to ensure his conquest, this would have been the movement.

"General Menou's orders for the disposition of his army were excellent, and displayed great abilities, which he undoubtedly possesses, but their application to the British position was not exactly correct.

"The diversion on the left was too feeble, and not begun early enough to attract the attention of the army to that point. Colohel Cavalier, with his dromedary corps,* did all which could be done, and more than could be expected, as he completely carried the first battery with one piece of cannon, killing or taking every man which defended it; but he had not sufficient force to persevere, or the alarm would have been very great, as the canal once forced, the rear of the left was totally exposed; and certainly,

* "It must not be supposed that this corps acts as cavalry. The dromedaries are only used for the speed of conveyance, and the men dismount when arrived at the scene of action. The idea did not originate with the French, but was the custom of the Mamelukes and all Africa. The French did not even improve the saddles, which are the most inconvenient and uncomfortable for an European tight dress imaginable."

from the ground in front, so favourable for the enemy's superior force in cavalry, the left was the weakest part of the position.

"The advance of General Lannusse's column was too quick after the firing on the left was heard, if that diversion had been more powerful, which indisputably it should have been. It certainly was not Gen. Menou's fault that the general attack did not begin sooner. His order shews that such was his intention, but accidents almost always happen to retard.

"When the charge of cavalry was made, it should have been supported by a heavy body of infantry; and it was a fatal mistake in whoever commanded the movement of the cavalry (it is said General Roiz three times refused, from a knowledge of the danger, to charge) to direct them so immediately on the redoubt, as even if the tents had not checked and broken their charge, the sharp wheel which they had to make round it must have enfeebled its impetuosity. If the cavalry, or any part of it, had advanced in the flat between the right and centre, and pressed on through the second line, the confusion would have been almost irretrievable, for the infantry would have sufficiently occupied the first line. It is true, that the cavalry of reserve were placed in this flat, but their numbers, they knew, could not have opposed, with every allowance for gallantry, a probable resistance: it is to be considered also, that the French were acquainted with every part of the ground, and from their commanding heights could distinctly view every work which had been made by the English, and the whole distribution of their force; but these are contingencies from which few battles are exempt. The great fault was in the attack itself, not in the manner of conducting it.

"General Regnier, whose history is from beginning to end a tissue of untruths, attempts to insinuate 'that Gen. Hutchinson improperly remained a tranquil spectator of the action, with 6000 men opposed to 800;' but had Gen. Hutchinson made a movement with the left wing, he would have broken the position, and merited every disaster. His duty was to remain, in such an action, where the superiority of cavalry and artillery was so prodigiously in favour of the enemy, on the defensive; and nothing could have justified the quitting of his lines, but a positive order from the commander in chief for a combined general movement. How many battles have been lost by an indiscretion, the non-existence only of which in this instance Gen. Regnier has a right to deprecate.

"His assertion is just, that the battle was fought by the right of the English army only, and he thus entangles himself in bestowing praise, where he meant to traduce. The French army, according to his account, was nine thousand seven hundred men strong, including fifteen hundred cavalry, with forty-six pieces of cannon. The British force, reduced by their losses in the actions of the 8th and 13th, by the men taken away for the care of the wounded, by the absence of the 92d regiment, the marines, and 26th dismounted dragoons, at Aboukir, did not yield an effective strength of ten thousand men, including three hundred cavalry. The half of that number resisted the concentrated attack of the French army, exclusive of 800 men on its right, and by their own immediate valour and exertions gained the battle. But Gen. Regnier will not find an universal sentiment of approbation as to the conduct of the French right on that day in his own army. The most distinguished officers have coincided with what was apparent to the English, that the right did not support at any moment (and there were some advantageous opportunities) the exertions

tions of the left, or cover its discomfitures. But perhaps the Gazette account, which states that the French right was always kept refused, has goaded Gen. Regnier, who commanded it, and who thus without equal foundation retorts. Gen. Menou directed the right to be thrown back only until the left and centre were warmly engaged; and even if his orders were not so explicit, Gen. Regnier must know, that in an attacking army no positive arrangement can be made, and that a general must and should act frequently on his own responsibility, from momentary circumstances. It is in vain he attempts to detract from the honour of this victory, nor will his misrepresentation of the 42d regiment, crouching *ventre à terre* under the cavalry, find credit any where, since the bravery of the Scottish regiment has this war been too frequently witnessed. With more implicit faith will it, however, be believed, that many of the French troops were in a state of intoxication, a habit which has been too frequent this war, and which originates in the issue of spirits always before a pre-arranged attack. But no excuse can be formed for the officers, one of whom, and of rank, was so tipsy when taken, as to be the object of general derision. It must however, be stated, that the conduct of the French soldiers, whatever might be the incitement, was extremely gallant, and amongst the wounded, several traits of heroism were displayed."

The mention of the village of Edko, where the British were received with open arms, and where the French were holden in execration, affords Sir Robert another opportunity of appreciating the dispatches and the conduct of General Buonaparté.

"The inhabitants of this village, at the first landing of the French, had committed some act of hostility against the detachment sent to occupy Rosetta. Buonaparte in his dispatches to the directory mentions this circumstance, and adds, that having given orders for the reduction of this town, it was assaulted accordingly; he then proceeds to applaud the gallantry of the troops who stormed, in as pompous a manner as if another Iliad had been taken; whereas this village had not even the mud wall which surrounds all the others in Egypt. As a proof of the resistance, 150 men, women, and children were put to the sword, and not a Frenchman was hurt; yet, no doubt, the banner of Edko is suspended in the temple of Mars at Paris."

But these are mere peccadilloes compared with the sublime exploits of this Corsican commander. In our review of Mr. Kendal's translation of Denon's travels, in our last number (P. 293) we observed that the facts of the horrible massacre of the Turks at Jaffa, and the poisoning of the sick and wounded French soldiers, on the retreat from Acra, we could aver, "on the best authority, to be strictly true to the full extent to which they have been ever stated."—If any doubt should still remain of the accuracy of our assertion, in the mind of any of our readers, the following statement of Sir Robert Wilson's, which was not then published, will suffice to remove it.

"General Hutchinson was very angry with the Turks for still continuing the practice of mangling and cutting off the heads of the prisoners; and the Captain Pacha, at his remonstrance, issued again very severe orders against it; but the Turks justified themselves for the massacre of the French by the massacre at Jaffa. As this act and the poisoning of the sick have never been

been credited, because of such enormities being so incredibly atrocious, a digression to authenticate them may not be deemed intrusively tedious; and had not the influence of power interfered, the act of accusation would have been preferred in a more solemn manner, and the damning proofs produced by penitent agents of these murders; but neither menaces, recompence, nor promises can altogether stifle the cries of outraged humanity, and the day for retribution of justice is only delayed.

"Buonaparte having carried the town of Jaffa by assault, many of the garrison were put to the sword; but the greater part flying into the mosques, and imploring mercy from their pursuers, were granted their lives; and let it be well remembered, that an exasperated army in the moment of revenge, when the laws of war justified the rage, yet heard the voice of pity, received its impression, and proudly refused to be any longer the executioners of an unresisting enemy. Soldiers of the Italian army, this is a laurel wreath worthy of your fame, a trophy of which the subsequent treason of an individual shall not deprive you!

"Three days afterwards, Buonaparte, who had expressed much repentment at the compassion manifested by his troops, and determined to relieve himself from the maintenance and care of three thousand eight hundred prisoners,* ordered them to be marched to a rising ground near Jaffa; where a division of French infantry formed against them. When the Turks had entered into their fatal alignment, and the mournful preparations were completed, the signal gun fired. Volleys of musquetry and grape instantly played against them; and Buonaparte, who had been regarding the scene through a telescope, when he saw the smoke ascending, could not restrain his joy, but broke out into exclamations of approval; indeed, he had just reason to dread the refusal of his troops thus to dishonour themselves. Kleber had remonstrated in the most strenuous manner, and the officer of the Etat Major who commanded (for the general to whom the division belonged was absent) even refused to execute the order without a written instruction: but Buonaparte was too cautious, and sent Berthier to enforce obedience.

"When the Turks had all fallen, the French troops humanely endeavoured to put a period to the sufferings of the wounded, but some time elapsed before the bayonet could finish what the fire had not destroyed,

* "Buonaparte had in person inspected previously the whole body, amounting to near five thousand men, with the object of saving those who belonged to the towns he was preparing to attack. The age and noble physiognomy of a veteran Janissary attracted his observation, and he asked him sharply, 'Old man, what did you do here?' The Janissary, undaunted, replied, 'I must answer that question by asking you the same, your answer will be, that you came to serve your Sultan; so did I mine.' The intrepid frankness of the reply excited universal interest in his favour. Buonaparte even smiled. 'He is saved,' whispered some of the aids de camp. 'You know not Buonaparte,' observed one who had served with him in Italy, 'that smile, I speak from experience, does not proceed from the sentiment of benevolence, remember what I say.' The opinion was too true. The Janissary was left in the ranks, doomed to death, and suffocated."

and probably many languished days in agony. Several French officers, by whom partly these details are furnished, declared, that this was a scene, the retrospect of which tormented their recollection, and that they could not reflect on it without horror, accustomed as they had been to sights of cruelty.

"These were the prisoners whom Assalini, in his very able work on the Plague, alludes to, when he says that for three days the Turks shewed no symptoms of that disease, and it was their putrifying remains which produced the pestilential malady, which he describes as afterwards making such ravages in the French army.

"Their bones still lie in heaps, and are shewn to every traveller who arrives: nor can they be confounded with those who perished in the assault, since this field of butchery lies a mile from the town.

"Such a fact should not, however, be alledged without some proof, or leading circumstance stronger than assertion being produced to support it; but there would be a want of generosity in naming individuals, and branding them to the latest posterity with infamy for obeying a command when their submission became an act of necessity, since the whole army did not mutiny against the execution; therefore to establish further the authenticity of the relation, this only can be mentioned, that it was Bonn's division which fired, and thus every one is afforded the opportunity of satisfying themselves respecting the truth, by enquiring of officers serving in the different brigades composing this division.

"The next circumstance is of a nature which requires indeed the most particular details to establish, since the idea can scarce be entertained that the commander of an army should order his own countrymen (or if not immediately such, those amongst whom he had been naturalized,) to be deprived of existence, when in a state which required the kindest consideration. But the annals of France record the frightful crimes of a Robespierre, a Carriere, and historical truth must now recite one equal to any which has blackened its page.

"Buonaparte finding that his hospitals at Jaffa were crowded with sick, sent for a physician, whose name should be inscribed in letters of gold, but which from weighty reasons cannot be here inserted; on his arrival he entered into a long conversation with him respecting the danger of contagion, concluding at last with the remark, that something must be done to remedy the evil, and that the destruction of the sick at present in the hospital was the only measure which could be adopted. The physician, alarmed at the proposal, bold in the confidence of virtue and the cause of humanity, remonstrated vehemently, representing the cruelty as well as the atrocity of such a murder: but finding that Buonaparte persevered and menaced, he indignantly left the tent, with this memorable observation: 'Neither my principles, nor the character of my profession, will allow me to become a human butcher; and, General, if such qualities as you insinuate are necessary to form a great man, I thank my God that I do not possess them.'

"Buonaparte was not to be diverted from his object by moral considerations; he persevered, and found an apothecary who (dreading the weight of power, but who since has made an atonement to his mind by unequivocally confessing the fact) consented to become his agent, and to administer poison to the sick. Opium at night was distributed in gratifying food, the wretched unsuspecting victims, banqueted, and in a few hours five hundred

Hundred and eighty soldiers, who had suffered so much for their country, perished thus miserably by the order of its idol.

"Is there a Frenchman whose blood does not chill with horror at the recital of such a fact? Surely the manes of these murdered unoffending people must be now hovering round the seat of government, and

"If a doubt should still exist as to the veracity of this statement, let the members of the Institute at Cairo be asked what passed in their sitting after the return of Buonaparte from Syria: they will relate that the same virtuous physician who refused to become the destroyer of those committed to his protection, accused Buonaparte of high treason in the full assembly, against the honour of France, her children, and humanity; that he entered into the full details of the poisoning of the sick, and the massacre of the garrison, aggravating these crimes by charging Buonaparte with strangling, previously at Rosetta, a number of French and Copts, who were ill of the plague; thus proving that this disposal of his sick was a premeditated plan, which he wished to introduce into general practice. In vain Buonaparte attempted to justify himself;* the members sat petrified with terror, and almost doubted whether the scene passing before their eyes was not illusion. Assuredly all these proceedings will not be found in the minutes of the Institute; no, Buonaparte's policy foresaw the danger, and power produced the erasure; but let no man, calculating on the force of circumstances which may prevent such an avowal as is solicited, presume on this to deny the whole: there are records which remain, and which in due season will be produced. In the interim, this representation will be sufficient to stimulate enquiry; and Frenchmen, your honour is indeed interested in the examination.

"Let us hope also that in no country will there be found another man of such Machiavelian principles, as by sophistry to palliate those transactions; nor must the judgment abuse itself by bringing to recollection the horrors of the French revolution, and thus diminishing the force of those crimes by the frequency of equal guilt in France during her contest for *Liberty or Slavery*."†

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* "Bonaparte pleaded that he ordered the garrison to be destroyed, because he had not provisions to maintain them, or strength enough to guard them; and that it was evident if they escaped, they would act against the French, since among the prisoners were five hundred of the garrison of El Arish, who had promised not to serve again, (they had been compelled in passing through Jaffa by the commandant to serve); and that he destroyed the sick to prevent contagion, and save themselves from falling into the hands of the Turks; but these arguments, however specious, were refuted directly and Buonaparte was at last obliged to rest his defence on the positions of Machiavel. When he afterwards left Egypt, the Scavans were so angry at being left behind, contrary to promise, that they elected the physician-president of the institute; an act which spoke for itself fully."

† "An anecdote, after what has been said against, should, however, be related, as a proof of the commanding genius of Bonaparte, and will be told as repeated by a Frenchman of high consideration. Bonaparte, notwithstanding his succeries and fame, was considered by those who knew him best, as not in himself possessing the great qualities ascribed to him. Were regarded him as indebted more to an extraordinary peculiar good fortune, foregoing irresistible circumstances to his advantage, than to his own abilities and

Any comments of ours on these facts would only tend to weaken the impression which they must inevitably make on every British mind. Leaving our readers, therefore, to meditate on the character of Buonaparté and on that of his followers, here so fully displayed, we shall postpone our further account of this interesting volume, to our next number.

(To be continued.)

An impartial and succinct History of the Rise, Declension, and Revival of the Church of Christ, &c.

(Continued from p. 241.)

“PRIDE, surely, was not made for man;” and men truly religious are always humble. The most virtuous man on earth must be sensible that his good deeds cannot benefit his Maker; and the most zealous and orthodox Christian, if he forget not that he possesses nothing which he did not receive, will not boast of the services which he may have rendered to the cause of piety and truth. It was not therefore without surprize, that we found our most orthodox author, in the Preface to the second volume of this history, expressing himself in the following terms:

“The great design of the adorable Redeemer when he came down from heaven, was to procure peace upon earth, and good will towards

exertions. After his disasters and repulse at Acre, our opinion was confirmed, and we expected to see him return dejected, conscious of disgrace, his shame aggravated by the recollection of having sent a messenger with a dispatch, and which was read in the institute, in which he expressed himself, “In three days I shall be in Acre; when you open this, be assured that Dgezzar Pacha is no more.”—The day before he entered Cairo, we received orders, to our astonishment, to prepare illuminations, triumphal arches, &c. for honour to the conquerors of Syria, and of Dgezzar Pacha. The troops who had despondingly anticipated a different reception, whose murmurs against the man who had planned their expedition amounted to mutiny, whose expressions even menaced death to him as an atonement for their seven thousand comrades who had perished, saw with surprise the honours paid to them; heard their chief and themselves stiled conquerors; and in the delirium of vanity, forgot their injuries and defeats. The next morning Bonaparte, assured of the intoxication still continuing, assembled his army on parade, distributed rewards, then moved forwards a battalion of grenadiers, whom he upbraided with having refused to make another assault on Acre, and sentenced them to carry their arms slung behind till their character was retrieved.’ It was then, said the narrator, we pronounced Bonaparte really a great man. We confessed his knowledge of human nature, who in a few hours could so improve his situation, and re-assume his influence, as to disgrace those very men, who the day before would, with the applause of their comrades (now approving of their dishonour) had he uttered a word of censure, have instantly assassinated him.”

men. To correspond with this desirable and blessed purpose is the great end and object of this history!"

A comparison such as this we had imagined that no man whose mind is not swollen with spiritual pride would have dared to make; and we will venture to say that the *blasphemer* Clarke, though justly reprehensible for the notions which he entertained of the Son of God, never in idea compared the designs of that adorable person with his own! He left such comparisons to fanatics, and to a species of missionaries, with which, in his day, the Christian Church was not acquainted.

Clarke, indeed, as well as more orthodox men, held hardly any principle in common with Dr. Haweis; for he thought that our belief of Christianity rests on the evidence of miracles and prophecy; and our impartial historian affirms, with a confidence, which, were the assertion true, could become only the searcher of hearts, that "no man ever was convinced of divine truth savingly by miracle!" What though St. Luke assures us (Acts ix. 35.) that "all who dwelt at Lydda, when they saw Eneas *miraculously* cured by St. Peter, turned to the Lord!" our author who thinks it *doubtful* whether St. Paul or himself had imbibed most of the spirit of christianity, may consider the testimony of St. Luke as originating in mistake; for the apostle *certainly* understood the doctrine of saving faith better than the evangelist.

From the end of the fourth century to the commencement of the reformation, our author traces with a bold pencil the rise and progress of the corruptions of christianity; but we shall content ourselves, and we trust our readers, with a very cursory view of his detail of the transactions of that gloomy period, because his facts are authenticated only by his own assertions, and are such as furnish few lessons of instruction to Christians of the present day. His account of the Nestorians and Eutychians in the fifth century is well told; but his narrative of the rise, progress, and present prevalence of *Pelagianism* is in many respects objectionable.

When he talks of "*Cassian*, a Monk of Marseilles, diffusing abundantly the pleasing poison of this heresy," we will not give ourselves the trouble to inquire whether he may not mean *Cassiodorus*, who from being Minister to Theodoric the Ostrogoth, retired, in his old age, into a monastery of his own building in Calabria, and published the *tripartite* history of Socrates, Sozomen, and Theodorite, with various learned works of his own and other writers. Cassiodorus we know has been accused most unjustly indeed, of Pelagianism, because he published some of the works of Pelagius, after purging them of their errors; but Cassian, as Dr. Cave observes, was "*Pelagianorum hostis acerrimus*." Even the view, which Dr. Haweis gives of the opinions of Cassian, though not quite accurate, differs widely from the heresies of Pelagius. He was indeed styled by the followers of Augustin a *Semi-pelagian*, but with what justice the reader will perceive when he is informed that Cassian admitted the doctrine of *original sin*, and the

necessity of *preventing* as well as *co-operating* grace. He contended, indeed, as St. Paul had done before him, that "the flesh lusteth against the spirit and the spirit against the flesh; and that without some such internal struggle as this, there could be no such thing as human virtue nor any receptacle in man for divine grace; but so far from teaching that virtue *merits* heaven, as quoted by the accurate author of the *Historia Literaria*, "ex nimio fere pelagianos oppugnandi studio errores, asserit omnes justorum *justitias esse peccantia*!"

We readily admit, however, that in the writings of Cassian errors may be found, and that Pelagius was a heretic whom our author has treated with perhaps greater lenity than from the nature of his heresy he could have claimed at his hands; but we protest against the uncharitable insinuation that Pelagianism pervades the Church of England at present; and we shall not hesitate to pronounce Dr. Haweis a false accuser of the brethren, if he charge with Pelagianism all who dissent from the dogmas of Augustin, Luther, Calvin, and Edwards. Of the work of Edwards on free-will he perceives not, as we have already observed, the tendency; and we doubt much if he fully comprehends the metaphysics even of his masters Augustin and Calvin. The following exclamation is the offspring of arrogance and ignorance:

"I confess my astonishment at Mr. Milner's assertion, that the doctrine of *particular redemption* was unknown to the antients; and he wishes it had remained equally unknown to the moderns; (we heartily wish the same thing). I am shocked that the scriptures of truth should be treated thus slightly, or the greatest and best of men be laid under so unbecoming a censure."

Whether Mr. Milner's assertion be censure or praise, it is an undoubted truth that in the writings of the Fathers anterior to St. Augustin, there is nothing which gives the smallest countenance to *particular redemption*. But pray, Sir, when did you discover that the fathers of the first four centuries were the *greatest and best of men*? In your first volume you represent them as a crew of turbulent, credulous, contemptible liars, a sort of character to which we would not be hasty to apply either of the epithets *great* and *good*. With respect to the scriptures of truth, what right have you to suppose that either yourself, Calvin, Luther, or Augustin, understood them better than Bishop Bull or Jeremy Taylor? We know your answer to this question; for, after representing the Church as so totally corrupted in the end of the fifth century, that no genuine Christianity was to be found in it but among a few unknown persons, *God's secret ones*, you thus express yourself:

"The state of things at that time nearly resembled the *present*. The *greater dignitaries* of the Church too much men of *this world*; the inferior clergy *under their influence*, and choosing the ministry for its advantages, or an *idle life*; and the *people* like *their priests*, easily engaged in the pageantry of rites, ceremonies, and *superstitious observances*: though a generation was preserved, who cleaved to the Lord in one faith, and served him out of a pure heart *servently*;"

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a very pretty character this of the Church of England and all her great dignitaries, of whom we know none greater than the two prelates to whom we have referred you.

The view of the church during the sixth century grows darker and darker, and presents very little that is worthy of the reader's attention. To our author's narrative, however, implicit credit must not be given; for he inadvertently acknowledges (p. 49), that he has only "*looked at some of the writers of that age, and their works.*" By what means he obtained a sight of the *writers* of that age he has not told us; but we cannot help thinking that a man ambitious of the character of an *impartial* historian was in duty bound, not only to *look at*, but to *read with care many of the works* of every age, of which he proposed to record the events and doctrines.

In the seventh century arose the impostor Mohammed, for whose success our author well accounts by allowing to him great abilities, which he undoubtedly possessed, and by shewing what advantages he derived from the ignorance, corruption, and condition of the clergy. We doubt, however, if Dr. Haweis has done more than *look at* the original writings of that period. To prove the extreme superstition of the age, he quotes St. Eloi of Noyon's character of a good Christian, which he *may* have found in Lord Kames's *Sketches of the History of Man*. We do not say that he has *actually* taken it from that work; but it is somewhat singular that an English historian of the Church should have quoted, without addition or diminution, the very passage which had before been quoted for the same purpose by the Scotch Judge.*

Our author, who upon every occasion betrays a fellow-feeling for *schismatics*, is very willing to find the pure doctrines of the gospel among the *Paulinians* of this century, though by his own account of them, they had as little claim to the appellation of Christians as the modern Quakers. — "They regarded the sacraments, he says, as merely allegorical, and not literally to be observed; they treated the Virgin Mary *contemptuously*" (which he seems to consider as meritorious conduct); "and in their church assemblies they abolished their names [and offices] of Bishops and Presbyters, instituting a set of pastors with *perfect equality*, without any peculiar rights, privileges, or garb to distinguish them from the people!"

His account of the struggles of the Bishop of Rome for universal supremacy in this age, and of the opposition which was made to his claims, not only by the Eastern Church, but by the British, Scotch, and Gallican Churches, and even by the Bishop of Ravenna in Italy, would be valuable, had he referred us to the authors from whom the account is taken. The man, however, who only *looks at* original writings might not have found this an easy task; and therefore Dr. Haweis never attempts it.

* See *Sketches of the History of Man*, Vol. IV. Pp. 376, 377, and our author's *Impartial History*, Vol. II. P. 63, &c.

His history of the eighth century is a well told tale; but it can be considered as nothing more; for though in general true, it rests on no other authority than his own assertions. Not one quotation is given—not one contemporary writer referred to. The means by which the Pope obtained what he has long claimed as the patrimony of St. Peter; the origin of the temporal dignities of the prelates as *Dukes, Marquises, Counts, and Barons*; the final rupture between the Eastern and Western Churches on account of image worship; the conquests of the Saracens, and the first formidable appearance of the Turks are all perspicuously detailed. We have likewise a concise account of the rise of the new Empire of the West under Charles the son of Pepin surnamed (says our author) *Charlemagne*. This, we suppose, was said to show his skill in the *French* language, as it is probably to display his knowledge of *Greek*, that a sect, by all other historians styled *monothelites*,* is by him uniformly called *monotholites*.

In the detail of ecclesiastical affairs during the ninth century, we expected some account of the rise and constitution of the Moravian Church, which has been from its foundation independent both of the Roman Pontiff and of the Patriarch of Constantinople; but we were disappointed. Our author tells us only that it was founded in 850 by two Greek Monks; and that it is sufficiently superstitious. He dwells, however, at some length on the sufferings of *Goteschalcus*,† whom he calls a martyr for divine truth; and expresses himself in language extremely reprehensible.

We abhor as much as he does all kinds of religious persecution; and the peculiar dogmas of *Goteschalcus*—at least those dogmas for which he suffered, appear to us harmless though certainly not essential articles of the faith; and in one sense of the words perhaps not true. As our author mentions them only in general terms as “the doctrines of predestination and grace,” we shall lay them before our readers in the words of *Goteschalcus* himself, that a judgment may be formed of the propriety of Dr. Haweis’s writings.

“Ego *Goteschalcus* credo et confiteor quod gemina est prædestinatio, sive Electorum ad requiem, sive Reproborum ad mortem: quia sicut Deus incommutabilis, ante mundi constitutionem omnes electos suos incommutabiliter, per gratuitam gratiam suam prædestinavit ad vitam æternam: Similiter omnino omnes Reprobos, qui in die judicii

* From *μονος* and *θελος*.

† *Goteschalcus*, called likewise *Fulgentius* on account of his eloquence and science, was a Benedictine Monk of Orbais in France, and flourished about the middle of the ninth century. Our author uniformly calls him *Godeschalcus*, thus confounding him with a deacon of the Church of Liege, who flourished about the year 767 and is known in the literary annals of the church as the author of the life of St. Lambert the Martyr—a book filled with legends and lying wonders.

damnabuntur propter ipsorum mala merita, idem ipse incommutabilis Deus, per justum iudicium suum incommutabiliter prædestinavit ad mortem merito sempiternam.”* This is, indeed, Calvinism sufficiently harsh; but he elsewhere softens it in the following manner:

“Illos omnes impios et peccatores, quos proprio suo sanguine filius Dei redimere venit, hos omnipotens Dei bonitas ad vitam prædestinatos, irretractabiliter salvari tantummodo velit: illos omnes impios et peccatores, pro quibus idem Dei filius nec corpus assumpsit, nec orationem, nec dico, sanguinem fudit, neque pro eis ullo modo crucifixus fuit, quippe quos pessimos futuros esse præscivit, quosque iustissime in æterna præcipitandos tormenta præstinavit, ipsos omnino perpetim salvari penitus nolit.”†

In this last extract the reader perceives that the predestination and reprobation of Goteschalcus are *conditional*; and though he errs, not knowing the scripture, when he says that Christ was not in *any respect* crucified for the impious and the wicked, whom he has certainly redeemed from the *everlasting power of the grave*, yet the error carries in it nothing of blasphemy. Indeed, we strongly suspect, that had Dr. Haweis weighed well the import of this passage, he would not have lamented so loudly and so long over the fate of “poor Goteschalcus and his doctrine;” for modified Calvinism like this seems not to be what he calls “the truths of vital godliness.” At any rate it ill became him to stigmatise the opposers of Calvinism in a body, with the epithets of “unhumbled, unawakened, pharisaical and proud;” for a greater proof of the pride of his own heart cannot be conceived, than he furnishes by thus seating himself in the chair of infallibility and pouring forth railing accusations against such men as the Bishops Taylor and Horne.

But he is still more inexcusable, if an excuse be not found in his ignorance, when, after using such language as this, he goes on to say, that “the doctrine of the *Trinity* hath a near connexion with that of *predestination* and *grace*.” Was the late Mr. Jones of Nayland’s faith in the Trinity not sound? We hardly think that even our author will dare to say so; and yet it is not possible for two Christians to think more differently than Mr. Jones and he on the subjects of *predestination* and *grace*. To be convinced of this, let the reader only compare the two admirable letters by Mr. Jones on the modern doctrine of predestination, published in the fifth volume of our journal, with the following *modest* account which Dr. Haweis gives of himself and his brother Calvinists in this *imperfect* history:

“The natural man receiveth not the things which be of the spirit of God, neither can he know them, because they are spiritually discerned. Happily the Lord in every age, though they were but few comparatively (what were few? The ages!) taught some the grace of God which bringeth salvation; and to this day a generation, accord-

* Apud Hincmar. de prædest. Cap. 5.

† Ibid. Cap. 27 & 29.

ing to the election of grace, can say wherein we stand, and rejoice in hope of the glory of God!!!!"

We have an account of the conversion of the northern nations in the tenth century to the Christianity which was then professed in the churches of Rome and Constantinople; and the author gives a rapid sketch, certainly not softened, of the shocking immoralities which prevailed among the Clergy. No Dissenter or Deist could give stronger colouring to such descriptions, though here, as every where else, we feel the want of references to the original authors.

The eleventh century opens, in this work, with a brief account of the Crusades in Palestine; whence the author proceeds to the contests between the Emperor Otho and Pope Gregory the Seventh; and concludes, as usual, with a detail of the almost universal corruption of faith and morals. The period was a busy one, and the narrative of its transactions is animated and interesting. A just tribute is paid to the memory of Berenger for opposing the doctrine of transubstantiation, not yet universally received in the western church; but the author betrays his ignorance of the Aristotelian philosophy, when he says it was *ridiculous* to attempt by means of it to defend so monstrous an absurdity. The Aristotelian division of body into *matter* and *form*, which *may* exist *separately*, is admirably fitted for the support of transubstantiation; and we have often been tempted to believe, that, on this account and on this only, the philosophy of the *Lyceum* was in the middle ages so generally preferred to that of the *Academy*. The consequences here attributed to the prevalence of monkery certainly sprung from that system; but, for the credit of the Albigenes, we hope that they were not a spawn of the Paulinians.

The history of the twelfth century exhibits nothing very different from that which prevailed in the preceding. The Crusades were carried on with disgrace to the arms of Christian Europe: new contests arose between the Emperor and the Pope; the northern powers continued to convert their Pagan subjects and neighbours by the *sword*; and the most ridiculous questions were debated among the monks with the utmost keenness. This, however, kept enquiry alive, and sent the lover of truth to the sacred scriptures and the earliest uninspired writers of the church.

Hence much gospel truth was brought to light; and the *Waldenses* of whom our author gives a just account, got a firm footing in various countries of Europe. In this century were founded several universities, though the Christians were still indebted, for what knowledge they obtained of the most useful sciences, to the Saracens; and a copy of the *pandects* being discovered suggested to the Pope the expedient of digesting under similar heads the various canons and decrees published at different periods by Councils and Pontiffs. Hence the origin of the *Canon Law*, which being conjoined with the *Civil*, was taught as a science in the universities and gave rise to the degrees of L. L. B. and L. L. D. at that period or soon afterwards the most highly valued of
all

all academical honors, because the reward of the science employed with most success in support of Papal usurpation.*

The thirteenth and fourteenth centuries present to us scenes in all respects similar to those which we have viewed in the preceding. Crusades in Palestine and Egypt against the followers of Mohammed, and in Europe against the Albigenes; contests between the Pope and the Emperor, and between his Holiness and the French King; schisms in the papacy producing anathemas from Rome against Pope; the rise of the Dominican and Franciscan orders of Monks; the ridiculous disputes among the Franciscans themselves; and the devotion of the Monks of all orders to the Court of Rome, are here placed before us in glowing colours. This part of the work is extremely well written, and not disgraced by our author's usual illiberality to those who think differently from himself respecting the distinguishing dogmas of Calvin. He shews that the disputes among the Monks contributed much to the rise of the Lollards on the continent, while they stimulated our countryman Wickliff to search in the scriptures for that truth which he could not find in the schools. We have likewise some account of the Missions to Tartary and China, and of the stop put to the progress of Christianity in the east by the victorious arms of the bigotted Tamerlane.

But we hasten to the fifteenth century, of which the history, in the work before us, opens with the fall of the Eastern Empire, the discovery of the new world, and the effects of those great events on the progress of letters and Christianity. At the beginning of this era there were no fewer than three Popes, each claiming the sovereignty of the visible church, and denouncing anathemas against the Anti-Popes and their various adherents as well nations as individuals. To put an end to this confusion the Council of Constance was called, which deposed two of the Popes; and, the third giving in his resignation, a new Pope was chosen, who, by the name of *Martin* the Fifth, assumed the ecclesiastical supremacy over the western world. The Greek Church, though prostrate in the dust, still maintained, as at this day she maintains, her independence of the See of Rome, acknowledging no visible superior to her own patriarchs. The principal transactions of the Council of Constance were the condemnation of John Hufs and Jerome of Prague to the flames in direct violation of the promise given to the former of these martyrs by the Emperor Sigismund; the ordering of the bones of Wickliff to be dug up and burnt; and the decree for withholding the sacramental cup from the laity. Another Council was called, during this century, at Pavia, which deposed Pope Eugenius; and the schisms and dissensions, which this occasioned, paved the way for the reformation.

* It was perhaps the discovery of this fact that induced our *Protestant* historian, after he had *inadvertently* taken the degree of L. L. B. to proceed to *Doctor in Physic*; a process certainly uncommon among clergymen, or men of general literature.

We thought to have finished our account of this work in the present number; but as some of our author's notions, interspersed with his history of the reformed churches, call for a more severe examination than his censures of Popes and popish Councils, we will not trespass farther at present on the patience of our readers.

(To be concluded in our next.)

The History of the Anglo-Saxons, from the death of Egbert to the death of Alfred the Great. By S. H. Turner, F. A. S. Vol. II. and III.

(Continued from P. 172.)

HAVING given our opinion upon the second volume as fully as our limits allow us, with some corrections of the author in little points, and with high commendations of him in the principal, we proceed to his third volume.

In this we have the same vivacity of language and the same vigour of sentiment, as in the volumes preceding. But as descriptions of battles are in the Roman historians the most brilliant parts of their works, the parts most calculated to call out their powers of description, and best adapted to fasten on the spirits of their readers, we will select Mr. Turner's account of the battle of Brunanburh, between Athelstan and his enemies, as the most memorable in all the Saxon æra; the "successful issue" of which "was of such consequence" in the opinion of Mr. Turner himself, "that it raised Athelstan to a most venerated dignity in the eyes of all Europe.—The kings of the continent sought his friendship, and England began to assume a majestic port amid the other nations of the west. Among the Anglo-Saxons it excited such rejoicings, that not only their poets aspired to commemorate it, but the songs were so popular, that one of them is inserted in the Saxon Chronicle as the best memorial of the event."*

"Athelstan," adds the describer, from the Danish as well as English accounts, "formed his order of battle. In the front he placed his bravest troops, with Egils at their head. He let Thorolf head his own band, with an addition of Anglo-Saxons, to oppose the irregular Irish, who always flew from point to point, no where steady, yet often injuring the unguarded. The warriors of Mercia and London, who were conducted by the valiant Turketul, the chancellor of the kingdom, he directed to oppose themselves to the national force of Constantine," the king of the Scots. "He chose his own West-Saxons, to endure the struggle with Anlaf his competitor," at the head of his Irish. "Anlaf, observing his disposition, in part imitated it. He obeyed the impulse of his hopes and his courage, and placed himself against Athelstan. One of his wings stretched to the

wood, against the battalia of Thorolf; it was very numerous, and consisted of the disorderly Irish.

"Brunanburh was the scene of action, and Thorolf began the battle he loved. He rushed forward to the wood, hoping to turn the enemy's flank; his eagerness for the fray impelled him beyond his companions. They were pressing fiercely and blindly onwards, when Adils," the Dane, "darted from his ambush in the wood, and overwhelmed Thorolf and his friends with destruction. Egils," the Saxon colleague of Thorolf, "heard the outcries of alarm; he looked to that quarter, and saw the banner of Thorolf retreating. Satisfied from this circumstance that Thorolf was not with it, he flew to the spot, encouraged his party, renewed the battle, and sacrificed Adils to the manes of Thorolf.

"At this crisis, while the conflict was raging with all the obstinacy of determined patriotism and desperate ambition; when missile weapons had been mutually abandoned; when foot was planted against foot, shield forced against shield, and manual vigour was exerting [itself] with every energy of destruction; when chiefs and vassals were perishing in the all-levelling confusion of war, and the ranks mowed down were fiercely supplied with new crowds of warriors hastening to become victims; the chancellor Turketul made an attack, which influenced the fortune of the day. He selected from the combatants some citizens of London, with whose veteran valour he was familiar; to these he added the men of Worcester-shire, and their leader the magnanimous Singin. He formed those chosen troops into a firm and compact body; and, placing his vast muscular figure at their head, he chose a peculiar quarter of attack, and rushed impetuously on his prey.

"The hostile ranks fell before him. He pierced the circle of the Picts and the Orkney-men, and, heedless of the wood of arrows and spears which fastened in his armour, he even penetrated to the Cambrians and the Scots. He beheld Constantine the king of the Grampian hills, and he waded through the gory torrents to assail him. Constantine was too brave to decline his daring adversary. The assault of whom? of Turketul, as the sequel shews, "fell first upon his," Constantine's, "son, who was unhorsed; with renovated fury the battle then began to rage" *anew*.—"Every heart beat vehement; every arm was impatient to rescue or to take the prince. The Scots, with noble loyalty, precipitated themselves on the Saxons to preserve their leader. Turketul would not forego the glorious prize. Such, however, was the fury of his assailants; so many weapons surrounded the Saxon chancellor; that his life began to tremble, and even he repented of his daring; he was nearly oppressed. The prince was just released, when Singin with a desperate blow terminated the" Prince's "contested life. New courage rushed into the bosoms of the Saxons, on this event. Grief and panic as suddenly overwhelmed their enemies. The Scots in consternation withdrew, and Turketul triumphed in his hard-earned victory.

"Athelstan and his brother Edmund were, during these events, engaged with Anlaf. In the hottest season of the conflict, the sword of Athelstan broke at the handle, while his enemies were pressing fiercely upon him. He was supplied with another, and the conflict continued to be balanced.

"After the battle had long raged, Egils and Turketul, pursuing the retreating Scots, charged suddenly upon Anlaf's rear. It was then that his

his *determined bands*," though said before to consist of the disorderly Irish, "in one of his wings, began to be shaken; slaughter thinned their ranks; many fled; and the assailants cried out Victory. Athelstan exhorted his men, to profit by the auspicious moment. He commanded his banner to be carried into the midst of the enemy. He made a deep impression on their front, and a general ruin followed. The soldiers of Anlaf fled on every side, and the death of pursuit filled the plain with their bodies."*

This battle is well described by Mr. Turner, with much of the energy and with some perhaps of the affectation observable in the Roman descriptions of battles. Yet there is one circumstance certainly wanting in the Roman descriptions, which Mr. Turner has in a note endeavoured to supply, the geographical position of the field of battle. "It is singular," he justly cries, concerning a point so momentous to the satisfaction of every reader, Roman or British, "that the position of this famous battle is not ascertained. The Saxon song says, it was at Brunanburh; Ethelward, a cotemporary, names the place Brunandune; Simeon of Durham, Weondune or Etbrunnanwerch, or Brunnan Byrge; Malmesbury, Brunsford; Ingulf says, Brunford in Northumberland. Camden thought it was at Ford near Bromeridge in Northumberland. Gibson mentions, that in Cheshire there is a place called Brunburh. I observe that the Villare mentions Brunton in Northumberland."†

So much is the reader tost about this sea of criticism, by the wanton winds of conjecture! Let us therefore endeavour to drop anchor, and to ride securely there. The only conjecture not noticed, is the only one worth our notice. Florence of Worcester fixes precisely the scene of debarkation to the invading army. This is the first point to be determined, and yet has been the last to be proposed. *Hiberniensium multarum insularum rex Paganus Anlafus*," notes Florence, "a socero suo Rege Sæctorum Constantino incitatus, *ostium Humbri fluminis validâ cum classe ingreditur.*"‡ Away then with both the impertinences of Brunburh in Cheshire, and of Bromeridge in Northumberland. Away also with that impertinence which is not specified by Mr. Turner, yet has the sanction of both Leland's and Camden's approbation,§ but is still wilder than either; of the battle being fought near Axminster in Devonshire. The descent must have been made in either Lincolnshire or Yorkshire, on the northern or southern side of the Humber. And the battle was assuredly fought near it, as Florence goes on immediately thus, with this useful particularity of touches: "*Rex Æthelstanca, fraterque suus Eadmundus, in loco qui dicitur Brunanburgh cum exercitu occurrerunt, et, prælio a diei principio in vespærum tracto, 5 regulos septemque duces, quos adversarii sibi in auxilium conducerant, in-*

* P. 30—34.

† P. 31.

‡ P. 349. edit. Londini. 1592.

§ P. 149. edit. 1607, and Itin. III. 72. 73.

perfecterunt; tantumque sanguinis, quantum eatenus in Angliâ nullo in bello fufum est, fuderunt; et Reges Anlafum et Constantinum ad NAVES fugere compellentes, magno reversi sunt tripudis." So near was the battle to the Humber and the navy. " Illi verò, summam infelicitatem de interitu sui exercitus consecuti, cum paucis redeunt in sua."† So severe had been the military execution! Where then was this execution done? It was, we think, at Burrow-bridge in Yorkshire. The name of Burrow still echoes one half the name of Burnan-Burb, as the other is still retained by what a brook or a river is stiled in that part of the kingdom universally a *Burn*. Thus we have Little Ouseburn and Great Ouseburn, two villages between Boroughbridge and York, but much nearer to that than this, and both denominated from the river on which they lie; as, on the other side of Boroughbridge, or "at the end of Masseham town-let," Leland "passed over a fair ryver" or brook "called Bourne."§ Leland therefore adds very usefully for our inquiry, that "the towne" of Boroughbridge "is but a bare thing; it stondith on Wateling-Streate; almost at the very ende of this towne cummith a little broke a 4 or 5 miles of by west, called Tudland, and renneth into We [Ure] a very little beneth Borough-Bridge."|| The advantage of such a position, an angle of land at the union of a brook with a river, occasioned the Romans assuredly to construct a *Burb* upon it, though Aldborough was so near and so considerable; Aldborough being merely the town, and the capital town of the Brigantes, but the *Burb* being the station upon the ford over the Ure. And this is the very fort or castle, we conjecture, which is called in the language of the times "Urbs Broninis" by the biographer of Wilfrid, and in which he says Wilfrid was ordered by the king of Northumbria to be imprisoned; "ducentes—ad præfectum nomine Osfrid, qui præerat in Broninis Urbe Regis."* At this castle, fort, or station, now encircled with a town by the Saxon demolition of Aldborough, we apprehend the attack of Athelstan began; and we believe the battle to have been continued along the banks of the Ure as far as Rippon; a length of six miles. At Rippon is an indication of a battle, remaining to this day, worthy of such a battle, and worthy to be at last incorporated into our national history of it; as having no parallel in the whole island, none even (we believe) in the whole world. "There apperith by est north est at the toun end of Ripon," Leland tells us, "a great hille of yearth cast up in a playn close, bering now the name of Ishaw Hille; where, be al likelihod, hath beene sum great Forteres in the Brytons tyme. And at the very north ende of the toun, in the side of a close behind the bishop's palace, is another hille lyke a kepe of a castel, bering the name of Alhalows Hilles," from the church of *Alhalowes* existing formerly in that part of the

† Florence 349—350.

§ Itin. 1. 91.

|| Itin. 1. 95.

* Gale's Scriptores I. 69—70.

old town; "so that *one of the hills* standith directly set agayn the cōt-
spect of the other."† From this position of the hills, and from their
union in one name of plurality, they appear to have been both
thrown up at the same period and both constructed for the same pur-
pose. What then was this? Leland did not know; considering
them only as remarkable for their size, and calculated for the use of
war. Camden knew almost as little about them, noticing only one
of them, the former, but referring it with tradition to the *Danish*
wars, and calling it "a mount of earth pretty large, denominated
Hilshaw, and reported to have been formed by the *Danes*."‡ Nor
did Gibbon take any notice of either. But "Hilshaw hill on the
east side of the town," as Mr. Gough comes luckily forward to in-
form us of a circumstance most formidably picturesque, "is made up
of human skeletons laid in regular order, greatly decayed, discern-
able from the top to the bottom of the hill." It thus appears to be
a funeral pile of earth, as large as a fortress and as ample as a castle-
keep, yet composed of human bodies laid in regular layers one
over the other, and all accumulating into one vast pyramid of pe-
rishing mortality. The idea of such a pyramid is awfully grand to
the fancy, and the spectacle of such a pile is terribly great to the
feelings, of man. Yet the existence of the spectacle cannot be doubt-
ed, because the "human skeletons" are "discernible" by the very
eye, as "laid in regular order," and as reaching "from the top to
the bottom of the hill." And the other hill, which from the silence
of Camden concerning it we believe to have been destroyed before
his visit to Rippon, was assuredly formed of the same astonishing
materials. "Whether they were buried after a plague or a battle,"
Mr. Gough notes, "or from the rubbish of the ruined monastery, or
on what account the hill was raised, is quite uncertain." It may
well be uncertain, when such conjectures as two of these are solicit
the notice of a scholar, an antiquary, and a thinker. Had this *human*
mount been raised after a plague, the bodies *would not have been*
"discernable," we may be sure, "from the top to the bottom of
the hill." Nor could they have been possibly descried, as skeletons,
from "rubbish." The "new minster" was all entire in Leland's
days, the old minster remained in some walls, but both were on dif-
ferent scites, and these *hills of human flesh* shewed themselves at the
very time to be so antient, as to have been taken by Leland for
British fortresses. The tradition indeed of the town at the time; as
caught by Camden and rehearsed to us, referred the existing hill to
the *Danish* period. And to the *Danish* they both belonged undoubt-
edly. "It had," Mr. Gough subjoins concerning one, "for some

†† Itin. I. 93.

‡ P. 570. "Tumulum terreum satis grandem, Hilshaw dicunt, quem
Danis aggestum perhibent."

time past been covered with wood; ^{**} and has ~~therefore~~ been always distinguished by the *Danish-Saxon* appellation of *Shaw*, a wood-^{man}. "At this town," does Gibson inform us; but "here," does Mr. Gough more specifically tell us as he continues his account of this *Hillfaw*, "in the year 1695 was found a considerable number of *Saxon* coins, namely of their brass *stycas*, whereof there were eight to a penny; they were of the later race of the kings of *Deira*, ^{not} rather the *Sub-reguli*; after *Egbert* had reduced it to be part of his monarchy."†† This discovery reduces the chronology to a short compass. These *Saxon moieties of farthings*, as found "here" in the very mount that *once was mortal*, were minted by the *later* Kings of *Deira*, and so come down nearly or wholly to the age of *Athelstan*; proving both the mounts to have been composed of *Saxons* alone. Yet let us fix the chronology, if we can, still more securely: "The commune opinion is" at *Rippon*, we hear from *Leland*, "that *Odo*, Archbishop of *Cantewarbyri*, cumming ynto the north partes with king" *Athelstan* assuredly, as the sequel shews, though then *Odo* was only bishop of *Ramsbury*,* "had pitie of the desolation of *Ripon* church," made "of the *Danes* in that place," as *Leland* expressly speaks a very little before,† "and began or caused a new work to be edified wher the minstre now is."‡

We have thus brought *Athelstan* to *Rippon*, but under the uncertain guidance of tradition only. Let us therefore turn to records. There we find "*Athelstanus* Sanctuarium *Ripponensi* ecclesie concessit et terminos hinc inde ad unum milliare extra oppidum Sanctuario designavit, quorum unus appellatus *Cruce Athelstani*."§ And, what comes to the point at once, *Athelstan* is averred by another record to have been at *Rippon* with ALL his army: "*Athelstanus* venit cum omni exercitu ad ecclesiam Sancti *Wilfridi* in *Ripon*."¶

We have entered into this long course of antiquarian notices, in pure compliment to Mr. Turner, and in order to perfect what he found himself as an antiquary incapable of executing, yet what, as an historian, he might justly think himself above; and thus to fill up those chasms in his narration of events, which leave the incidents without their requisite circumstances, the localities requisite to their general propriety, and the evidence requisite to their particular authentication. When *Livy* tells events, he speaks almost always as from himself; and when *Tacitus* pronounces his oracles, as oracu-

* Gough iii. 57. †† Gibson c. 873.

* Richardson's *Godwin*, 50.

† *Monasticon* then is wrong, in referring this desolation to *Edwy* ten years later; i. 172.

‡ *Ilin.* i. 98.

§ *Monasticon* i. 172.

¶ *Ibid. ibid.*—The slain of the *Danes*, the *Scots*, and the *Irish* in the battle of *Brunenburh*, were left unburied. (*Huntingdon* f. 209; and *Sax. Chron.* p. 113.)

lady, he almost always pronounced, he hardly ever appeals to any other writings. "Anlaf commenced the warfare," we hear Mr. Turner asserting, "by entering the Humber with a fleet." This summarizes the general scene of action, agreeably to all that we have seen before. "The northern accounts state, that the first army collected by the friends of Athelstan being unequal to a contest, protracted negotiations, and seditious offers of money were made by the Anglo-Saxons, to gain time till all their army could be assembled." After some delay "the tidings were added, that Athelstan had that day marched into the city a powerful host." What city then is this? Mr. Turner presumes not to tell us. Shall we then presume? We will. It was therefore, we say, York; from which Athelstan marched to assault Burrow-*Bridge*, and to pursue his victory as far as Rippon. In the battle "the sword of Athelstan broke at the handle, while his enemies were pressing fiercely upon him: He was speedily supplied with another," and, as a note adds, "by a miracle which the prayers of Odo produced." We thus find him present with Athelstan at the battle, where we have previously found inducing Athelstan after the battle to re-edify the ruined church of Rippon. And, as Mr. Turner himself adds, "the books of the old writers had never mentioned a greater slaughter in this island, 'since the Angles and the Saxons hither came from the east over the broad ocean, and fought Britain; when the illustrious war-smiths overcame the Welsh,' and 'the Earls, excelling in honour, obtained the country.'" 1

Yet let us attend upon the steps of our engaging historian.

"In 919 the dignity of Emperor was conferred on Henry the First or the Fowler.

The wars of Henry with the barbarous nations of Hungary, with the Danes, Bavarians, Suabians, Bohemians, Vandals, Dalmatians, and Franks, by their successful issue produced to him a high reputation, and gave new dignity and power to the Imperial crown; but his mind soared above the praise of a barbarous conqueror. Such characters have a thousand rivals. The catalogue of men, whose successful courage or tactical management has decided fields of battle in their favour, is as extensive as time itself. Wars have every where deformed the world, and conquerors may of course every where be found. It is for those who display a cultured intellect and useful virtues, whose lives have added something to the stock of human happiness, and whose characters therefore present to us the visions of true greatness, that history must reserve its frugal panegyrics. Henry the Fowler was one of those most fortunate personages. He found his German subjects wedded to their barbarism by their agricultural and pastoral habits; and, while he provided for their safety, he laboured to improve both their morals and their mind.

He determined for this purpose, to draw the population of Germany

from their rude, uncivil, and exposed villages, into towers from those happy approximations of fortify, which present a barrier to the sword of war, which are the nurseries of the middle order of man, which raise the faculties of the human passions, give dominion to moral sympathy, kindle passionate cultivation and knowledge by perpetual antagonism, and cause the virtues to blossom amid general emulation, by daily lessons of their scarcity, their diffusion, and their fame. These towns are fortified, with faithful labour."

This surely is a lustreous extract. But let us go on to another, and a similar one.

"Harold" Harfagre, "though a barbarian, was not merely the brutal soldier. The spirit of improvement, which at this period influenced an Alfred and a Henry, seems to have been communicated to him. He also aspired to legislate as well as to conquer. He endeavoured to civilize the heathens, [which] he subdued. It is pleasing to meet with these efforts, in an age of such ferocity. They are like the transient summer of the polar regions: beauty and beneficence stream suddenly in the glowing hours, and months of icy gloom are forgotten amid the general radiance of expiated nature. As delightful to the historian and to the student of the uncivilized ages, is the appearance of these minds, whose powers have been directed to enlighten the obscurity, and to mitigate the rigour of unsocial barbarism. They are the cheering luminaries of human nature, whose succession has produced the wisdom, knowledge, and virtue, which surround us."

But let us revert to our own Athelstan, as in spite of all "corruption" and "loophole" our own heroes will always challenge our admiration most loudly.

"It was the peculiar glory of Athelstan," observes Mr. Turner, "that he nurtured and enthroned several kings in Europe. He educated and established Alan of Bretagne, Louis of France, and Haab of Norway; and these actions are not recorded by English writers, but are attested by the chronicles of the countries benefited by his liberality. Our own authors, by omitting these circumstances, have concealed part of his fame; but this omission entitles them to credit in other similar events. We may therefore believe, on their evidence, that he returned to Howel the kingdom of Wales, and to Constantine the kingdom of Scotland; declaring that he would rather bestow kingdoms than enjoy them. He gave another proof of his magnanimity in this respect, in his reception of Eric, whom at the fall of Norway and of humanity he had assisted to dethrone. When Eric abandoned the sceptre of Norway, he went to the Orkneys, and, having collected a great army, he plundered along Scotland. Athelstan heard of his vicinity, and sent in message to him, that his father and himself had been united in bonds of the strictest friendship, and that he wished to show his esteem for Harold in kindnesses to his son.

"Eric gladly accepted his favours; and Athelstan placed him in Northumbria to reign in feudal subordination to himself. Eric was baptised,

and fixed his habitation at York." Eric is drawn by Snorre, as a tall, old, powerful man; formidable, and usually successful, in war; fierce, precipitate, selfish, and silent. His wife Gannhilda has obtained a rich name in the uncouth temple of Norwegian history. She was uncommonly beautiful, very intelligent, and engaging; but nature had placed her among barbarians, and her talents only augmented her power of mischief. She became notorious for her cruelty and deceit."

Yet as even extracts from publications should be made a little upon the very principles, on which the publications themselves are composed; we select another extract concerning Athelstan.

"It was a common saying of the Anglo-Saxons of Athelstan," we hear, "that no one more legally or more learnedly conducted a government. It is not at all surprizing, that he was a favourite both among his own people and in Europe. He was certainly a great and illustrious character. He appears to have been as amiable as great. To the clergy he was attentive and mild; to his people affable and pleasant. With the great he was dignified; with others he laid aside his state, and was condescending and decently familiar. His stature was almost the middle size, *corpore decoro*; his hair yellowish, twisted with golden threads. His people loved him for his bravery and humility; but his enemies felt the thunder of his wrath.

"But, amidst all our admiration of this distinguished personage, we are doomed to remember that it is human nature [which] we are contemplating. The sigh of undissembled grief checks our recording pen; for alas! one incident yet remains to be unfolded, which tinges this glorious orb with the most fatal stain, a brother's blood. Oh, ambition! thou seductive fiend, for ever shall thy solicitings destroy the virtue of the great; shall human glory be always shrouded with thy crimes? In every age history has to mourn the soaring minds, whom [which] thou hast cast down to infamy and ruin; and yet mankind listen to thy delusions, the world is still desolated by the madness of thy votaries!" †

Having given these extracts to our readers, in conformity to our desire of making our extracts in some measure responsive to each other, we must now violate our desire for the sake of variety, and give others relative to novel parts of the history.

"As these pages have not drawn a veil over those actions of Canute's which breathe a barbarian spirit," Mr. Turner tells us concerning a king, who was certainly born a pagan, but who appears all at once a Christian, though we know not from Mr. Turner or any other historian *when or why* he became one; "it would be injustice to his more reflective age, to omit the following paragraphs of his public letter, which allude so nobly to his former conduct. In viewing his past actions with sentiments of regret, and in publicly confessing that he intends an amendment, he displays a greatness of mind; which kings of such successful ambition have seldom reached. Canute is an instance rarely paralleled, of a character improved by prosperity. His worst actions were in his days of peril. When the

full glory of established, and multiplied power shone around him, his heart became humble, pious, and ennobled. Educated among viking or political princes, "his first misconduct may be referred to his tuition. His latter feelings were the rich produce of his improved intellect and native magnanimity."

"Be it also known to all, that I have vowed to Almighty God, to govern my life henceforward by rectitude, to rule my kingdoms and people justly, and piously to observe equal judgment every where; and if, through the intemperance and negligence of my youth, I have done what was not just, I will endeavour hereafter, by God's help, intirely to amend it. Therefore I beseech and command all my consiliarii, to whom I have confided the councils of my kingdom, that they in no shape suffer or consent to any injustice throughout my realm, neither from fear of me, nor from favour to any person of power; I command all the sheriffs and governors of all my realm, as they value my friendship or their own safety, that they impose unjust violence on no man, whether rich or poor; but that the nobles and their inferiors, the wealthy and the needy, may enjoy their property justly. This enjoyment must not be infringed in any manner, neither in behalf of the king, nor any other man of power, nor on the pretext of collecting money for me, because there is no necessity that money should be obtained for me by unjust exaction."

"After alluding to some enemies whom he had pacified, and mentioning that he was returning to Denmark, whence, as soon in the summer as he could procure shipping, he proposed to visit England; he continued—

"I have sent this letter first, that all my people may rejoice in my prosperity; because, as you yourselves know, I have never forbore to apply myself and my labour, nor will I ever forbear to devote either, to the necessary utility of all my people."

"These patriotic sentiments, from a royal pen, are highly valuable. Such kings give new splendour to their thrones, and secure to themselves that perpetuity of fame which mortality so covets."*

This is all said with a judicious propriety of mind and a religious dignity of spirit. Yet whence results this dignity or that propriety? From the incident so strangely omitted by Mr. Turner and all our historians. But what was this? His conversion to Christianity: Of the striking efficacy of such a conversion, we have a memorable instance in the very associate with Canute's father in piracy. "In 994," as Florence tells us, "Anlaf king of the Norway-men, and Swain King of the Danes," made a descent upon England. They attacked London, but were beat off by the Londoners with no little slaughter of the assailants. "Then, exasperated at once with rage and grief, the same day they retired from it, and first in Essex and Kent, but about the shores of the sea, then in Sussex and Hampshire, they burn the towns, lay waste the lands, and without respect of sex destroy many with fire and sword, carrying off a very great booty."† At last a peace was made with them by Ethelred the king.

* P. 298—300.

† P. 366. "Anlafus Rex Norregauorum et Sweinus Rex Danorum,"

of West Saxony. Then, "by the order of King Ethelred, Alfage bishop of Winchester and Ethelward the noble duke went to King Anlaf," who must have appeared more mild in spirit and more religious in affections than Swain, "and on hostages being given attended him with reverence to the royal ville of Andover, where the king lodged. The king received him in a respectful manner, caused him to be baptized and "confirmed by a bishop;" as consecration and baptism were administered to adults with an immediate succession together, "adopted him for his son" in the baptism, "and presented him with royal gifts. But he promised King Ethelred not to come any more into England with an army; then returned to his navy, went back the summer following to his country, and well observed his promise."

Such was the happy operation of Christianity upon this royal pirate's mind, as to humanize his affections at once, and to transform the savage into a man, into a man as confiding in others as honorable in himself! Christianity was also pervading the breasts of the Danes in general, secretly indeed yet powerfully. Swain went on with his piracies, and seventeen years afterwards stormed Canterbury, took the archbishop prisoner, brought him some months afterwards before his army, but there treated him with such indignities, as induced a spectator whom he had baptized and confirmed the very day before, "with the piety of impiety," as one historian characteristically tells us, to put him out of his pain with an axe. In the same secrecy of manner with this savagely merciful actor towards the archbishop, we believe Canute to have been made a Christian. But history specifies not the fact itself, and only betrays some circumstances attesting it. That he was a Christian in 1038, the 15th year of his reign, when he wrote the letter so properly displayed by Mr. Turner; is evident from the woe tenour of it, even as displayed by Mr. Turner himself. In it he says, that "he even went" to Rome "in order to pray for the redemption of his soul;" that "there

etc. "Unde furore sumus et tristitia exasperati, eadem die sparserunt intra septuaginta in East-Saxoniam et Cantiam circaque maris ripas, deinde in East-Saxoniam Suthamtun-ensem provinciam, villas incendunt, agros devastant, et sine respectu sexus quam plures ferro et flamma absumunt, praedamque ingentem agunt."

P. 367. "Jussu Regis Ethelredi, Wintoniensis episcopus Alfagus, nobisque Dux Ethelwardus, regem Anlafum adierunt, obsidibusque datis illum ad regiam villam Andoveram, ubi Rex manebat, cum honore deduxerunt. Quem Rex honorifice suscepit, confirmari ab episcopo fecit, filioque adoptavit, regisque munera donavit. Ille vero se non amplius ad Angliam cum exercitu venturum, Regi Ethelredo promisit, et ad mare perire coepit, et aliquo tempore ad patriam decessus sua per omnia bene observavit."

P. 288. "Quidam Tharum nomine, quem confirmari prius, impietatis pietate," &c.

was a great assemblage of nobles at the *Egfer* solemnity" in Rome, with the *Lords*, the *Pope John* and *Conrad the emperor*; that he "spoke with the emperor, the pope, and the princes, on the necessity of" his "English and Danish subjects;" the Danish as equally Christian as some with the English in all, for "a more equal law and better safeguard" to "be granted to them," *Danes* as well as English, "in their journey to Rome;" that "the emperor, *affent*, and *Rodolph the king* who rules most of the passages, and all the princes established, that" his "subjects, whether merchants or travellers from piety, might go and return to" and from "Rome, without detention or exaction;" that he "also complained before the pope" of "— such an immensity of money—extorted from" his "archbishops, when they came to Rome for the pall;" and that "it was declared—this should not happen again." Here we see the Christian king portrayed by his own pencil, at full length, and upon Mr. Turner's own canvass. When therefore was he converted to Christianity? Certainly, many years before. In this very letter he tells his subjects, that "this journey indeed he had vowed before God to perform *now long ago*."† Accordingly in the second year of his reign and the year 1018, he signs a diploma to the cathedral of Canterbury with these words at the head of it, "I at length, *superior* Knuto, having obtained the English government in the, *iss* from Christ the King of Kings—do," &c.‡ Even the year before, he appears a Christian; when the infamous *Edeic*, that most successful of all traitors for a time, upbraided Canute with his own extorsions, to serve him, and cried, "For thee I first defected Edmund, and in fidelity to thee I even destroyed him afterwards;" when, "on this address the changed countenance of Canute betrayed his anger by his blushes, and his lips instantly pronounced this sentence against him, "Deservedly then shalt thou also die, as thou hast been guilty of high treason against God and myself, who hast murdered thy own Lord and my sworn brother, Thy blood be upon thy head, for thy mouth hath testified against thee, saying I have slain the Lord's anointed."§ Canute then was a Christian, before the death of Edmund devolved the whole royalty of England upon him. For that reason *Malmesbury* speaks of him, as "having unjustly entered upon the royalty.

* P. 296—298. Mr. Turner has not noticed the insignificant word "oratum" in Wilkin's Concilia 1. 297.

† "Jam diu devoveram," Ibid.

‡ "Ego denique imperator Knuto, a Christo Rege Regum Anglorum Angliæ in insula potius," &c. 1. 296.

§ Malmesbury, f. 41. "Atq; Edmundum pateris prius defuncti, pateris ob fidem tuam extincti. Quo dicto Canutus faciem suam rubore prodidit; et continuo prolata sententia: Mortuo, ergo, Canuto, et te mactare, cum sis læsæ majestatis reus in Deum et in me, quid tuum proprium et fratrem mihi federatum occides? Scilicet dixi tibi contra teum, quia as tuum locutum est contra te, quod mihi mani in Albi nocte mini." See 2 Sam. 1. 16.

but as modelling his life with great civility and fortitude." Canute was even a Christian to all appearance the year before, when that set encounter took place between him and Edmund in the isle of Alney near Gloucester; when "peace, friendship, fraternity," says an historian, "being confirmed between them by compact and by oaths," the same oaths assuredly from both, as not distinguished in either, and from both assuredly Christian oaths, "the kingdom is divided between them."* And he was certainly a Christian a few months before, when on the death of Ethelred in April "the bishops, abbots, dukes, and all the greater nobles of England, assembling together, with one consent chose Canute for their lord and king, and going to him at Southampton, and in his presence renouncing and rejecting all the progeny of King Ethelred, they settled a peace with him, and swore fidelity to him; to whom he also swore, that he would be a faithful lord to them in the things of God and in the things of the world."† He is then characterized by one of our historians, as "a king of no moderate probity."‡ Yet he had two years before, in 1014, at Sandwich "shewn a contempt for all laws human and divine," notes another of our historians, "as of the hostages that he held, youths of great nobility and elegance, he cut off the noses and the ears [and the hands] in all, and even emasculated some of them; thus exercising his rage upon the innocent, and glorying as if he had done a great exploit."§ From a savageness of action we cannot always infer the existence of heathenism in the actor. But we can generally. And the savageness so specifically mentioned as here exercised by Canute, in cropping the ears, amputating the noses, and lopping away the hands of the hostages, how-

‡ Ibid. ibid. "Regnavit, injuste quidem regnum ingressus; sed magna civilitate et fortitudine vitam componens."

* Florentius 388. "Ubi pace, amicitia, fraternitate (pacto et sacramenti) confirmata, regnum dividitur."

† Florentius 384. "Episcopi, Abbates, Duces, et quique nobiliores Angliæ, in unum congregati, pari consensu, in dominum et regem sibi Canutum elegere, et ad eum in Suthamtoniâ venientes, omnemque progeniem Regis Ethelredi coram illo abnegando repudiantes, pacem cum eo componere, et fidelitatem illi jurare; quibus et ille juravit, quod et secundum Deum et secundum sæculum fidelis esse vellet eis dominus."

‡ Huntingdun, f. 208. "Nec enim mediocris erat rex Cnut probitatis."

§ Malmesbury, f. 39. "Humano et divino jure contempto, obides quos habebat, magnis nobilitatis et elegantie pueros, naribus et auribus truncatos quoddam etiam eviravit; sc. in infantes gradatus, et magnam quid egisse gloratus." Sax. Chronicle says; he cut off their hands and noses. Florentius 382, "illorum manibus truncatis, auribus amputatis, auribus præcisâ;" Huntingdun, f. 207, "abscidit eis manus et nasum;" Hoveden, f. 248, "manibus truncatis, auribus amputatis, auribus præcisâ."

ever the hostages by the laws of war might justly have been put to death at once, proves Canute to have been *then* a heathen. His father Swain hardly showed himself more a heathen, when in 1013 he left "his fleet *with the hostages* to the care of his son Canute,—marched against the Southern Mercians,—and ordered his men," not merely "to lay waste the lands, to burn the towns, and to plunder the churches," but also "*without any respect of mercy to murder all the males that should come into their hands, to reserve the females for the gratification of their lusts, and to do every mischief possible to be done.*" Such a comprehensive sweep of barbarity does the heathen father here trace out before us! Yet the heathen son stands nearly as fierce a barbarian in our eyes, standing over the youths that lie bound at his feet, commanding their noses to be cut off close to their faces, commanding their ears to be shaved away along their temples, and commanding their hands to be chopped off at their wrists; even commanding some of them additionally to be emasculated. So worthy was the son of such a heathen father, and so worthy was the father of such a heathen son! But when Canute had done the last of those enormities, he went into Denmark, and was *there* (we apprehend) converted to Christianity. He certainly returned from Denmark, in the year following, a changed man, *no longer guilty of such enormities, and soon professing himself a Christian*. And, as he was baptized in Denmark, his baptism for that reason is not noted historically in England; and was perhaps not known generally to the heathens of Denmark.

But we return, and place Mr. Turner where he ought to stand, in the foreground of the historical picture. "By this unhappy mistake," he says concerning our Harold's fleet being obliged to disperse for want of provisions, and so leaving the southern coast of England open to the Norman William's armament, "he [Harold] removed the main obstacle to William's expedition. He deprived the island of its great national defence: Our navy is our frontier fortress. It is the theatre of our excellence, the sanctified asylum of our valour, our pride and our prosperity. The glory of ages emblazons our flag; around this the sacred shades of our noblest heroes hover. They call upon their sons, to cheer the hour of danger by their invincible emulation, like them to become the guardian angels of their country, and to earn the blessings of their contemporaries and of posterity. Nor have their inspiring examples been contemplated in vain. Patriot heroes of our days have equalled the proud-

Hoveden, f. 248. "Classe cum obsidibus. Canute sine suo commercio, adversus Australes Mercios expeditionem movit; et suis edicere posuit, videlicet ut agros devastarent, villas crederent, ecclesias spoliarent, quicquid masculini sexus in manus veniret sine respectu misericordie jugularent, feminas ad suam libidinem explendam reservarent, et omnia quæ possent mala pergerent."

est triumphs of their forefathers. They still devote their labour to protect their native soil from all invasive profanation. They still live the admiration of Europe. They enjoy celebrity which no vicissitudes can destroy."—This is a very splendid passage indeed, burning with patriotism and glowing with oratory; reminding us strongly of that proud boast of our tongues, amid the late triumphs of our nation, That nothing was too dangerous not to be attempted by our men, and nothing too difficult not to be executed by them.

"William had completed his armament in August, and it lay in the mouth of the Dive, a little river between Havre and Caen. Fortunately for his enterprise, the wind was adverse. If it had been favourable, he would have sailed, and the fleet of Harold would have received the first shock of the storm. If the English navy had been defeated, an army was lining its coasts which would have disputed his landing. Should victory still have followed him, his force must have been diminished by the combats, and he would have had then to wrestle with the strength of the island, directed by the active talents of Harold. But the contrary winds detained him for a month at the Dive, and in this interval the English fleet left its position, and the invasion of Norway called Harold from the southern coasts.

"At last the currents of the atmosphere came into the direction he desired, and the fleet sailed from the Dive, round Havre, to St. Valéry near Dieppe, which was the nearest port between Normandy and England. Some unfavourable events had occurred. Of the large fleet several vessels were wrecked, and many of the adventurers, whose courage lessened from their leisure of reflexion on the perils of the expedition, abandoned his standard. William caused the bodies of the drowned to be buried with speed and privacy; he exhilarated the spirits of his army by abundance of provisions; and he animated their drooping hopes by his eloquent exhortations. To excite their enthusiasm, he caused St. Valéry's body to be carried in procession, under the pretence of imploring, and perhaps with the hope of obtaining, a propitious navigation.

"A general eagerness to embark now pervaded the expedition. The duke, more impatient than any, was every where urging his soldiers to hasten to their ships. To prevent disasters usual to an unknown coast, he enjoined the vessels to anchor round his at night, and not to recommence their voyage till the lighted beacon on the top of his mast having given the signal, the general clangor of the trumpets should announce the time of re-sailing.

"With above one thousand ships, replete with horses, and every implement of battle, he quitted his native shores. During the day his audacious spirit not only led the van of his fleet, but his ship so far outdistanced the others, that when a mariner was ordered to look round from the top of the mast, he declared he saw nothing but the clouds and the ocean. William, though impatient for his landing, yet with dignified composure, ordered his men to cast anchor, and calmly took a cheerful repast. A second sailer ascended, and beheld four ships coming into the harbour. Another, at a further interval, declared he saw a sailing forest. The duke's heart swelled with joy, and he anticipated all the triumphs of his daring adventure.

"At Pevensey their voyage ceased on 28th September. They landed peaceably,

peaceably, for no opposing force was near. They made no stay here, and proceeded immediately to Hastings to procure food. As William landed from his ship, it happened that he fell. In these days, when the mind in its most infant state was full of the groundless fantasies of childhood, the accident was interpreted into an omen of disaster; but the spreading panic was checked by the judicious soldier who raised William from the ground. Seeing his hands full of mud, he exclaimed, 'Fortunate General! you have already taken England; see its earth is in your hands.' How enormous must be the mind of man, when a casual stumble can intimidate thousands, and a lucky expression reassure them! How difficult must it be, to lead such excitability into a steady course of wisdom and virtue!"

This extract speaks for itself and for its author. This we rather chose to give at the close of all, than one which should naturally have claimed our attention, Mr. Turner's account of the battle immediately ensuing. The description of the battle would certainly have called out more fire and flame, in the genius of our historian. This we have already seen in another battle. But we chose to exhibit him *here* in a juster and more characteristic view, not strutting with pomp, but moving with dignity, yet moving with ease; detailing to his readers those little anecdotes which give us a much more engaging picture of a military expedition, than what any general description can possibly give; yet detailing them with such observations of his own, as show his mind all alert in itself, all alive to the facts before it, and all awake to the general feelings of man. Having done this, we can only recommend the work once more to our readers, but recommend it now in the warmest terms of praise, as lively yet just, as brilliant yet authentic, as disquisitive yet narrative, and as sentimental yet historical; as a first-rate work for elegance of composition, for vivacity of colouring, for collection of intelligence, and for exertion of intellect.

Methodism unmasked, or the progress of Puritanism, from the Sixteenth to the Nineteenth Century: intended as an explanatory Supplement to "Hints to heads of Families." By the Rev. T. E. Owen, A. B. Rector of Llandysfrydog, Anglesea, and late Student of Christ Church, Oxford. 8vo. Pp. 123. 3s. 6d. Hatchard, 1802.

FROM the first establishment of our Review to the present hour, we have sedulously endeavoured to rouse the vigilance of our readers, to stimulate the efforts of our clergy, and to direct the attention of the laity, to the desperate machinations of a most formidable enemy, who has recourse to every possible means of hostility; in order to undermine and subvert the established church; and to involve, as a necessary consequence, the civil constitution of the state, in its ruin. This enemy is **METHODISM**, which, of late years, has, in a very great degree, identified itself with **JACOBINISM**. These joint assailants of our venerable establishment, are encouraged to proceed in their destructive

structive career, by the impunity which they are suffered to enjoy under the very sanction of that law, which, from its regard to *human consciences*, TOLERATES the audacious manoeuvres of its most inveterate enemies. *The Act of Toleration*, as we have had frequent occasion to observe, is the grand source of this tremendous evil, which increases with a rapidity proportioned to its magnitude: And, however our remarks may be supposed, by the lukewarm or the confident, to favour of intolerance, we shall continue to repeat them, until some member of the legislature shall have the courage to propose a revision of this, (from its *abuse*) most mischievous statute. Convinced too we are that the day will come when the justice and necessity of our admonitions will be rendered manifest to the world. If the enemy prevail, we shall, at least, not have to reproach ourselves with a culpable silence or a still more criminal inactivity. Like those genuine patriots, who have analysed the late inglorious peace, we shall enjoy the melancholy satisfaction of having discharged our duty by warning our countrymen of their danger. If they turn a deaf ear to the voice exerted to save them, the crime will be wholly *theirs* though we shall partake largely of the punishment.

Mr. Owen's former publication (*"Hints to heads of Families"*) was noticed by us at the time of its appearance,* with well deserved commendation; and we think him entitled to the thanks of the public for the very seasonable exertion of his zeal, displayed in the pamphlet before us. By the dedication to the *Earl of Uxbridge* we are truly happy to find that that powerful and highly respectable nobleman is aware of the mischiefs of methodism, and heartily co-operates with the regular clergy "in defence and support of the protestant established church." The weight of such an example and such authority cannot fail to have the most beneficial effects within the sphere of its influence.

In his preface Mr. Owen disclaims any design of exciting indignation against *all* Sectarists, or of rousing the government to acts of cruelty or oppression against *any* of them. Indeed he need be under no apprehension of the latter; for, though his Majesty's ministers are, unquestionably, sound and zealous churchmen, there is certainly nothing to be dreaded from any undue exertion of their vigour, in defence either of the church or of the state. Mr. Owen professes his object to be to prove (what he had formerly asserted) "that Sectarists of all kinds are (and ever have been since the time of the reformation) either blind instruments, or wilful tools, in the hands of anarchists and atheists." The methodists, he considers, and, we think, justly, as the worst of all Sectaries. Though they do not exactly resemble, in all points, any one of the old Sectarists, yet, he says "they have several things in common with many of the very worst, and are most like to the independents, who are the spawn of the puritans, and

* See *ANTI-JACOBIN REVIEW*, Vol. IX. p. 192.

in the cold blood the good king Charles.* He then enumerates the different sects, who have, in former times, perverted and deformed the fair doctrines of christianity, and shews in what the methodists of the present day resemble them.

"I am aware," he adds "methodists will now contend (as they have before contended, with respect to the "*Hints to heads of Families*") that I have assumed as a *datum* a fact which they have never conceded, viz. that they are all puritans and independents under a different denomination. My humble abilities afford me no means of judging to what genus of plants a religious scion may belong, but by an examination of its fruits. If it shall be proved by the following facts, that this scion methodism is still gradually producing the same fruits with puritanism of old, I trust that every candid reader will spare me the trouble of pointing out its resemblance to the original tree in all respects."

"Here Mr. Owen quotes a publication of the Bishop of Gloucester's in confirmation of his own opinion respecting this resemblance; and then proceeds to observe, "that methodism, under different denominations, is nearly coeval with the reformation; that the designs of this sect have been uniformly hostile to our establishments, and finally that it will not be conciliated." After saying that the errors of mistaken but well-affected dissenters he shall "ever deeply lament but cheerfully forgive," he adds;—

"But when I see men, under the cloak of religion, encourage a disrespect for constituted authorities, a contempt for distinctions of rank and property; when sectarists unite themselves with jacobins, with anarchists, and infidels, for the destruction of our establishments; when they endeavour to infuse into the minds of the ignorant and unwary, the fascinating poison of a visionary equality which never has existed, and never can exist in any state of civilized society; when I see them, under the pretence of a more pure and enlightened religion, ardently and indefatigably aiming at the total dissolution of that bond of amity which constitutes the principal safeguard of that PALLADIUM OF CHRISTIANITY, the PROTESTANT ESTABLISHED CHURCH: when, in contempt of his divine precepts and example, who at one time said, "judge not, that ye be not judged," and, at another, "I judge no man," they actually erect within themselves, an "*imperium in imperio*," unknown to the laws and institutions of this realm, where they uncharitably, judge, and unwarrantably punish or absolve the sins of their fellow creatures, and insidiously pry into all the minute niceties of their domestic conduct; when they have the unparalleled effrontery to sanction with their approbation the turbulent and sanguinary counsels of a Pawson, it would be pusillanimous in a Briton to be silent, and criminal in a Clergyman to be inactive."

"There cannot be a doubt in any rational mind that to such silence

* The Independents, 'tis known, used to call the Churches, in derision, *Steeple houses*, and we learn from Mr. Owen, that many of the Welsh Methodists now call them *Bell-houses*.

and such inactivity a great degree of criminality would attend; still Mr. Owen is not only justifiable but highly praiseworthy for his ample exposure of this pestiferous sect. In pursuit of his plan, he gives extracts from various authors who have written on the subject of sectarism, from the middle of the sixteenth to the commencement of the nineteenth century; and he adds suitable notes; replete with curious facts that have occurred within his own knowledge or observation. Such a work will not admit either of analysis or abridgement, and we must therefore content ourselves with laying before our readers such of the notes as tend to disclose important facts, or to illustrate his general position. In his first note, he says;—

“It may be proper to observe, before I proceed with the extracts, that some of the methodists in my country have (since the publication “*Heads of Families*”) denied their upholding the doctrine of *faith without works*. To prove that this is just, as far as it respects Anglesea, I beg leave to state, that a *chosen* preacher of methodism was heard, last summer (at a most numerously attended meeting of the sectarists in general) to declare in his public discourse, that to keep the Commandments was impossible; that the attempt was consequently useless; that all our good works were totally inefficient, and that *faith alone* was perfectly sufficient to insure our salvation.”

This is the general doctrine of methodists, however they may affect to disguise or vary it, and a more direct incitement to the commission of sin cannot easily be imagined.—From an old history of England the author extracts a recommendation of Bishop Laud's to the King on the subject of those ecclesiastical *excrescences, lectureships*, which shows that the prelate perfectly understood their nature and their tendency.

“That a special care be had over the lecturers in every diocese, which by reason of their pay, are the people's creatures, and blow the bellows of their *sedition*; for the abating of whose power these ways may be broken: that the afternoon sermons in all parishes may be turned into catechising by questions and answers, according to the order set out by King James. If this cannot be; then, that every Bishop ordain in his diocese, that every Lecturer do read divine service in his *surplice* before the lecture. That when a lecture is set up in a market town, it be read by a combination of grave and orthodox divines near adjoining. That if an incorporation do maintain a Lecturer, that he be not suffered to preach till he take upon him care of souls within that incorporation. That the Bishop do countenance and encourage the grave orthodox divines of his clergy, and gain them in the several quarters of his diocese to be present at such lecturers sermons as are near them;* that so the Bishop may have knowledge.”

There was another useful project of Bishop Laud's for preventing

* We know one sound and zealous divine who is always *present* at the sermons of a certain *Schismatical* Lecturer, and notes down his *unscriptural* doctrines, but whether the Bishop hath knowledge thereof we do not know.
REV.

the purpose of impressions by *lecturers*; on which the author adds *reference in a note*.

"It appears that the Methodists of these days follow exactly the steps of their parents the Puritans and Independents of old, by getting into their heads as many impressions as they can; but if regulations such as these, or somewhat similar to these, were adopted, I will venture to say, that we should soon hear no more of seditionists and enthusiasts: and I cannot think it unreasonable or uncharitable that we should protect ourselves and our offspring against their licentious attempts."

A speech of Lord Clarendon's in which his Lordship directed the attention of parliament to certain seditious preachers "who tell their auditories that the apostle meant, when he bid them stand to their liberties, that they should stand to their arms," draws from Mr. Owen the relation of a curious fact respecting a modern preacher.

When it was reported some time back that the Legislature had in contemplation to put some restraint on the licentiousness of the itinerant preachers, a Methodist was heard publicly to declare, in a meeting-house, that, "then would be the time for the *truly religious* to stand by each other and shew themselves." It is not difficult to comprehend the meaning of these words, nor unreasonable to suppose it means "*stand to your arms*."

During the late rebellion in Ireland we witnessed a strange coalition between the Catholics and the Presbyterians, for the purpose of rebellion; here we find a similar union of the latter with the Methodists, for a purpose not dissimilar.

An union between the Presbyterians and Methodists has been lately projected in some parts to my certain knowledge; between two sects who can agree in nothing but their hostility to the establishment. Since writing the above, I have had positive information that the Presbyterians actually preached in the conventicles of the Methodists: a fact which I here pledge myself to prove, when called upon by those who have authority to question me as to the truth of the facts alleged either in this or my former publication. For which purpose the publisher of this tract has been instructed to inform me of the name of any person who inquires with a good design."

The following appeal to the present government, in a note on a passage in which the profligate conduct of Wesley in America, is explained, which conduct caused him to be juridically declared "*an enemy to and binder of the public peace*," will not, we trust, be made in vain.

"These passages from the pen of this arch-apostate himself, will serve, better than volumes of arguments to prove the *peaceable* disposition of enthusiasts, and to shew the good fruits which fanaticism may naturally be expected to produce. And that it does produce such in these days, may be learnt from a well known circumstance which happened in Wales, of two poor women, having been terrified into fits, *from which one of them never recovered, and the other was with difficulty saved*, by the horrid denunciations of these spiritual maniacs. Were those who are now at the head of administration to see the scenes, which I have seen, to know the lamentable change, which

which has taken place in the conduct, the circumstances, the manners, the domestic happiness of people who, in this country, once contentedly earned, and cheerfully enjoyed the fruits of their honest industry, I am convinced, that *humanity* as well as *policy*, would induce them to employ that spirit which animates, and that wisdom which directs their councils, for the suppression of an evil, which threatens no less than the total subversion of the principles and practices of a people as distinguished for their patriotism, as they have been eminent for their loyalty; but while these fanatics are permitted thus wantonly to sport with the senses, nay the lives of his Majesty's subjects, I can see no prospect but inevitable ruin to our establishments in Church and State."

Voltaire's wicked proposition for the abolition of tythes extorts the following hint to some of the *wandering Savans* attached to the Board of Agriculture.

"Is it unreasonable to conjecture that those modern agriculturists among us, who so perpetually clamour against tythes, are, (sometimes at least) actuated by some other motive besides the wish of benefiting the landed interest? And is it uncharitable to suppose that many of them may now be as others have, heretofore, been, dupes to Jacobins and traitors?"

The author tells us, (in P. 50) that a methodist bookseller absolutely refused to publish his pamphlet, for no other reason than that it was written in defence of the church.—Of the increase of methodists we have the following proof among thousands that could be adduced from various parts of the British empire.

"There is, moreover, reason to believe, from the extraordinary increase, compared with other circumstances, of dissenting congregations registered within these few years in this diocese (*Chester*), that some of them have had no religious object whatever; indeed no other object than the power of assembling secretly for the sole purpose of forming or executing plans destructive of all order and society." *Bishop of Chester's Charge.*

"I have reason to believe, that the learned and zealous prelate, from whose charge the above is copied, will be grieved to find a proportionable increase, at least, of sectaries, in his new diocese; as will appear by the following statement. In the little island of Anglesea alone, there have been registered within the last twelve months twenty-four dissenting meeting houses, and only five preachers licensed to officiate therein. Supposing therefore each of these persons to hold forth in two chapels each Sunday, there must be a weekly influx of fourteen of these non-descript emigrants into that county alone: and all this, exclusive of the sermons on week days, which have now become uncommonly frequent, and which, being almost always preached by perfect strangers, draw to them, from the love of novelty, immense crowds of deluded people. When we consider that all these fanatical itinerants live by such periodical rambles, and when it is known that one preacher alone deposited in the hands of another person, one hundred guineas collected, there is little reason to doubt, in one small county, the magnitude of the evil becomes, in every point of view, truly alarming. Within the above period there were in Caernarvonshire, twenty-eight chapels registered, and ten preachers licensed."

The methodists too, it seems, are confident, that they shall continue

to increase, for one of their leaders, we are told, was heard to say; "Let the gentry and the clergy do what they can, methodism will prevail; and as to checking it by an act of parliament, *an act of parliament is an act of nonsense.*" If this is not seditious language, what is?

The dissenters have uniformly stuck by the French, even when they were atheists; even during the reign of Robespierre: they have joined in all the combinations of disaffected men, to attempt a revolution here, and their meeting-houses (with a very trifling exception) have been converted into assemblies of sedition. Think me not severe; I appeal to facts;—facts that must speak home to every man's bosom."

"As to calling the King a fool and a blockhead; refusing to pray for him in their public worship; drinking success to the French; adorning their parlours with portraits of Buonaparte, Tom Paine, Horne Tooke, and others; and, perhaps, a little ivory guillotine in some fly corner; I pass over such circumstances as these; what I limit myself to, is their plotting treason. That the dissenters were active members of the London corresponding society, is an incontrovertible truth. Thomas Hardy who was tried for treason, and who was the leading man in the society, is a member of a dissenting church, the pastor of which, by his conduct, nearly escaped being placed in a similar condition. The following anecdote relating to this pious and loyal society of Non Cons is worthy your notice: Upon a Sunday previous to the last fast-day but one, a minister preached (not the minister of the place) who afterwards gave notice, that service would be performed there on the fast-day. Though he himself was a democrat, he had got among a still more desperate set. They thronged about him as he came from the pulpit, and demanded, "Who gave him authority to mention about the observance of a fast-day? They knew no King there but Jesus. Thelwall's lectures were principally attended by dissenters. Upon Hardy's trial, a dissenting minister appeared for his character. Jeremiah Joyce, chaplain to Earl Stanhope, was brought up at Hackney college, and was a dissenting minister. On the very first Sunday after his acquittal at the Old Bailey, he preached at the most respectable meeting-house the dissenters have in the metropolis, the Rev. Mr. Tayler's, Carter-lane, St. Paul's. Can any person dare to say that this was not flying in the face of government most audaciously? Treason was not proved against Mr. Joyce, but enough was proved to shew he was a dangerous man, an enemy to government; notwithstanding, the dissenters cordially received him into their society again, as a teacher. Good God! if they had not been sworn enemies to the government, they never could have acted such a part. Mr. Winterbotham, an assistant preacher at a dissenting chapel in the country, was fully convicted of preaching sedition. He was sentenced to be imprisoned in Newgate: but the moment he was released, the dissenters in London solicited him to preach among them; and the first Sunday of his being at large, he actually preached to crowded audiences in Devonshire-street, Bishopgate-street. This is plain and indisputable evidence of the dissenters' attachment to the House of Hanover! or rather, is it not proof direct of their attachment to the French directory?"

"Herein the philosophers and seditious dissenters perfectly agree. Both aim to overthrow all Kings, by any and every means; and both uniformly encourage, protect, and patronize the initiated brethren, however weak or wicked they may be."

"But Sir, this is not all. Thomas Paine, the apostle of anarchy, was a dissenter, and (I have heard) an itinerant preacher. When the Rights of Man was in manuscript, and the policy of publishing was under discussion, lest it should not be circulated, numbers of dissenters wrote out copies of it, which were industriously distributed;† and copies taken from them: so that had it never appeared in print, it would have had a rapid circulation in a clandestine and private manner."

"The most obnoxious writers against government, and in behalf of the pretended rights of man, have been brought up by, or else are now among the dissenters. Godwin, the author of Political Justice, was a dissenting minister at Beaconsfield; Gilbert Wakefield is a dissenter; Frend, who was expelled the University of Cambridge, now associates with the dissenters; Benjamin Flower, the printer and editor of a Cambridge paper (well known for its opposition to government) is a dissenter. And among those persons who have been convicted of high treason, as before alluded to, we shall find them altogether dissenters. Thomas Muir, Fyfe Palmer, Gerald, and Skirving."

This passage is extracted from a publication of the Rev. David Rivers, who was formerly a dissenting minister himself.

"Having noticed the too-common practice of itinerant preachers to disperse seditious pamphlets, he subjoins the following just observations.

"It is evident to the most common understanding that this evil must continue so long as *itinerancy* is permitted; for while men wholly unknown, and for the most part, unheard of, are permitted to overrun the whole kingdom in regular succession, it is impossible that the ignorant and unwary rustic can judge of his instructor's moral and political principles; it is equally impossible for the most active magistrate to interpose an effectual remedy to such disorders, while the flight of these migrating birds of prey, is made with so much secrecy and rapidity, that the very name of the preacher (if such I may call these schismatics and apostates) is scarcely known to any but the elect, and carefully concealed from the friends of the establishment; and while, further, they make a general practice of not permitting the same orator to hold forth twice successively in the same conventicle. These and other most cogent reasons induce me most earnestly to conjure my readers, again and again, seriously to consider the necessity of restraining *itinerant fanaticism*.—Without this done, and done speedily, it needs not the gift of prophecy to foretel, that neither the exertions of zealous churchmen, nor the efforts of patriotic statesmen, can save the hierarchy from impending ruin, the constitution from inevitable destruction. Nor can it, in any point of view, be considered as *unfair or intolerant*, that a Minister of the Established Church of England (who has expended much of his fortune, and consumed many a midnight lamp in attaining a knowledge of his sacred profession) should require, I had almost said *claim*, a future security that no itinerant seditionist, no ignorant and mad enthusiast, shall possess themselves of means to destroy our establishments,

† "In the activity with which the methodistical dissenters circulate their own publications, we may trace a strong resemblance between the illuminated masons and them, vide Abbé Barruel."

superior to those with which the established ministers are armed for their defence."

In corroboration of the Bishop of Rochester's pertinent remarks, in one of his excellent charges, on the connection between Sunday schools and conventicles, the author says;

"I beg leave, most unequivocally, to state the circumstance which first induced me to form a favourable opinion of the general principles of the *Methodists*. Soon after I was called upon to perform the duties of my present station, I was applied to by an old Methodist (who has now paid the debt of nature and proved his parental regard to his children, by leaving half-a-guinea to one of them, no way undeserving, and twenty pounds to the next Methodist chapel) to contribute, as a Rector of the parish, towards the establishing and supporting a Sunday school. My answer was that I would gladly do all in my power to encourage such an institution, provided I was satisfied respecting the religious principles which it was intended to inculcate into the minds of the scholars. Being asked "what would satisfy me?" I then said (but I should say much more now) "the constant attendance of the master and scholars at church." It is sufficient to add that my contribution was not accepted; and that there is a Sunday school kept in a conventicle in my parish by no regular person, but still by one of those who term themselves *saints*."

A passage is extracted by the author from Cecil's edition of Cadoxan's discourses, the impudence and presumption of which, he condemns with equal severity and justice, observing; "for more specimens of the ignorance, malevolence, scurrility, and abuse of these *reverend gentlemen*, I must refer those readers, who have curiosity or patience enough to wade through such trash, to the original publication. For my part, I have no wish to extend the extracts therefrom. What I have given is sufficient to establish my point, for "*Ex pede Herculem*." We trust Mr. Owen's publisher, who is also the publisher of that semi-methodistical publication, ycleped *The Christian Observer*, will have the candour to recommend this passage to the Editor of that work, of which Mr. Cecil is a most notable patron; and we further trust that he will have the fairness to exert himself as much to extend the sale of "*Methodism unmasked*" as he does to promote the circulation of the "*Christian Observer*." As for the extracts which Mr. Owen has thought proper to select from the *ANTI-JACOBIN REVIEW*, we can assure him that he may place implicit reliance on the facts which they contain; and if he wish for other than *anonymous* authority for these facts, he has only to signify that wish in a private note to the Editor, and it shall be immediately gratified.

There are many other facts and observations in this interesting pamphlet which we could wish to present to our readers, but our extracts have already been so copious, that we cannot, consistently with the limits of our work, extend them; we must therefore take our leave of Mr. Owen, for the present, earnestly exhorting him to persevere, in the honourable and useful task, which he has, with a highly commendable zeal, undertaken to perform.

The Asiatic Annual Register, or a View of the History of Hindustan, and of the Politics, Commerce, and Literature of Asia, for the Year 1801.
8vo. PP. 611. 10s. 6d. Debrett. 1802.

FROM the delay which had occurred in the appearance of this volume, beyond the usual period of publication, we had begun to apprehend that the work would proceed no farther. As we should have considered the stoppage of such a work as a serious loss to the literary and political world, we derived great pleasure, from the removal of our apprehensions.—In reviewing the last volume of the *Asiatic Register** we expressed our concern that some sentiments of an objectionable nature should have been introduced into a work the general execution and tendency of which we highly commended, and happy are we to say, that, after a very attentive perusal of the present volume, we have not discovered the smallest reason for qualifying our commendations. The original part of it is written with great ability, the selections and compilations betray equal industry and judgment, and the criticisms are sound and impartial.—We formerly expressed a wish, that the historical part, which is contained in a single chapter might be extended, and we now learn, from the preface, that we were not singular in that wish, and that it is the editor's intention in future to extend the history to two chapters.—This we shall regard as an important addition. The historical account in the present volume

"Embraces one of the most momentous periods in the annals of India. In the beginning of the seventeenth century, the mighty fabric of the Mogul government had attained its brightest eminence, if not the utmost plenitude of its power: and at that time, too, commenced the connection with England, by which it was destined to be subverted. To unfold the principles on which the political institutions and civil policy of that government were founded; to view the modes in which these were practised, and to explain the effects of their operation; to shew the state of domestic and foreign commerce in India, and the peculiar maxims by which it had been regulated in all ages; and, finally, to give an account of the manner in which that commerce gave birth to the intercourse with England, as well as of the origin of the India Company, and their infant establishments, are subjects which, when brought into one point of view, and placed in a perspicuous light, seem well adapted to attract the public attention, and to promulgate an important part of that useful knowledge which lies scattered over several hundred volumes, inaccessible to common readers, from their scarcity, and the different languages in which they are written, and repulsive to men of taste and talents, from their dryness and verbosity. We have made it our business to consult those volumes with scrupulous attention, and to compare the facts which they contain with those which we ourselves collected both in India and England, as well from unpublished documents as oral information. The whole of our materials have been derived from the most authentic sources; and we trust the learned reader will find, that the strictest fidelity has been observed, not only in the relation of circumstances and events, but in the views which have been taken of their causes and consequences."

* See ANTI-JACOBIN REVIEW, Vol. IX. P. 45.

The observance of this fidelity admits not of a doubt. The historical narrative is clear, connected, and perspicuous. The facts are impartially stated, and the reflections of the writer are such as naturally arise out of these facts. Having, in his former volume, brought down his history of Hindustan to the close of the sixteenth century, he here gives a succinct account of the political and commercial situation of that important country, at the beginning of the seventeenth century, when England first opened a direct trade with India.

"At the death of Akbar, in 1605, his dominions extended from the Tibet mountains on the north, to the provinces of Viliapur and Golconda on the south; and from the confines of Aracan, Meckly, Allam, and Bootan, on the east, to the river Attock and Cabulistan on the west. This vast territory comprehended the finest and richest countries in India. It consisted of one hundred and five provinces, and two thousand seven hundred and thirty-seven districts. With a view to the better government of his extensive empire, to meliorate the condition of his subjects, and thereby to advance the general prosperity, Akbar divided his dominions into fifteen subahs, over each of which he appointed a subahdar or viceroy. The names of these subahs were, Delhi, Agra, Allahabad, Oude, Agimer, Ahmedabad, Bahar, Bengal, Cabul, Lahore, Multan, Malwa, Berar, Kandeish, and Ahmednagur. The empire thus divided, was governed nearly on the same principles as the ancient Hindu states, though the emperor ruled with a much more absolute sway than the Hindu kings; for he had not like them, an arbitrary system of religion, interwoven with the civil code, and a domineering hierarchy, who by that code was placed above the prince in the order of society, constantly operating as a check on his conscience, and thereby restraining him in the commission of tyrannical acts."

This we contend is the precise situation of the French republic, and *therefore* it was, that we lately affirmed it to be a more complete despotism than any now known to exist in the civilized world.—The Emperor Akbar, however, it should be observed, had not sworn to obey any written code, nor had solemnly pledged himself to grant *his* subjects liberty and equality; by the exercise of unlimited power *he* violated no oath, and broke no law; *his* reign too was marked by justice, wisdom, moderation, and mercy. The comparison therefore, between ancient Hindustan and modern France is limited to the single points of exemption from the restraints of religion, and exercise of boundless authority.—That the comparison extends no farther, the following passage will clearly demonstrate.

"Akbar inherited from his ancestors on the throne of Delhi, a power in every respect unlimited and uncontrolable; but it was his glory to exercise that power according to the immutable and established maxims of universal justice. Though he possessed in an eminent degree all the qualifications of a great warrior, his turn of mind inclined him to promote the peaceful arts, and to encourage industry amongst his subjects."

Under such a Prince his dominions could not fail to flourish; and accordingly we find that his extensive empire enjoyed during his reign, a degree of happiness and prosperity, to which its inhabitants had long been strangers.—Some idea of its opulence may be formed from the account of its revenue.

“ The revenues of the state, though much greater than at any former period in the history of the country, were borne by the husbandmen, not only with ease, but cheerfulness; for the mode in which they were collected held out so many encouragements to industrious exertions, that the land was improved, and the peasantry enriched, in the same proportion that the state was benefited. During the last twenty years of Akbar's reign, the revenue amounted to *Thirty-six Million Pounds sterling* annually. This immense sum was principally, if not wholly, drawn from the gross produce of the land; for the few taxes levied on articles of merchandize formed but a small part of the revenue. It appears from the assellment of the lands made by Tudor Mull, and preserved in the Ayeen Akbary, that the ryots paid to the government something less than one-fourth of the produce of their lands. This at least was the average rate at which they were asselled; for in some firsars they paid more, in some less, according to the fertility of the land they occupied. When it is considered that this was the only rent paid by the husbandmen, and that no other tax was levied on them by government, it will appear evident that the public burthens were extremely light, and that therefore an annual revenue of 36,000,000*l.* was perfectly compatible with the prosperity, comfort, and happiness of the people.”

The internal trade of the country, at this period, was very considerable, but its natural produce and the industry of its inhabitants being equal to the supply of every want, no temptation subsisted to engage in foreign commerce.—Hence whatever articles were purchased by foreigners were paid for in the precious metals, the abundance of which contributed materially to increase the trade of the interior.—Such was the state of India at the commencement of the 17th century.

The first Englishman that went to India by the Cape of Good Hope was a Mr. Stevens, who in 1579 sailed, in a Portuguese vessel, from Lisbon to Goa. Subsequent attempts to establish a commercial intercourse with that country, were made by different individuals, but with little success, until the institution of the East India Company, by a royal charter, granted by Elizabeth on the last day of the sixteenth century. This charter was granted for fifteen years to George Earl of Cumberland and two hundred and fifteen Knights, Aldermen, and Merchants.—Their first capital was 72,000*l.* with which they fitted out five ships, one of 600 tons, one of 300, two of 200, and one of 180, which sailed from the Downs on the 13th of February 1601, under the command of an experienced officer, Captain James Lancaster. Such was the beginning of the British trade and empire in the east.—In eleven years, the capital of the company was increased to a million and a half, and, from the skill and intrepidity of their officers, the national character was soon raised to a very high pitch in the estimation of the Indian Princes, who were in consequence led to allow to their agents privileges and immunities greater than had hitherto been granted to the subjects of any European power. They rose superior to the Portuguese who had been long established in that country, but had to encounter most formidable rivals in the Dutch. These transactions chiefly occurred during the reigns of our first James and of the Indian Emperor Jehangier.

In the "*supplement to the Chronicle*" the editor has given the project of an expedition over land to India which was submitted to the government of France in the spring of 1801. It was proposed to be executed with the acquiescence of the Emperor of Germany, and in concert with the Prussian Emperor. The observations of the editor on this notable project are calculated to shew its absurdity and to allay the fears of those who may have been apprehensive for the safety of our Indian dominions.

" This magnificent project is much better adapted to cherish the spirit of military romance, with which the French people are so strongly infected, than to give any just cause of alarm to the government of England. Our Indian empire is naturally an object of jealousy to all the other nations of Europe, and particularly so to France; but we conceive this jealousy has not yet acquired sufficient power over the understanding and common prudence of any intelligent statesman, to induce him to adopt a project, the execution of which must necessarily be attended with so much certain loss, and in which there is only a bare possibility of ultimate success. The author of this project must be as ignorant of the policy of European courts, as he is of the geography and the nations of that part of Asia through which he proposes to march, if he imagines that the Emperor of Russia would be prevailed on to join France in any expedition, of which the advantages were not immediate and evident. Were the success of the project as probable as he seems to consider it, we doubt whether even Paul I. would have been induced to embark in it. But we have no doubt that if he had formed an alliance with France for such an object, Austria, as well as the Porte, would have opposed the march of the French army. But these are difficulties which our projector has not thought it necessary to consider. He takes it for granted that Russia will join France in this scheme for the conquest of Hindustan; and that Austria and the Porte, awed by so formidable an alliance, will permit the French army to proceed to the mouth of the Danube. Here our author admits that the embarkation of the troops on board the transports prepared by Russia for their reception in the Euxine, may be opposed by the English fleet; but he gets over this difficulty, by informing us, that the Emperor of Russia possesses *more efficacious means than are suspected, of counter-acting the operations of an English fleet!* We suspect the French army would not overcome the difficulty quite so easily. Having discomfited the English fleet, our author proceeds up the Euxine and the sea of Azof to Tajanroc, which place, he thinks, the transports reach in sixteen days; though it is well known to every person acquainted with the navigation of those seas, that *three weeks* would be a quick passage for a single ship, and that consequently a fleet of that size would probably not perform it in less than five weeks. From Tajanroc to Astracan he allows only 29 days; and the same length of time for the voyage down the Caspian to Astrabad. But had he been more conversant with the geography of those countries, the navigation of the Caspian, and the embarkation and disembarkation of armies, he would have been satisfied that an army of 30,000 men, with baggage, artillery, &c. could not be conveyed in double that time from Tajanroc to Astrabad. On the junction of the French and Russians at this place, the combined army is to be provided by Russia with every necessary for its march from thence to the banks of the Indus, which, our author supposes, may be accomplished in forty five days; without meeting any opposition. The only reasonable

objection which, *he thinks*, can be made to this part of the project, is the *length of the march*. We shall point out to him some other objections, very important in themselves, and calculated to give great additional force to the one he has mentioned. Of the physical, but still more of the political state of the countries situated between the Caspian and the Indus, our author betrays a surprising degree of ignorance. These countries are not, as he imagines, continually intersected by rivers; neither are they in a high state of cultivation, producing great abundance of rice, and plentifully stocked with oxen, sheep and game. On the contrary, they are, for the most part, ill watered, sterile, and unproductive. The whole of that part of Khorasan through which the army must pass, from the Muladoramium mountains to the city of Herat, is a barren plain of 230 miles across, cultivated only in a few places, and thinly interspersed with villages. The inhabitants of these are so scantily supplied with water, that at one or two of them Mr. Forster (the most accurate of our modern travellers,) could with difficulty procure for himself and his party a sufficient quantity to quench their thirst. The greatest part of the way from Herat to Candahar, presents the same obstacles to the march of an army. 'Great part of this country,' says Mr. Forster, 'exhibits to the fatigued eye one vast sterile plain, without rivers, wood, or scarcely a place of human habitation.' It is therefore evident, that unless the French and Russians could carry their water and provisions along with them, they would lose two-thirds of their numbers before they reached Candahar; and that the other third would arrive there in a condition little able to sustain the attack of a vigorous enemy: And we do not believe the Russians could procure at Astrabad, and in the neighbouring districts, even with the assistance of Aga Mahommed Khan, with whom they are connected, such a vast number of camels and bullocks as would be requisite to convey the baggage, artillery, provisions, and water, for an army of 70,000 men, from the shores of the Caspian to Candahar, a distance of 600 miles.

"With regard to the opposition likely to be made to the march of the army in Korasan and Candahar, our projector imagines that 'the *khans and petty despots* who inhabit the country between the Caspian and the Indus, may easily be awed or bribed into friendship.' It seems strange his not knowing that before they get to the banks of the Indus, they must pass through the centre of Afghanistan, the country of Zemaun Shah, at present the most powerful and warlike prince in Asia. This prince has always an army of 100,000 foot, and 50,000 horse ready to take the field. It is true that he has threatened, for some years back, to march with this army against the English provinces in Hindustan. But it is also true that, though he would invade Hindustan on motives of personal interest, and with an immediate view to his own aggrandizement, he would certainly allow no European power to share his conquests. He might, perhaps, be induced to receive 5000 or 6000 Frenchmen as auxiliaries; but a large army of Europeans would naturally excite his jealousy, and he would oppose them, as if they came with the avowed intention of invading his own country. The cautious policy pursued by Hyder Ally Khan, in the alliances which formed with the French, should teach them that no Mahomedan prince of any sagacity will ever be induced to join them in any hostile scheme against the British empire in India, unless he be allowed to possess the preponderating influence in the alliance: Still less would he admit an European army into his dominions. Hence, then, it is manifest, that in carrying this project into execution, the combined army, after encountering the natural obstacles we have already pointed

pointed out in the march from Astrabad to Candahar, will, upon its arrival there, be obliged to subdue the most formidable potentate in Asia before it can pass into Hindustan. We shall, however, suppose that the skill and intrepidity of French officers and soldiers may reduce Zemaun Shah to obedience in the course of one campaign, yet they have another enemy, through whose country they must pass, before they reach the English dependencies. On their crossing the Indus, they immediately enter the Panjab, the country of the Seiks, a brave and hardy race, whose business is war and plunder, and whose mode of warfare precludes the possibility of conquering them. This people are, for several seasons attached to the interests of the English; and their having repulsed Zemaun Shah, with great loss, in two attempts which he has lately made to invade their country, affords sufficient evidence of their military strength. Of their mode of warfare the French will be able to form a correct idea, when they are told that it exactly resembles that at present carried on by Toussaint and his negroes in St. Domingo. If, therefore, the French and Russians entered their country, they would avoid a general action; but they would cut off all supplies, hang upon their flanks and rear, and, by keeping up a continual engagement, so much reduce their numbers, and retard their progress, that by the time they arrived in the Duab, which is 400 miles from the Indus, a well disciplined English army, consisting of 35,000 men, prepared to receive them, would, we apprehend, without any great difficulty, put a period to their march."

"We have been thus minute and particular in commenting on this grand project, because we know there are several people in this country, so ill informed as to believe it to be practicable."

Among the "*characters*" are some curious anecdotes of an extraordinary man, a General Martin, a native of Lyons, who went to India as a private in Count Lally's body guard, and died a Major General in the British East India company's service. He had for many years been attached to the Nabob Vizier Sujah-ud-Dowlá, and his successor, in whose service he accumulated a very large fortune. Martin appears to have been a man of uncommon perseverance, ingenuity, and talents.

"He had finished a spacious dwelling-house on the banks of the river Goomtee, in the building of which he had been long employed. This curious edifice is constructed entirely of stone, except the doors and window frames. The ceilings of the different apartments are formed of elliptic arches, and the floors made of stucco. The basement story comprises two caves or recesses within the banks of the river, and level with its surface when at its lowest decrease. In these caves he generally lived in the hot season, and continued in them until the commencement of the rainy season, when the increase of the river obliged him to remove. He then ascended another story, to apartments fitted up in the manner of a grotto; and when the further rise of the river brought its surface on a level with these, he proceeded up to the third story, or ground floor, which overlooked the river when at its greatest height. On the next story above that, a handsome saloon, raised on arcades, projecting over the river, formed his habitation in the spring and winter seasons. By this ingenious contrivance he preserved a moderate and equal temperature in his house at all seasons. In the attic story he had a museum, well supplied with various curiosities: and

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over the whole he erected an observatory, which he furnished with the best astronomical instruments. Adjoining to the house there is a garden, not laid out with taste, but well filled with a variety of fine trees, shrubs, and flowers, together with all sorts of vegetables.

"In his artillery yard, which was situated at some distance from his house, he erected a steam engine, which had been sent to him from England; and here he used to amuse himself in making different experiments with air balloons. After he had exhibited to some acquaintances his first balloon, the vizir Affof-ud-Dowla requested he would prepare one large enough to carry twenty men. Martin told his highness that such an experiment would be attended with considerable hazard to the lives of the men: upon which the vizier replied, "Give yourself no concern about *that*—be you so good as to make a balloon." The experiment, however, was never tried.

"Besides his house at Lucknow, he had a beautiful villa, about fifty miles from thence, situated on a high bank of the Ganges, and surrounded by a domain, of almost eight miles in circumference, somewhat resembling an English park. Here he used occasionally to retire in the hot season.

"In the latter part of his life he laid out a large sum of money in constructing a Gothic castle, which he did not live to finish. Beneath the ramparts of this castle he built casements, secured by iron doors and gratings thickly wrought. The lodgments within the walls are arched and barred, and their roofs completely bomb-proof. The castle is surrounded by a wide and deep ditch, fortified on the outer side by stockades, and a regular covered-way; so that the place is sufficiently protected to resist the attacks of any Asiatic power. Within the castle he built a splendid mausoleum, in which he was interred; and on a marble tablet over his tomb is engraved the following inscription, written by himself some months before his death:—

HERE LIES CLAUDE MARTIN:

HE WAS BORN AT LYONS A. D. 1732.

HE CAME TO INDIA A PRIVATE SOLDIER,

AND DIED A MAJOR-GENERAL.

"During the last fifteen years of his life, he was much afflicted with the stone and gravel; and disliking to undergo the usual surgical operation for that complaint, his ingenuity suggested to him a method of reducing the stone, so curious in itself, and so difficult in the execution, that we should have doubted the truth of the fact, were it not attested by the positive evidence of several gentlemen of the first respectability. He took a very fine steel wire of about a foot long, one end of which he cut in the manner of a file. The wire, thus prepared, he introduced by a *catheter*, through the *urethra*, into the bottom of the bladder, where the stone was seated. When he found the wire touch the stone, he gently worked the wire up and down, so as to give it the effect of a file; and this he continued to do for four or five minutes at a time, until the pain, which the operation of the wire produced, was so excruciating, that it obliged him to withdraw it. But finding that small particles of the stone discharged along with the urine, after the operation, he repeated it in the same manner from time to time, till in the course of twelve months he succeeded in completely reducing the stone.

"This circumstance exhibits a curious and remarkable trait of the eccentricity of his character. The contrivance was in itself ingenious; but his patience and perseverance in carrying it into effect are so very extraordinary,

dinary, that we apprehend there are few men who, in a similar situation, would not rather endure the complaint than have recourse to the remedy.

"Some years after the operation gravelly concretions began again to form in his bladder; and as he did not choose to try the wire a second time, these continued to increase until the end of the year 1800, when they finally occasioned his death.

"Though he lived so long a time amongst the English, he acquired but an imperfect knowledge of our language; notwithstanding this he chose to write his Will in English, which is altogether a very singular production: It is too long for insertion, but the following are its principal bequests.—The amount of his fortune was thirty-three lacs of rupees, or 330,000*l.* sterling. To his relations at Lyons he bequeathed 25,000*l.* as we have already noticed: And he left the same sum to the municipality of that city, for the purpose of appropriating it for the benefit of the poor within their jurisdiction, in whatever manner they should think fit. For the same purpose he bequeathed 25,000*l.* to the city of Calcutta, and the like sum to Lucknow. To the church at Chandernagore, in Bengal, he bequeathed 15,000*l.* as a fund, the interest of which is to be appropriated to the support of the establishment; and the like sum, to be laid out in the same manner, for the benefit of the Romish chapel at Calcutta. He also left 15,000*l.* to endow an alms-house for poor children at Lucknow. The remainder of his fortune, (nearly one half,) he left in legacies to the women of his zananah, and his principal servants. The will concludes with a curious exposition of the principles by which he regulated his conduct through life. He avows that self-interest was his sole motive of action, and that the sins of which he had been guilty were very great and manifold; and he concludes by praying for forgiveness of God, which he hopes this sincere confession of his wickedness will avail to obtain."

All the proceedings at the India house and in Parliament, and the correspondence between the ministers and the court of directors, respecting the important question of *Private Trade* which has been so much discussed, of late, are given at length; and, from an attentive consideration of the whole, we are surprised to find so little argument, on the part of the directors, in opposition to a claim which appears to us to be founded in reason and justice, without any violation of the exclusive privileges secured to the company by their charter.—Nothing more is required than the power of bringing to England, in ships built in India, the surplus produce of the British empire in the east, which the capital of the company is inadequate to embrace; and which, at present, finds its way to Europe in foreign bottoms, to the great detriment of the company, and to the great prejudice of the revenue.—From this bad policy of the company, the Americans, we know, derive very extensive advantages, and it is a fact that a director, who is one of the principal opponents of the claim, has a very large capital embarked in the trade between our Indian possessions and the United States. We are aware that this question involves a variety of important considerations, but in all the speeches of the directors and their friends not a single objection has been urged that is entitled to serious attention, and we profess ourselves utterly at a loss to discover the wisdom and policy of giving a preference to foreigners over our own countrymen.

Thoughts on the Residence of the Clergy, and on the Provisions of the Statute of the twenty first year of Henry VIII. C. 13. The second Edition, with Additions. By John Sturges, L. L. D. Chancellor of the Diocese of Winchester. 8vo. Pp. 81. 2s. Cadell and Davies. 1802.

Observations on Dr. Sturges's Pamphlet respecting non-residence of the Clergy; in a Letter to Mr. Baron Maseres. 8vo. Pp. 63. 2s. Hatchard. 1802.

OUR reason for coupling these pamphlets together is simply this; that, before Dr. Sturges's pamphlet met our eye, it had entered upon a second edition which contains a *Reply* to the *Observations* in the other tract now before us.—We are given to understand, that the writers of both pamphlets are friends to Mr. Baron Maseres, and as we, also, have the pleasure of ranking that true *old English Gentleman* among our friends; the critic and the authors may be considered as forming a friendly trio, disposed to discuss the points in question in a most friendly manner, as it becomes indeed three known staunch friends to the established Church to do.

On the first point there is not a shade of difference between us, for we are all agreed, as to the justice of the general proposition, that the residence of the clergy, in their respective parishes, is necessary. But the two authors differ in their opinions of the *proper qualifications* to this proposition, or, rather, as to the *exceptions* to the *general rule*. The difference then between them relates not so much to the *theory* as to the *practice*. Dr. S. contends, that the statute of Henry, as oppressive in its provisions, and inapplicable in its nature to the present state of the clergy and of property, ought to be repealed; and that the rules of residence should be greatly relaxed, and subjected to many more exceptions than can now be admitted. The *Observer*, on the other hand, deems the statute wise in itself, and strictly applicable to the present age; and thinks that it admits as many exceptions as ought to be allowed. The former maintains, that a discretionary power should, with certain restrictions, be vested in the bishop; the latter objects to this, and insists that the law should be the only criterion of conduct. On some points we concur with the doctor; on some with the *Observer*; and on others we differ from both. On the whole, it is our decided opinion, the result of much serious reflection on the subject, that the statute of Henry VIII. should be repealed, and that a new law, for regulating clerical residence, should be enacted; but we are also of opinion, that the exceptions should not be nearly so numerous as Dr. S. contends for. It appears to us, that exceptions should, as far as possible, be defined by the law, but that a discretionary power should, in particular instances, be vested in the bishop, whose authority should be strengthened and rendered effective. If there is to be a discretion vested any where, (and we conceive it to be indispensibly necessary, from the impracticability

of

of defining every proper exception, in a general statute) it cannot, consistently with the constitution of the Church, be vested any where else. As for Lord Camden's declaration, quoted by the Observer, it has no weight with us, in considering the present question, to which, indeed, it does not appear to us to be applicable. "It is better," said his lordship, "to leave a rule inflexible, than permit it to be bent by the discretion of a judge. The discretion of a judge is the law of tyrants: it is always unknown: it is different in different men: it is casual, and depends upon constitution, temper, and passion. In the best it is oftentimes caprice; in the worst, it is every vice, folly, and passion, to which human nature is liable."—This, like clerical residence, is very good as a general principle, but, unfortunately, like most abstract positions, attempt to reduce it to practice, and its wisdom vanishes. If the discretion of a judge be, indeed, the law of tyrants, it is a law which the British legislature have sanctioned with their approbation, from time immemorial, and it is moreover a law which Lord Camden himself, as a judge, very frequently enforced; though not, we think, when he made this declaration, which, we suspect, was uttered in the House of Lords, and not in Westminster Hall.—There can be no doubt, however, that where it is possible to define a crime or to fix a punishment, by law, no discretion should be left to the judge. But does the bishop stand in respect of his clergy, in the same relation, as that of a judge to a culprit at the bar? Certainly not. He has, by the very nature of his office, and by divine authority, a *discretionary* power over the clergy of his diocese. "Eum enim invisibilibus et occultarum ferarum impetus, ecclesiæ ignavias, Monachorum negligentias, iniquorum hominum improbitates, viduarum calamitates, pupillorum egestates, altaris suspiciones, Diaconorum morbos, juvenum flagitia, senum mala consilia, speculari oportet, atque omni ex parte oculum esse, omnia prospicientem, nec quicquam negligentem."—It is worse than idle, therefore, to assert that he is not worthy to have such power vested in him in respect of clerical residence; an assertion which has been made, though not by the Observer, who qualifies his opinion, by saying, "that the enforcement of the residence of the parochial clergy should not be *wholly* committed to the *voluntary* interposition of the bishops;" though his arguments certainly tend to prove much more than this, upon which indeed, the bishops themselves, and Dr. Sturges, we are persuaded, will agree with him.

Dr. S. observes, that it should be a necessary condition of a permission for non-residence, that the clergyman should "be elsewhere properly, usefully, and professionally employed;"—but surely that alone would be no excuse for non-residence; for deserting that *cure of souls* which he had voluntarily taken upon himself, and to which he had solemnly pledged himself most zealously to attend. Neither can we agree with Dr. Sturges, that the profession of a schoolmaster, or the situation of a travelling tutor, should be considered as exemp-
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tions from the necessity of residence. The first certainly is an occupation of the highest importance to society, but, because it is of that importance, it ought to be rendered sufficiently lucrative of itself, to make it unnecessary for the clergyman who holds it to receive the emoluments of a benefice the duties of which he is incapable of performing. As to the last, it is a situation highly improper for any beneficed clergyman, and, in our opinion, for any clergyman whatever. Laymen enough are to be found more capable of filling such a situation, with advantage to their pupils and with credit to themselves. It requires a knowledge of living languages, and of the laws, customs and manners of foreign countries, which the clergy are prevented, by more important pursuits, from acquiring; and, also, a knowledge of the world, which they cannot be supposed to possess.—If during the absence of a beneficed clergyman, on such an occasion, any of his flock were to stray from the fold, and so perish, ere his return, at *whose* hands will the Lord require them, but at those of the *shepherd*, when he shall gather the remnant of his sheep out of all countries, and bring them again to their folds? Surely, surely, this is a matter of deep and serious consideration!—On this topic then we differ both from the doctor and his opponent.

We object, strongly, to the contemptuous expressions which Dr. S. employs, in speaking of country livings.—In our minds there exists not a more valuable character in society, than a parish priest, in the country, who discharges his duty with zeal and fidelity. Though his flock may be scanty and his parish confined, still the souls of his parishioners are not less dear to him, nor is his duty of watching over them with paternal tenderness, of teaching them to work out their salvation, less imperious; nor will his talents, however extensive, want scope for exertion. How such a pastor could satisfy his conscience for deserting his flock, merely because he conceived himself capable of instructing a more numerous congregation in town, we cannot conceive. Cases, indeed, *may* occur, where superior utility from such a desertion might be demonstrated, and therefore urged as a claim to exemption from residence; but this, we incline to believe, should be limited to charitable institutions; and not extended to fashionable audiences.

Dr. S.'s plea of *insufficiency of income* is certainly more cogent; and here we think him completely successful in exposing the fallacy of his adversary's argument. (See Note to p. p. 13, 14.)—But, in his remarks on the new chapels built, as mere commercial speculations, by private individuals, we totally differ from him. We do not consider such chapels, which only serve to lure the parishioners from their parish churches, as any symptom of increasing piety.—While they afford no accommodation for the poor, which is the grand desideratum in our religious edifices, they tend to degrade the clergy; by rendering them the stipendiaries of avaricious tradesmen, and opulent mechanics. We concur with the Observer in his censures of "those irregular temples of commercial speculation, of which, on

one day, the pulpit is occupied by a divine, and the next, it may be, by an auctioneer." With him, we could wish, "to see new parochial churches or chapels, under complete episcopal institution and superintendence, substituted in place of the uncontrolled edifices of private adventure."—We trust the time is not far distant, when such churches or chapels will be erected or endowed. If the minister have, as 'tis said, a surplus of three millions in his hands, of the produce of the last year's revenue, certain we are that it would be more beneficially appropriated to this purpose, than to the reduction of the national debt.

We submit to the good sense, and better consideration of Dr. Sturges, whether to limit "the purposes for which an established clergy are supported" to the "*preserving* a sense of religion, and promoting morality in the people," be not to narrow the ground on which the establishment stands, and to supply sectaries with the means of attacking its foundations?—On the subject of compulsory residence, in all cases, in the parsonage house, we think Dr. Sturges perfectly right. *That*, surely, is a proper matter for the exercise of episcopal discretion.—And, indeed, though we differ from the Doctor in some of his positions, we agree with him in his general inference, as stated in p. p. 71, 72, of his pamphlet. His concluding remarks on the concluding sentence of his opponent's tract, is most pertinent and just.

"The author of the Observations concludes his pamphlet with the memorable declaration of the English Barons—*NOLUMUS LEGES ANGLIÆ MUTARE*; tempted, I presume, to call it in aid, rather by its antiquity, than by any particular propriety of application to the present subject. For it might with equal propriety have been alledged against *any* proposed alteration of the laws of England for the last six hundred years; in which the 21st of Hen. VIII. was then itself an *innovation*. The Reformation also was a pretty great *innovation*. But would the author really wish us to go back six hundred years in our laws? It is by wise and successive alterations, that we have arrived at the present comparative excellence of our constitution and perfection of our government."

The strongest ground taken up by the author of the Observations, against the complaints of the clergy, on the score of residence, is this; that "subject to these obligations were all parochial benefices accepted, and subject to these are they retained." This is unquestionably true, but still it cannot operate as an objection, on the part of the legislature, to resist the application of the clergy for relief from any real hardships, which admit of removal, without danger to the cause of religion. It is an argumentum rather *ad hominem*, than *ad rem*. The same may, with justice, be said of his reference to the bishops of Landaff and Winchester, in order to prove the impropriety of vesting a discretionary power in our prelates, on the subject of residence.

Of the duties of a parish priest, this sensible writer entertains very correct ideas.

"The

"The station of a parochial incumbent is his parish. *Spartam nactus es: hanc exorna*. He is there, not merely to run over the ritual services of religion, but to administer her instruction, her charities, her consolations, to the ignorant, the poor, and the afflicted. It is not by a weekly lecture from the pulpit, but by constant, vigilant, systematic diligence—in season and out of season,—here a little, and there a little—line upon line—and precept upon precept—that he is to instruct his flock in their religious, and in their civil duties; to teach them to fear God, and to honour the king. If he suffer himself to be seduced from this strait path, truly he will have his reward."

Of the imperious necessity of a rigid performance of their duty by the parochial clergy, at the present period, from the peculiar character of the times, his notions are equally accurate.

"The enemy, always active, now makes his attacks, in a way, which requires, not only activity, firmness, and energy of opposition; but instant and unremitted vigilance of preparation and prevention. 'Beware, lest men spoil you through philosophy,' says the Apostle. I need not now detail how, of late, nations have been spoiled through this sort of pretended philosophy; how all hold upon the opinions of men have been loosened; how the force of those tried and safe considerations, by which in ordinary times the bulk of mankind is influenced, has been destroyed; and what tremendous storms of confusion, rebellion, anarchy, and warfare; of profligacy, rapine, treachery, cruelty, murder, and atheism, have followed.

"Dr. Johnson has recorded the testimony of Bishop Percy, that he could judge, from the manners of the inhabitants of any parish in the country, whether their minister resided or not among them. To those, if any such there be, who may think it of trifling moment, whether the rustics of a thinly peopled village have or not a superintendent check to licentious practices of immorality, it may yet not appear so indifferent, that they should always have, resident among them, one man, able, disposed, and ready to meet the baneful approaches of revolutionary philosophy; to watch and to extirpate the first growth of that noxious plant, by which the atmosphere of kingdoms has been corrupted; to administer a prompt and powerful antidote to that subtle and infectious poison, which, unless so counteracted, will, in this country, as it has done in others, rapidly spread itself through all the members of the body; corrupt by its pestilential taint the vital juices; and finally complete its ravages, by reducing the whole to one equal mass of loathsome and horrible putrefaction, bereft of all wholesome energy and life, but still retaining ample power of reproducing, and disseminating, in other regions, the poison by which itself shall have been blasted. Against these evils, the residence of a clergy, such as ours, will afford a mighty protection."

These are evidently the sentiments of a firm and zealous friend to the constitution both in church and state.—Both the pamphlets are well written, in the style of gentlemen, and in the temper of Christians. The "Observations," however, are marked by more spirit and animation than the "Thoughts."

The Annual Register, or a View of the History, Politics, and Literature, for the Year 1792. 8vo. Rivingtons. 1798.

THIS volume has, unfortunately, been suffered to lay on our shelves for nearly four years; for which neglect, we have to apologize to its author and to our readers, for a more important and a more valuable book, in the form of an Annual Register, has never been offered to public attention. The period of which it gives the history, is in itself so fertile in facts of importance, these facts are here detailed so amply, so ably, and so faithfully, and such a vast variety of documents have been consulted for the purpose of confirmation and elucidation, that it may be considered as a valuable compendium of historical knowledge which cannot be collected elsewhere without a vast consumption of time, and a very considerable expence. We cannot be expected either to analyse or abridge a work of this description; we shall therefore select some passages by which the qualifications of the author, as an historian, may be best ascertained. The subject of our extracts shall be "The Riots at Birmingham," "The Attack on the Thuilleries," and "the Massacre of the Swiss Guards."

"The Riots at Birmingham."

"Dr. Priestley praised the Americans, as having set a glorious example to France, and the whole world; and a particular topic of his praise was, 'that they had formed a completely new government on the principles of equal liberty and the rights of man—without nobles—without bishops, and without a king;' an expression which he borrowed, as peculiarly happy, from Dr. Price. This country he declared, to be approaching with an accelerated motion towards a great crisis, similar to that which had occasioned the French revolution; and if other nations should be as much benefited by the result, as France in his opinion was likely to be, he did not scruple to pronounce that great crisis, dreadful as it might be in prospect, a consummation devoutly to be wished.

"Sentiments such as these, coming from a person of Dr. Priestley's respectability and consequence among the dissenters, gave scope for severe animadversion. At the same time it was necessary to remark, that exclusive of all political considerations, local circumstances seem to have produced a kind of party animosity between the dissenting and church interests in the town of Birmingham.

"The 14th of July arrived, when crowds of people surrounded the door of the hotel, where the dinner had been ordered. A considerable party, however, entered the house amidst the hissings of those around it; but finding the tumult increase towards the evening, they retired at an early hour. Dr. Priestley himself, with a very commendable prudence, had abstained from the meeting. Shortly after the company had dispersed, the populace as their numbers became augmented, proceeded to break the windows of the hotel. Not satisfied, however, with such an outrage, they soon hurried to Dr. Priestley's meeting, and burnt it to the ground. After the destruction of the new they attacked the old meeting, which they completely gutted and demolished, but did not set fire to it on account of its contiguity to other buildings. Dr. Priestley's house, at Fairhill, next followed the fate

of his meeting, but the family, by being previously alarmed, had providentially escaped. On the subsequent day, several houses in or near Birmingham, were either totally consumed, or (where the application of fire was esteemed dangerous to the adjoining buildings) stripped of their furniture, and otherwise damaged. Among these were the houses of Mr. Ryland, Mr. Taylor, and Mr. Hutton.

"An attack was made the third day on the seat of Mr. G. Humphreys, which being resolutely defended by some of the family, was only ransacked. At Mr. W. Russell's house, however, the populace were more successful, and carried their point without opposition. Before night the houses of Lady Carhampton, Mr. Harwood, and Mr. Hobson (a dissenting minister), were all in flames at once. Lady Carhampton's was the property of Mr. Taylor, whose elegant mansion at Bordesley Hall had previously fallen a sacrifice. The depredations were continued on the fourth day (Sunday) when the rioters proceeded into the country and burnt the meeting, as well as the dwelling-house of the dissenting minister, at Ringswood, and the house and out-houses of a farmer, at Worstock. At length, however, a military force arrived, much to the joy of the inhabitants, and soon restored the tranquillity of the town. Without the assistance of the soldiery all opposition seemed fruitless; and so inadequate was the civil power to resistance, that the magistrates of the neighbourhood thought themselves under the necessity of temporizing with the multitude, as the only expedient in their power to allay that fury which they could not subdue; a measure afterwards much noticed and vehemently censured by the Opposition in Parliament.

"Several of the supposed ring-leaders in these riots were apprehended and imprisoned; twelve of whom were tried at Warwick, but only four found guilty. Of those four, two were executed; the other two being reprieved in consideration of some circumstances which appeared after their trials, and which pointed them out as proper objects for royal clemency. At Worcester five were tried; but only one was condemned, and he was executed.

"The riots were said to have solely originated, in what was termed, the bigotry of the high church party in the town and its neighbourhood, and to have been consonant with the feelings of the clergy in general. So direct a charge was brought against the clergy residing in and near the town, that the bench of bishops was expressly called upon to come forward, for the honour of the established church, and publicly reprobate their conduct: otherwise it was declared that episcopal silence would be construed into episcopal approbation. Strong insinuations were likewise thrown out against the laity as well as clergy of Birmingham under the general description of the high church party, who were accused of encouraging riots to a certain degree, instead of suppressing them. It was even said, that persons of better condition, apparently strangers, mingled with the croud, and directed their proceedings. The existence of a systematical plan, from the commencement of the riots, was confidently asserted, and it was sarcastically added, that the two poor wretches, who were left for execution at Warwick, were probably such as knew no secrets.

"In defence of the clergy and inhabitants of Birmingham, an immediate reply was made to the charge thus brought forward. Proof was adduced, that the clergy had been really active in curbing the impetuosity of the populace, as far as the influence of two or three individuals could possibly extend;

extend; and that the inhabitants exerted themselves to the utmost in a similar manner, as well as in keeping their respective workmen employed; in protecting the persons and properties of several dissenting families which fled to them for refuge; and even in hazarding their lives to stop the progress of the conflagration. In corroboration of this statement reference was made to an advertisement, coming directly from the dissenters themselves, who immediately after the riots publicly returned thanks for the generous protection afforded them by the members of the established church, in the preservation of their persons and property. Little credit seemed to be given to the supposed patriotic motive for the celebration of the French revolution, but other motives of a contrary tendency were strongly insinuated on the apparent confession of the author of the appeal himself, who in that very work foretold, that the French revolution would soon be seen in a different light from that in which it had hitherto been contemplated, when the whole of the Gothic feudal system, embracing matter, both of a civil and ecclesiastical nature, would be shaken to its foundation, and a convulsion be produced, which would be felt in every state of Europe; and that then the sufferers by the riots would be considered as the martyrs of liberty."

" The Attack on the Tuilleries.

" An opposition was made to their passage at the entrance of the Louvre, some troops having been stationed that morning at different posts, to guard against any sudden surprise; but at the command of two municipal officers who appeared in their scarfs, the crowd soon obtained admittance. Full thirty thousand people of all descriptions began to pour into the place du Caroussel, drawing up towards the gate, called the Porte Royale, several pieces of cannon which they threatened to fire, if the least resistance was made. Successful likewise here, they at length arrived, without further obstacles, at the front entrance of the palace, through which they dragged their cannon, and into the very hall of the guards. The blows of a thousand hatchets, forcing the doors of the several apartments, now resounded through the palace; and convinced the king that his immediate presence was necessary. He came forward, therefore, to meet the danger, attended by the Princess Elizabeth, by a few brave and faithful servants, and by several individuals of the national guard, who on this trying occasion had run to his assistance, and were resolved to protect him, or die at his feet. When the door of the room to which he had advanced, was opened to the populace (at the time violently assailing it with their hatchets) among the first that entered was a man armed with a stick, to the end of which was fastened a sharp-pointed sword blade. Rushing forward with this instrument in his hand, he put himself in a posture to attack the king, but the bayonets of the grenadiers frustrated his attempt. In order to keep the crowd at a greater distance, the king was persuaded to retire towards one of the windows, where his friends could more easily surround and protect him. While in this situation (which he retained for some hours) a person armed with a sabre, and remarkable for the ferocity of his gestures, was remarked, for a considerable time, to try every possible mode of getting to the spot; but his efforts proved fruitless.

" The clamour which at first arose, when the rabble burst into the room, was so great, that for about half an hour it was impossible for any single voice to be distinctly heard. After the tumult had a little subsided, Le-

gendre addressing the king by the plain title of Monsieur, exclaimed—'Hear us; for it is your duty so to do. You are perfidious, and have always deceived us—you deceive us still; but take care of yourself; for the people are wearied of seeing themselves your laughing-stock.' He then read a paper full of obloquy and threats, containing what was termed the will of the sovereign people, in whose name he pretended to speak. The king coolly answered, that his conduct would be regulated by the constitution and the decrees of the national assembly.' In order to be better seen he stood upon an elevated spot in the recess of the window, and the Princess Elizabeth by his side, and his attendants around him, who guarded him with an unceasing solicitude. After he was thus raised, a person from the throng thrust forward, on the top of a pike, a red cap with the national cockade, and ribbands attached to it. Louis instantly received it, and placed it on his head, much to the satisfaction of the spectators who applauded the fact; and he kept it on during their stay. In truth, occupied with the scene which was every moment shifting around him, he forgot the humiliating badge which he wore, till one of the attendants afterwards noticed it, when he returned into his own apartment. Another person offered him a bottle, requesting him to drink its contents. He took it without hesitation, and immediately drank the uncertain draught. Notwithstanding these proofs of condescension and heroism, several abandoned wretches treated him with unmerited insult, accompanying the grossest language with the most threatening gestures. The queen at the commencement of the tumult was left by the king in an inner apartment, with the dauphin and the princess royal, it being his wish to stem the torrent alone. As there seemed, however, a necessity for her appearance, she went with her children and attendants into the council chamber; where a party of the national guards surrounded her, and protected her, if not from insult, at least from injury. In order to prevent the populace from pressing too near, the council table was brought up and placed at the front of the royal family. Some confusion at first arose at the door before it was opened, and an officer was wounded in the hand, but admittance being soon obtained, the rabble rushed in with M. Santerre at their head. A red cap was offered to the Queen, which she took and placed upon her head, speaking at the same time to the person who offered it her, with great affability; then removing it from her own, she put it on the head of the young dauphin, who wore it for a considerable time. Although torrents of abuse were vomited without reserve, the heart of every spectator was not equally unfeeling; for a female among the crowd as she passed, sobbed and wept aloud, much to the indignation of Santerre, who angrily ordered her to quit the room. After the party had sufficiently gazed at the Queen, and many of them insulted her in the coarsest terms, they moved away at the command of their leader and mingled with the crowds, which were now evacuating the Palace?"

"The Massacre of the Swiss Guards."

"The elevation of four heads, probably those of the murdered Swiss, stuck upon pikes, is supposed to have been the signal of attack; as the cannon which had been introduced into the court were immediately fired against the palace. This new act of hostility was answered on the part of the Swiss, only by the discharge of musquetry in the air, from the terrace of the Feuillans. But the attack still continuing, and no prospect appearing but that of immediate massacre, they resolved at last to repel force

force by force. A heavy fire was accordingly commenced from the windows of the palace.

" In spite of the superiority of numbers and the parade of artillery on the side of the insurgents, the court was cleared almost in a moment, and the cannon abandoned. A detachment of the conquerors then descended into the court and advanced to the Port Royale, through which the fugitives had precipitated themselves, fired on those that yet lingered in the Caroussel, or had not been able in consequence of the press to effect their escape. The consternation which took place in the adjoining streets exceeded all description. So great was the confusion which reigned among the fugitives, that two of their own (federates from Pless), were seized by mistake; from the circumstance of their uniform resembling that of the Swiss, and massacred in the tumult. While one detachment was employed in clearing the courts of the Thuilleries, another proceeded towards the terrace of the Feuillans, near which they seized several pieces of cannon abandoned by the insurgents, who nevertheless fired on them from the terrace, and killed about thirty of them; the fire was returned with considerable effect, but their numbers were not sufficient to resist the attack of the innumerable swarms on the terrace.

" During this engagement the corps of gentlemen in the inner part of the palace, and the national guards still on duty there, stood idle spectators of the bloody scene: the former, probably, from a deficiency of arms and ammunition, the latter from a disinclination to support the cause of the Swiss.

" When the report of the cannon was heard at the National Assembly, the greatest consternation for a time prevailed. The King declared that he had given directions to the Swiss not to fire. M. d'Hervilly was instantly dispatched to the Thuilleries with orders to march the troops from thence and bring them to the assembly. He there met with that detachment, amounting in all to about 100 men, which had descended to clear the courts, and prevailed upon them to quit the palace, and accompany him back to the hall of the assembly. On their passage thither, the populace fired upon them from all points, as they were marching through the garden, and destroyed near a third of their number. The fire was returned but feebly from want of ammunition. After their arrival at the assembly, they were disarmed and stripped of the uniforms, which being delivered to the people, were carried in triumph through the streets.

" In less than an hour after their first defeat, the insurgents again assembled in the courts, and introduced a fresh supply of artillery. The engagement recommenced with the discharge of their cannon, which continued for nearly a quarter of an hour without producing much effect. At length they succeeded in getting into the garden, and were thus enabled to attack the palace on every side. From this period all resistance became ineffectual, particularly as the Swiss were greatly reduced in numbers, and found their ammunition fail them.

" On the first renewal of the combat, the corps of gentlemen retired into an inner apartment to consult what measures were best to be pursued. It was at last resolved, to force a passage, if possible, to the National Assembly. With this view they rallied all the Swiss they could find, with a few of the national guards, and descended in a body, amounting in all to full five hundred men, nearly three hundred of whom were Swiss. The gate through which they attempted to pass was exposed to the fire of

some battalions of insurgents, who had posted themselves at the Porte Royale. In effecting this passage, only two Gentlemen were wounded, but the Swifs suffered considerably, as the red colour of their uniforms particularly distinguished them. Dividing themselves into smaller bodies, they then hurried along the garden in different directions. Of those who took the nearest line to the Assembly, several fell by the fire from the terrace of the Feuillans, and even that of the national guard, who had been posted in various parts of the garden for the defence of the Thuilleries. A great number escaped from by the Champs Elysees. As they hastened through the streets, their uniform unfortunately marked them out for massacre. No quarter was given them wherever they were found, although some of them joined in the popular cries and shouts with the hope of conciliating the good will of the multitude. The humanity however of a few individuals, preserved a small number, who sought protection in private houses.

"Within the palace a still more dreadful fate awaited the remaining Swifs, who were put to death in the most unfeeling manner. Several of them begging for mercy on their knees, were seized in that attitude and instantly thrown out of the windows into the court below. Of the whole regiment not more than one hundred and eighty survived, including those who first accompanied the King, and afterwards, M. de Hervilly, to the Assembly. The national guards, with very few exceptions, at different periods of attack, joined the assailants; and unfeelingly assisted in the pursuit and murder of their comrades, of those very men with whom a few hours before they had been united in the discharge of a common duty, and with whom they were in a habit of having a familiar intercourse.

"The massacre of the Thuilleries was not confined to the brave Swifs; but every person found there, even the lowest of the royal domestics, was indiscriminately put to the sword. The massacre was succeeded by a general plunder."

From these passages, our readers will perceive, and from the whole tenor of the history, we pronounce, that the diction is neat and sometimes elegant; and the style and manner perspicuous and spirited. And the historian hath preserved a degree of candour and impartiality, which, it is to be hoped, will be equally visible, in the subsequent volumes of the work. We cannot dismiss this article without expressing our extreme regret at the unaccountable delay which has occurred in the publication of this Register; a delay the more to be lamented, as it has not only prevented the dissemination of sound and just principles, but tended to increase the circulation of principles of an opposite nature and tendency.—We trust, this consideration will have its weight with the proprietors, and induce them to hasten, as much as possible, the completion of the succeeding volumes, so as not only to fill up the existing chasm, but to observe hereafter that regularity in the publication which is essential to the success of the work.

An Argument concerning the Christian Religion, drawn from the Character of the Founders. Translated from the French of J. Vernet. Robinson. 1800

THIS translation is made from part of the fifth volume of a work entitled "*Traité de la Verité de la Religion Chretienne, tiré principalement du Latin de Monsieur J. Alphonse Turretin, par J. Vernet. P. & P. à Geneve.*"—It is a good, popular treatise: and if the translator had not turned annotator, we should have made little objection to the publication.

"I acknowledge," (says J. Vernet) "that in the epistles, as in all such writings, we find passages which want explanations, and require at least that we should know on what occasion, and on what subject, these letters have been written. Every language and every age having its own taste and style; and every author making allusions to the events, the opinions, and the customs of his time and his country; in order to understand ancient writers, we require to have historical remarks, which may inform us of those customs and events; together with such critical notes as may supply what is omitted, and enable us better to understand the object and connexion of the discourse. With such assistance, we do not find more difficulty in the letters of the Apostles, than in every other writing of the same sort. The style is even more clear than that of many works in high estimation; and the more we study them, we certainly find more of their solidity and connexion. Very different from those fanatical writings which have nothing but the false glare of pompous disorder; very different even from a number too much infected with a false philosophy or a puerile rhetoric. It is a fact which many persons have undoubtedly experienced, that after having read many books upon the subject of religion, both ancient and modern, and heard discourses of every kind; they return at length with singular pleasure to the apostolic writings, as the best beyond comparison both in sense and taste."

These observations are, in our apprehension, perfectly just.

"But," (says the translator, turned annotator,—with the unmanly hesitation of the sceptic; and the weak conceit of the sciolist)—"but should not this be understood, with an exception to such of the opinions and reasonings of the writers of the New Testament, as are obscure, to their quotations from the Old Testament, when they do not illustrate,—to their language when it is indeterminate;—what for instance is the precise import of the terms, *beginning* and *word*, in the introduction of St. John's Gospel? and unless their sense be definite and clear, nothing can be built upon them; and the famous verses of the first epistle of St. John, after all, are they quite intelligible?—In the opinion of Dr. Campbell, St. John's Gospel bears marks more signal than any of them, that it is the work of an illiterate Jew; and that there is none whose manner more belpeaks an author, destitute of the advantages which result from letters and education.

"There seem also to be some popular additions, the natural effect of the facts being orally related, and by many, for a considerable time before they were put in writing—of which, the account of the temptation, by

Matthew and Luke, may possibly be one; all but the fact of Christ withdrawing into a solitary place after his baptism and before he entered on his great errand, as it is related by Mark, who is said to have had this information from St. Peter.

"The language about casting out devils, seems also to represent the popular notions of the times with respect to some violent distemper.

"There have been interpolations too, of which the 52d and 53d verses of the 27th chapter of St. Matthew's Gospel may possibly be one; the extraordinary circumstance being mentioned there, in the most cursory manner—without an air of amplification—and by St. Matthew alone; who wrote his gospel, Dr. Campbell says, in Hebrew for the use of the Jewish Christians, and that it was first corrupted and interpolated among them, and afterwards disappeared."

Such are the comments of this half-infidel translator! Why did he not affix his name to his treatise?—But we leave him for a moment to his own feelings; and quote a passage which does honour to the original writer.

"That artisans—of understandings suited to their condition,—of mature age,—contented in their station,—who had never known any thing but their mechanical occupations,—and who had neither support from the people, nor access to the great,—that men of this sort, I say, should form without an object a great plan of imposture, very difficult to conduct and support; of this we shall find no example in all history.

"The thing would be less surprising, if the plan in question had been formed by degrees, and that on engaging in it, the whole of its extent and consequences had not been foreseen; but this was not the case with respect to Jesus Christ; for, (as we have observed) as soon as he appeared in public he did not hesitate to say he was sent from God; he proved this by miracles; he spoke too of his death,—of his resurrection—the glory to which he should be raised,—the persecution his apostles were to suffer,—of the destruction of Jerusalem,—and of the conversion of the Gentiles. All this, we collect clearly from the whole of his discourses. Here was a plan formed all at once, and so connected that no part could be separated. As to the Apostles, it might be, that they did not comprehend at first, all they were called to do; and yet they soon discovered that Jesus was the Messiah, and that the principal men of their nation were hostile to him; their Master did not cease to apprise them, that he should be rejected,—that his followers would have to suffer like himself great persecutions—and that all their hopes rested on a life to come. He informed them afterwards that their vocation was to proclaim the gospel in all places, and to bear witness of the resurrection of their Master; then, at least, the whole system was laid open to them. They saw then, clearly, the nature of their office, and were at liberty to relinquish it. The undertaking had not yet devolved upon them; they were engaged only as far as they chose; nothing hindered them from returning to their prior condition; nothing compelled them to enter into a career so new; nor to engage in an enterprise which hereafter must be their own work; and to which it must always appear to them, that their own powers were unequal.

"If it was difficult to form such designs, what ability did it require to carry them on?—to arrange all the parts,—to prepare all the means to do every thing at the proper time,—to say neither too much nor too little,—

to act always in concert, and be guilty of no inconsistency? Whenever men of low condition and limited powers venture to form plans, we see that they are ill conceived, and ill digested, formed on low principles and narrow views. If some of the circumstances are happy, they are ill supported and ill connected; and the weak parts always prevail. Every thing conceived by such understandings is involved in matter; and they are objects of sense alone which govern. Whereas, what is it we see in the gospel? a doctrine totally detached from sense,—a renunciation of every low and carnal interest,—views that are elevated and turned entirely to spiritual things;—in a word, a sublime theology, and the purest morality: and this doctrine, so excellent in itself, is announced constantly and uniformly, with simplicity and energy; without art and yet with prudence.—And this, regarding it merely as a human project, would certainly be a very difficult part to sustain, and of which persons most perfectly versed in the affairs of the world, would hardly be capable. How then are we to attribute it to men, whom we reproach with being rude and ignorant? Mr. Werenfels has this reflection on the subject: ‘It is natural if we see a child say or write any thing much above its capacity, to suppose that it has been taught by somebody wiser than itself; if the child acknowledges it, and in fact we discern the character and understanding of the teacher, what was probably become certain, we no longer doubt that all he has said has been suggested and taught him:’ let us apply this.—It is certain that what our sacred authors have written, concerns things of a sublime nature, and much above their capacities, considering them only as they were in themselves; the just and sound manner in which they speak of God,—of his attributes,—of the sovereign good,—of the foundations and rules of morality,—surpasses so much all that the best philosophy has produced, that the more enlightened part of the world has decidedly preferred their lessons, to those of all the ancient sages. It is asked, whence they had this superior knowledge? They themselves say, they received it from heaven; in which they are much to be credited, as they teach nothing which is not worthy of God. They would undoubtedly have been much less to be credited, if they had said they derived it from their own fund; for how should they have been able to go so far,—they who with a very limited understanding had no tincture of science, nor any intercourse with the teachers of it.”

Mr. Polwhele, in his “*Scriptural Illustrations*,” (which we strongly recommended, a few months since, to the attention of the public) has pursued this train of reasoning, in a manner that proves his independence on the writer before us. On the whole, we repeat, that expunging the notes, we should be glad to introduce this little treatise to general perusal. The translator comes to us in so questionable a shape, that we know not, whether he means “to bring airs from heaven, or blasts from hell.”

A Memoir on the Importance and Practicability of translating and printing the Holy Scriptures, in the Chinese Language; and of circulating them through that vast Empire. By William Moseley. PP. 27. Chapman.

OF this valuable little tract, we offer an abridgment to our readers.

"While the Christian sighs for the conversion of the world, it is of the first importance that he examine with care, what spot is most likely to yield the first and finest harvest. This, perhaps, may be best determined by a comparative view of the improvement and population of the heathen world. The more refined any heathen nation is, the greater is the probability of its conversion; and the more extensive its population, the brighter the prospect of an abundant harvest. Nations that are most civilized, and contain the greatest number of inhabitants, are, therefore, the most eligible fields for a christian mission.

"Surveying the heathen world, we behold the nations in different stages of cultivation. Some are in the lowest state of human degradation; others are just emerging from barbarity: a few have attained to high civil improvements. Of these China is the principal. No nation in the heathen world has risen so high in the civil and polite arts. Its territory is greater than Rome could boast in the zenith of her power. In population it far exceeds all Europe; and its government and police, yields to none in the world.

"The scene that China now exhibits is too painful to behold. Exclusive of the crimes common to other polished nations, the whole empire of China is devoted to an unknown God, to idolatry, and to murder. The court worship Jehovah, under the name of Sion, or Chang-Si. The populace sacrifice to their idol Foe. And the poor add to their idolatry, the bloody crime of exposing their infants. Harmless babes! my heart bleeds over your murdered bodies! Sweet innocents, thousands of you are annually destroyed! the country is deluged with your blood. At such a sight what heart is not grieved? Who can refrain a tear? or refuse to raise his voice to heaven in fervent prayer, and say, Give the heathen to thy son for his inheritance, and the uttermost parts of the earth for his possession.

"There are two ways, by which the gospel may be carried to the heathen. The one by sending missionaries, the other by circulating the scriptures. The former of these methods has been tried in China for many years; but hitherto the attempt has been almost in vain.

"Allowing that the time is not yet come to send missionaries, it will be confessed that it is almost come, to circulate the word of God.

"The practicability of translating the scriptures into the Chinese language, has been very generally disputed. And notwithstanding the body of evidence that was brought forward in the former edition, some still doubt its possibility. Nothing, however, that is capable of demonstration admits it more fully. Father Ricci wrote several books in Chinese. Father Verbiest wrote and printed an abridgment of the fundamental truth of the Christian religion. Explications of detached parts of the scriptures; the catechism of Bellarmine; the life of Aquinas; the exercises of Ignatius; and various other works in divinity, astronomy, mathematics, music, and morals,

morals, have been published in China, by Europeans, within the last hundred and fifty years.

" On the continent, there are several natives of China, who, having embraced Christianity, and learnt the Latin language, are qualified to accomplish the work. In England and on the continent, there are several Europeans who have either learnt the language in China, or, following the example of Bayer and Foulmont, have made great progress in it at home. By the separate or united labours of an appropriate number of these gentlemen, any part, or the whole, of the divine word may be translated. Possible, however, as it may be, to complete this work, I am happy to say more,—the work is already done. The Gospel of St. Luke, the Acts of the Apostles, and all St. Paul's Epistles, except that to the Hebrews, have been translated above sixty years. The manuscript translation is now in the British Museum; and the copy has been collated and found very correct. *Digitus Dei est hic*. The substance of the New Testament being comprehended in these detached parts, it is not necessary to translate more for the first attempt. Nothing therefore remains for us to do, but to print and circulate a sufficient number of copies.

" Chinese merchants, officers of the revenue, the army and navy; Chinese sailors, soldiers, and labourers, have free intercourse with Europeans of every description, at Macao-Canton, and at the ports of the different dependant nations of Cochin-China, Tonquin, Ava, and Siam. The nature of things justifies the supposition, that few vessels sail from any port in Europe or America, without one or more of the crew, feeling a veneration for the scriptures, and being disposed to distribute copies among the ignorant, if freely put into their hands. By engaging individuals in the work, who sail in British, American, and other vessels, some thousands of copies may soon be very widely diffused. It is notorious, that the Chinese are fond of reading. They have long heard of Christ and of the scriptures, as we have of Foe and the works of Confucius; and it is highly probable, that if a copy of this manuscript translation, elegantly printed and bound, were put into the hands of a Chinese, he would be induced from curiosity to peruse it, and from the same motive would circulate it among his friends.

" From China a door will be opened to all the dependant and surrounding kingdoms. To the trackless country of the Tartars on the north; to the extensive kingdom of Tibet on the west; to the populous states of Cochin-China, Tonquin, Laos, Ava, Pegu, Siam, and Malacca, on the south; and to Corea, and the islands of Japan, Formosa, and the Philippines, on the east. This vast field comprehends nearly one half of the human race. How much is it to be deplored, that it has been so long neglected. The Beast and the False Prophet, have strained every nerve to subjugate it; while we have viewed its situation with indifference, and never made one effort for its salvation."

We have thus abridged the pamphlet which we cannot but think well worthy the attention of the Christian world. Even they who conceive Mr. Moseley's notions to be chimerical, as rather springing from a heated fancy, than the cool result of judgment, must assent at least to the general proposition, that no injury can be done to the cause of Christianity, by the publication of the Holy Scriptures in China. However blind a nation may be to the light of the Gospel
diffused

diffused amongst them, no one will infer from the circumstance, that the light of the Gospel does not exist. Truth, though not perceived or acknowledged, is still truth. But if the Chinese be such a refined people as they are often represented, they will doubtless admire the pure morality of the Bible, though they may reject its mysterious revelations: and if, amidst the scepticism of the disciples of Confucius, and the indifference of the crowd, we meet but a single individual enlightened by the genuine radiance from above, and sensible of the darkness through which he was wandering,—we should judge even this a full recompence for all the labours bestowed, with a view to the great object before us; and a sufficient encouragement to perseverance in so glorious a pursuit.

Modern Discoveries; or, a Collection of Facts and Observations, principally relative to the various branches of Natural History, resulting from the Geological, Topographical, Botanical, Physiological, Mineralogical, and Philosophical Researches of celebrated modern Travellers in every quarter of the Globe. Carefully translated, prepared, and reprinted from the Works of the most eminent Authors. By Francis Blagdon, Esq. Professor of the French, Italian, Spanish, and German Languages. 12mo. Vol. I. II. Pp. 800. 10s. or 14s. fine paper and coloured plates. Ridgway. 1802.

THE two first volumes of this interesting work contain a complete translation of Denon's Travels in Egypt; to which Mr. Blagdon has prefixed a preface, explanatory of the plan of the publication, and replete with sensible and pertinent observations; and added an appendix, and a variety of notes, anecdotes, and remarks, of his own. He has moreover improved upon the author's plan, by dividing the work into chapters, and by subjoining a copious index. We have read the book with attention, and hesitate not to pronounce it the best translation of Denon's Travels which has yet fallen under our observation. The plates, too, are well executed, and we are only surprized that the publisher could afford to sell such a book at such a price.

French travels are published at Paris at a price so truly exorbitant as to render them absolutely unattainable by the greater part of the community, and we cannot therefore but think that he renders an acceptable service to the public, who gives them, in an English dress, at a price which places them within the reach of the least opulent classes of society. If Mr. Blagdon proceed as he has begun, in giving full and complete translations of the different works which he mentions in his preface, there can be no doubt that he will meet with adequate encouragement. The next work proposed to be published (which will form the third, fourth, fifth, and sixth volumes of the series of "Modern Discoveries") is Pallas's last Travels in the Southern

Southern Provinces of the Russian Empire; and after that, Golberry's Travels in Africa. Of such an undertaking, so conducted, we cannot but say, that it has our hearty wishes for its success.

POETRY.

The Scum uppermost when the Middlesex Porridge-Pot boils over!! An Heroic Election Ballad, with explanatory Notes. Accompanied with an admonitory Nod to a Blind Horse. 4to. Pp. 20. Sold by all the Booksellers.

WE recognize, in this humorous production, the well-known strains of a bard whose pen has been frequently employed, in defence of religious and social order, by severely lashing, with satire's keenest whip, the enemies of both. A fairer subject, for the exercise of his severity, than the Middlesex Election, could scarcely occur, where, the object of one at least of the successful candidates, was, indeed, to place the *Scum uppermost*, and to turn every thing *topsy-turvy*.—The scene is, of course, placed on the hustings, at Brentford, which is well represented in a humorous plate, of which apt accompaniments the book contains several. But our readers no doubt will expect some specimens of the ballad, we shall therefore endeavour to gratify their wishes.

After noticing some worthies of Sir Francis Burdett's committee, and most active friends, one of whom (an United Irishman) suffered two years imprisonment for endeavouring to escape from the Fleet prison, and for posting up a bill calling it "*an infamous Bastille*;" and another of whom was convicted of perjury, he proceeds thus;—

" Charles Fox * shall engage in our quarrel as hearty

— As in that of his tutelar saint, Bonaparte;

Who, when his own store,

And twice as much more

Of his cronies he'd spent, grew so wretchedly poor,

That our Whigs for the prodigal made a collection—

So he scaped jail, and gibbet, and House of Correction.

" If a good cause like ours a learn'd Advocate needs,

We've a Counsel who sings full as well as he pleads: †

And a right noble drone,

My Lord William, well known

For a dupe in our int'rest, a fool in his own:

Give us tools, gulls, and *Things* of his Lordship's complexion,

We'll demolish jail, gibbet, and House of Correction.

* "*Ingenium velox, audacia perditā, sermo*

" *Promptus et Isæo torrentior.*"

Juv. iii. 73.

† " For a most satisfactory sample of the lyrical merit and talent of this learned Counsel, the reader may consult the authentic record of the proceedings at the Shakespeare Tavern, on the 10th of October, 1800, published for S. Jordan, Fleet-street."

By General Burdett led on, and his staff,
Down, my lads, with controul, at authority laugh !
Remonstrance deride all !

Sir Francis, our idol,
Shall ride all your magistrates with a *Curb-Bridle*.
Rant and riot, exempt from the law's retrospection,
When you've pulled down jail, gibbet, and House of Correction.

- Ho ! ho !—cries the Devil, ' come bring me my boots !
- Here's a kettle of fish that my appetite suits.
- To Brentford an airing
- I'll take—'tis past bearing
- That my friends should be fetter'd by Justice Mainwaring :
- But young B——t I like, and we'll form a connection
- To abolish jail, gibbet, and House of Correction.
- Fellow fiends, be so good as to put up your pray'rs,
- That success may attend on our Firm above stairs !
- Let your zeal be now shown,
- Or They'll sure be o'erthrown
- Who belong to a *House* near as old as your own.
- Nay, don't turn up your noses !—I mean no reflection ;
- An *Old House* owns their claim: 'tis the House of Correction.*

“ (Enter Satan on the Hustings.)

- Frank B——t for ever !—Poll on ;—never flinch !
- See my hoof, boys ! You know your old friend at a pinch !
- Do you suffrages lack ?
- Only swear white is black ;
- And your Mill makes four hundred good † votes in a crack !
- Take the oath ! honest C—— o'errules each objection : ‡
- Who's afraid of jail, gibbet, or House of Correction ?”

* “ *Extract from Sir F. B.'s speech.*—‘ There is one thing which it is fit that I should throw out for the consideration of the gentlemen at large of the county : I mean the degrading and degraded state to which this county is reduced, and the ignominy which it suffers from the unlimited assumption of power and authority by the county magistrates. Gentlemen will consider the best means of bringing within bounds this *unbridled Magistracy*, whom a nine years exercise of powers inconsistent with the law, and irreconcilable with the safety of the subject, has habituated to think themselves beyond the reach of controul or correction.’”

† “ For a correct statement of the ground on which near four hundred of Sir F. B——t's voters rested their pretensions, viz. their having severally purchased shares (at two guineas each) in a corn-mill, the building of which was not completed, nor any benefit received from it, on the 30th of July, 1802. See *Considerations on the Westminster and Middlesex Elections.*—*Hatchard.*”

‡ ‘ I tell them (the Millers) as a Barrister, that they have a legal freehold, and have a right to vote. I advise them to *take the cash*—I would take it in their situation.’—“ *Speech of Sir F. Burdett's Counsel, Cou.ier, July 28, 1802.*”

The subject of the "Admonitory Nod" is the following extract from a speech of Lord William Russell, a young nobleman, who is so jealous of his nobility, that his very dung-carts exhibit THE RIGHT HONOURABLE epithet (to which, as a lord by courtesy only, he has no earthly pretension) at full length, while he does not hesitate to herd with the very scum of democracy, to adopt all their sentiments, and to abet all their measures. Such conduct can only be imputable to the most absolute mental imbecility; and it will require no great exertion of charity in those who have had the honour of witnessing his lordship's colloquial and convivial talents, to impute it to that, its genuine, source.

'Though I feel with infinite gratitude my portion of the obligation which the presence of such an unexpected number of unpolled Freeholders confers on me, yet I am not so vain as to imagine that to me personally, or to my name, is to be attributed this numerous and honourable assemblage. No, Gentlemen, it is to Mr. Fox, whose name in this or any other cause is, and ever must be, a tower of strength, that this extraordinary concourse of Middlesex Electors is to be imputed. It is to HIM whose wisdom and virtue are sanctified by public approbation,' &c. &c. (——— and such a deal of skimble skamble stuff.) Shakspeare, 1 Henry 4th.

"Speech of Lord William Russell to Sir Francis Burdett's partizans at the Crown and Anchor Tavern, previous to the cavalcade's setting off for Brentford Hustings.—*Courier*, July 28, 1802."

Glaring as the fact is, that Lord William Russell, his brother, the Duke of Bedford, and Earl Thanet, cum multis aliis ejusdem farinae, took an active part in favour of the jacobinical candidate, it has nevertheless been strongly denied, and means have been found to create a disbelief of it, in the mind of one of the most illustrious personages in this kingdom. The attempt, however, proves that all sense of shame is not yet lost in these noblemen, who must, in this instance, have acted upon a principle, or rather a feeling, analogous to that which induces the most vicious of men to pay homage to virtue, by an anxiety to preserve the appearance of being virtuous.

Saint Peter's Denial of Christ: a Seatonian Prize Poem. By the Rev. William Cockburn, M. A. Fellow of St. John's College, Cambridge. 4to. PP. 20. 2s. Deighton, Cambridge; Rivingtons, London. 1802.

AFTER so solemn an adjudication as that of the Vice-Chancellor of the University, and the Master of Clare-Hall, from whom the bard has received the destined reward of superior genius, it would be presumption in a critic to pronounce judgment on his production. We have only therefore to observe, that, in respect of the merit of the poem before us, our opinion concurs with that of the learned persons just mentioned. It possesses much of the vis poetica without the smallest deviation from that simplicity of thought and language which should ever characterize blank verse. The subject is happily chosen, and affords the bard a fine opportunity, which he has ably improved, of painting the keen repentance of the Apostle, on the recollection of his predicted offence, and the benignant mercy of his heavenly master.

"Scarce had the falsehood his pale lips escap'd,
When loud again the harbinger of morn

Hail'd

Hail'd with shrill note the fair return of day ;
 Wak'd by the sound his memory presents
 With instant force the recollection sad
 Of Christ's prophetic words ; so sudden flash'd
 Cassandra's dark prediction o'er the mind
 Of Priam, when from midnight slumbers rous'd
 By shouts of victor Greeks.—The guilty Saint
 In silent mis'ry stands ; his conscious soul
 Too well remembers those proud boasts of love
 And firm fidelity, so lately sworn,
 Yet, ah ! so soon forgot : As when of old,
 Of oldest time, the mother of mankind,
 (So with poetic fire almost divine
 Milton, fit bard, the tale divine enlarg'd)
 Warn'd by her husband of the danger nigh,
 Yet proud in conscious innocence, advanc'd
 Fearless to meet the arch enemy—whence sprung
 Mis'ry to man, and woe, and sin, and death,—
 Ill-fated Eve ! tho' caution'd cautionless
 How soon didst thou thy misplac'd confidence
 Weeping repent ? how humbled at the feet
 Of the first Adam by thy fault amerc'd
 In Paradise, in utmost anguish sigh ?
 So Peter humbled sighs.—So from his eyes
 The bitter tears of shame and sorrow flow."

When Peter had received the intelligence of his Lord's resurrection, and the order to attend him in Galilee,

" The agitating mandate Peter hears
 With mix'd emotion—joyfully he learns
 His master's triumph, and with joy would haste
 To welcome his return, but that he dreads
 His stern rebuke, rebuke how justly due—
 As some young child who from his father's door,
 Against his father's order idly strays
 Into the neighbouring wood, there wanders lost
 And spends in agony the live-long night,
 If chance at morn the well-known cot he spies,
 With anxious joy he rushes to his home,
 Till check'd by fear of the parental frown,
 He hesitates to enter.—Needless fear !
 The happy father opens wide his arms
 And thoughtless of his folly or his fault,
 Firm clasps the little wand'rer to his heart—
 So did the gentle Jesus, when he saw
 Once more his trembling servant ; no reproach
 Escap'd his hallow'd lips ; no angry word
 Recall'd the sad remembrance of the past,
 But all was gentleness, and joy, and love"—

We trust that this successful effort of Mr. Cockburn's muse will stimulate her to farther exertions.

Wallace ;

Wallace; or, the Vale of Ellerslie; with other Poems. 18mo. Pt. 128. 5s.
Chapman and Long, Glasgow; Vernor and Hood, London. 1802.

WALLACE is a well-told tale, in the metre of Beattie's admirable poem, *The Minstrel*. It is a spirited production, and the patriotic sentiments which it exhibits do honour to the author's feelings and to his principles. But he has no sooner interested the reader in the fate of his hero, than he stops short; and when we look forward, with impatience, for a detail of those glorious actions, which the poet teaches us to expect, we are suddenly disappointed, by the premature termination of the tale.

The other poems are various, in subject as in merit; but the greater part of them are amatory and descriptive. We shall select two, of different classes, as fair specimens of the author's poetical talents.

SONG.

Sweet-blended with the smiles of Hope,
Love's first infection glows;
The soft delicious languor seems
An earnest of repose!
But ah! tho' bright the sky to-day,
The storm may low'r to-morrow;
Love's pleasing sadness turns to pain,
Then deepens into sorrow.
And never think, ill-fated youth,
Thy passion to forget,
Each fresh'ning hue shall mem'ry lend,
Till life's last sun is set!
Attempt not from thine anxious thoughts,
Her image to dis sever,
The firm impression firmer grows,
By every fond endeavour!

ADDRESS TO OSSIAN.

Spirit of Ossian! who in Selma's hall
Pour'd forth the torrent of resistless song,
While rung the shield along the banner'd wall,
And wildering terror held the warrior throng!
Hear from thy cloud that skirts the northern clime,
Where bright expand, beneath thine airy view,
Morven's green vales and sunny cliffs sublime,
And lakes bright glimmering in their azure hue—
Hear, and pour forth the melodies of old!
Till, on the heath that binds thy native plains,
My tranced eye in fearful joy behold
The wonders that enfold thy thrilling strains.
I hear! and lo, the dauntless hosts combine,
While ring the bossy bucklers long and loud,
The falchion flashes quick from line to line,
As the red lightning on a summer cloud!

—The battle sounds no more—the warriors' graves,
Close by the brook the moss-grey stones surround,
Above their heads the rank grass rustling waves,
And wither'd oaks mark out the hallow'd ground.

—But who is she who thro' the lonely night,
Soft as the harp of Cona, pours her woe,
When the stars twinkle in their mellow light,
And silence numbers on the world below.

O pour that melancholy fall again,
Tho' weak the sounds thy own sad woe to cheer—
Pour on the night, fair maid, thy melting strain,
Sweet is Malvina's voice to Ossian's ear!

—O bard, sublime, thy harp's soft numbers wake,
While trembling on its chords the moon beams shine;
Till all our souls the ecstasy partake,
And kindling raptures glow as warm as thine!

—Selma, thy halls are silent—hollow plays
The blast drear-lounding all thy tow'rs among!
Yet shalt thou fairer live in Ossian's lays,
Than when thy courts rung to the festal song.

As the same scenes that to our vision bright,
Beneath the dazzling sun's effulgent stream,
Seem not so lovely to the raptur'd sight,
As when they glimmer soft beneath the moon's pale beam!

The translations are very good. In the poem, however, we have to object to some of the epithets as affected and obscure; for instance, "*awe-transported* thought," (p. 46,) an epithet not very intelligible;—it should be *awe-inspiring*, we conceive.

Rhyme and Reason; short and original Poems. 18mo. Pp. 152. Blacks and Perry. 1803.

TO Rhyme and Reason might be added good taste and sound principle; for much of all these does this amusing little volume exhibit, as the quotations which we shall make from it will sufficiently prove.

"ON CERTAIN GERMAN TRAGEDIES.

"In spite of wisdom and the schools,
Writers who are half knaves and fools,
In their new-fangled schemes of morals,
'Twixt words and meanings stir up quarrels.
Philanthropy we know is meant
To signify a sentiment
Of the best feelings of the mind
In favour of all human kind:
With a distinction plain and nice
Between a virtue and a vice:
But when the soul adulteress
Demands our pity in distress;

When

When robbers claim our admiration
 By actions full of consternation,
 And make by horrid scenes our fears
 The sacred fountain of our tears;
 The Bow-street runners must supply
 Theatric heroes, wet and dry;
 The stage shall heroines retain,
 From the chaste realms of Drury-lane,
 While maids of honour near them plac'd,
 Complying with the public taste,
 O'er Polly Peachum's foibles sigh,
 And own the force of sympathy.

ON CERTAIN MODERN HISTORIANS.

When Gibbon, and his guide, Voltaire,
 Write histories with sardonic sneer,
 I cannot think such men, forsooth,
 For such important duties fit—
 I love their eloquence and wit,
 But love still more the truth.

Epigrammatic smart narration,
 Gorgeous and word-cramm'd declamation,
 Slight sketch, facete allusion,
 Are instruments, no doubt, to place
 The sober reader in the case
 Of luminous confusion:

If for instruction he should look
 Let him peruse a wond'rous book
 Call'd Jack the Giant-killer;
 And if for anecdotes and jokes,
 Rather than read such learned folks
 I recommend Joe Miller.

TO A FRIEND WHO SAID I WAS BURIED IN THE COUNTRY.

Come H—— and my epitaph pen,
 I rejoice in so early a doom,
 That I have fled from the dull hum of men,
 And found in this cottage my tomb:
 ' He was stunn'd by the noise of the town,
 And died in a fit of the spleen;
 Long before he lethargic was grown,
 And nodding he often was seen.
 ' Whilst blockheads were mending the state,
 Or the leisure his converse would waste,
 In haranguing on free-will and fate,
 On philosophy, morals, and taste.
 ' Long dead to the joy that attends
 The pursuit of fame, honour, and pelf;
 For pleasure he look'd to his friends,
 Whilst he sought for content in himself!

SONNET. TO MY FAMILY HARPSICORD.

Sweet emblem, well thy various notes pourtray
 The chequer'd cares of my domestic day,
 In the rough rumbling cadence of thy base
 My butcher's and my brewer's voice I trace:
 When shriller sounds arise upon mine ear
 My wife's melodious pipe I seem to hear,
 When to her maids she speaks her sov'reign will,
 Or curtain-lectures tell it plainer still;
 These strains again—ah! no, they higher soar—
 Some cordials, John; and shut the nurs'ry door.
 Thus with my duns, my children and my wife
 I play the treble and the base of life:
 Blest instrument, thy notes and mine are one,
 Save your's have stops, and mine, alas! have none.

THE MODERN PHILOSOPHER.

Tho' men of no minds call me madman and oaf,
 Yet my friends all declare me un grand philosophe;
 Religion I hate—for I hate all restraint,
 And whatever I have been, I'm no longer a saint:
 Each volume of Ethics may rest on the shelf
 For the main spring of action is center'd in self.
 'To be happy we aim' is the general voice;
 Tho' laws oft deny us the means and the choice,
 Tho' my writings disgrace both my talents and fame
 I mean to be talk'd of, and that is my aim.
 Am I laugh'd at and scorn'd? this only, I say—
 I sought for distinction, but err'd in the way;
 The rogue or adulterer should not, when taken,
 A penalty pay, for the man was mistaken
 In seeking his pleasure; but who is so nice
 To blame such an error, and call it a vice?
 Should my liberal notions e'er meet with a stop,
 And my lungs be clear'd up by that sophist—a drop,
 I still would maintain that my exit, forsooth,
 Was 'Political Justice' contending with Truth.

ON FEMALE EDUCATION.

ACCOMPLISHMENTS are all the ton,
 With ample fortunes, or with none—
 At which I've often wonder'd;
 Expensive equally the plan
 Whether Papa can boast per ann.
 Three thousands, or three hundred!

Little it boots to dance and sing,
 If house-wife arts no comfort bring,
 And cold the fair-one's kitchen;
 Pd rather lead a lonely life,
 Than starve with any genteel wife,
 Tho' women are bewitching!

Of a *Cecilia* have I seen
 Fix'd to her instrument so keen,
 'Twas ludicrous, yet shocking—
 With form so thin, a voice so low,
 With linen much less white than snow,
 And a great hole in her stocking!

MY OWN SORROWS.

I have known my intellect, and ears
 Harra's'd by whining sonnetteers,
 And seen (to stigmatize the great)
 The poor cry'd up at any rate;
 Their faults excus'd, their vices pity'd,
 And e'en their very rags be-ditty'd.
 I have heard Britannia's foemen priz'd,
 And treason prais'd and organiz'd—
 I have known some Britons very hearty,
 In eulogies on B———,
 Rebels and convicts face to face,
 With Senators in close embrace,
 I have read of, but with so much wonder,
 I think the stories are a blunder.
 I have heard loud pedantry descant
 In hopes and metaphysic rant;
 Where feeble meanings sink and die
 Whirlpool'd in Phraseology:
 And when I felt my aching breast
 With motley woes like these impress'd;
 Too sad to laugh, too proud to weep,
 One only wish I felt—to sleep!"

From these ample specimens our readers will be able to form a just judgment of the production, the author of which, we understand, is an Oxford clergyman.

MEDICINE, CHEMISTRY, &c.

An examination of the Report of the Committee of the House of Commons on the claims of remuneration for the Vaccine Pock Inoculation: containing a statement of the principal historical facts of the Vaccina. By George Pearson, M.D. F.R.S. Physician to the Vaccine Pock Institution, Senior Physician to St. George's Hospital, Honorary Member of the Board of Agriculture, &c. 8vo. Pp. 200. Johnson. 1802.

OUR readers must recollect that the late House of Commons, received a petition from Dr. Jenner, stating that he had discovered that a disease, called the Cow-pox, admitted of being inoculated on the human frame, "with the most perfect" (degrees of perfection are not very comprehensible) "ease and safety" and that the person so inoculated was rendered, through life, secure from the infection of the small-pox. The petition further stated that Dr. J. regardless of personal advantage and intent only on public

public good, had published his discovery to the world, and had communicated it to medical men in foreign countries, in order that it might be spread as wide as possible;—That this object had been fully attained; and that it had already checked and must ultimately annihilate the small-pox. The petitioner concluded by observing that a considerable portion of his life had been occupied by experiments necessary to the developement and completion of such discovery; by which means the regular course of his practice had been interrupted, and his emoluments proportionately abridged; for which reason he claimed a remuneration from the House.

This petition was referred to a committee, who heard the testimony of various medical men on the subject, and made a report to the house, in consequence of which, after some discussion, the house voted Dr. Jenner a remuneration of ten thousand pounds. That report Dr. Pearson examines much at length, exposes the absurdity of some parts of it, and censures its inaccuracy. The committee found that the vaccine inoculation from cattle was *not* the discovery of the petitioner, but that the Dr. invented the practice of inoculating “from one human being to another, and the mode of transferring indefinitely the vaccine matter without any diminution of its specific power, to which it does not appear that any person ever alleged a title.” Now Dr. Pearson contends, and justly we think, that the committee, in the first instance, narrowed the ground of the petitioner’s claim of discovery; and in the last advanced a new claim which the Dr. himself had never preferred. He shews, that the evidence adduced before the committee did not justify the conclusions made in their report. He next brings forward a variety of facts in order to prove that Dr. J. did not make the *discovery* which he pretended to have made; that the effect of the cow-pock, in destroying the susceptibility of the human frame for the reception of the small-pox, was known to Mr. Nash, a surgeon of Shaftesbury, a very experienced vaccine inoculator, *twenty years ago*; and that both the casual inoculation, and the inoculation *purposely*, directly from the cow, had been previously practised by others. Hence he concludes that the ground on which the committee voted the remuneration was not a just ground. He is very far, however, from denying that Dr. Jenner had a fair claim to remuneration. But here we shall suffer the author to speak for himself.

“Although the above series of facts belonging to the subject of the vaccine inoculation, if rightly stated, will not allow the claims vindicated in the printed report, yet they will serve to establish, in my judgment, one equally valid for procuring remuneration. And with regard to the honour of the discovery of the new practice, I know not whether, what is on the basis of the history, as I have stated it, (for my statement and reasoning may differ from those of more judicious men,) will satisfy the petitioner; but this I know, that in the estimation of mankind in general, it is pre-eminent. It is what I asserted for Dr. J. to the committee, *to wit*, That the advantages which human society already enjoy, or may hereafter enjoy, from the vaccine inoculation, are fairly owing to his communications to the public in 1798. Nor did I mean to consider these communications otherwise than of the greatest moment; for I considered them as furnishing strong evidence of the truth of facts, which have a principal share in the foundation of the present practice. The value of these facts no one has appreciated more highly than myself, on every proper occasion. Witness, in particular, in what terms I spoke of them in my papers already referred to, of 1798 and 1799; the most important period of the cow-pock history. When I said, in con-

versation to the committee, that I considered Dr. Jenner's services as entitling him to the honours of the greatest inventors in physic; when I remember I named, as a parallel, Harvey himself, in point of usefulness, and as I now affirm, that, considering what he has done, he ought to be considered as the fountain from which so many beneficial streams have been made to flow:—when I allow that all that has been subsequently done are derivatives from this origin; and therefore that the author may justly assert, on the achievements of any other enterpriser, in the sense of the terms of Ulysses—

Opera illius mea sunt.

“ Finally, when no remuneration was claimed at all, nor any honour but secondary, or a mere acknowledgment was hoped for; I say when these things are known, perhaps I shall rather be blamed by most persons for extravagance of credit, than accused of disparagement. This ground being respected as the rightful property of the petitioner, I gave it as my opinion, to the committee, that the question of remuneration could not be affected, or at least ought not to be so, by any prior instances of vaccine inoculation, unless it should be shown that the claimant had unfairly appropriated to himself the facts of another person. I farther allow, it appeared to me that instances of vaccine inoculation, antecedent to Dr. J. had been instituted; yet being of opinion that such cases should be judged of liberally, on the side of the greater deserver; I acted accordingly, when I was asked whether I imagined the petitioner learned to inoculate the cow pock from the persons attested to have inoculated antecedently, that I apprehended the trials were independent of each other. (Report, P. 36.)—It should be noticed that the inquiry respecting the origin of the inoculation, was provoked by the questions of the committee; and if any instances are known, although unfavourable to the claimant's interests, the evidence is either bound in duty to relate them, or if not so bound, then the judges, in my opinion, are blameable for proposing them.

“ From the representation of facts in this work, it perhaps will appear, to impartial and judicious persons in general, that a much more dignified, and more just ground of claim, and I suppose an equally favourable one for remuneration, would have been in terms denoting that the petitioner had proposed a new kind of inoculation, and actually furnished some instances of the success of it, founded upon facts; of which some were brought to light and use, which heretofore had been only locally known to a very small proportion of persons; and others were discoveries of the author:—further, that in consequence of considerable subsequent investigations, by the author and others, such a body of evidence had been obtained, and such further facts had been discovered, as demonstrated the advantages of the new practice.

“ I, by reciting these terms, do not mean to dictate, I mean only to explain the principle of what I think the most honourable and just claim, founded on history, and by which justice might have been obtained by all who had legal expectations of credit.

“ This discussion is perhaps a matter of indifference to society at large, and parties adverse on some points to one another, must, if they be good moral men, concur in the exultation of the capability obtained, of with certainty, and I think with ease (if governments give aid) annihilating the small-pox; as I have fully explained in my first paper in 1798.

“ The present new practice now puts a power into our hands, which the

other day stood not within the prospect of belief. The victory to which we are at this time invited, is of immeasurable value; those of your Rodneys, your Howes, your Vincents, your Nelsons, &c. lose their splendor—all fade before it.

"Society are under the obligation, for this capability, to the author of the petition before us.

"Jam labor in fine est. Obstantia fata removit

"Altaque, posse capi faciendo, Pergama cepit."

There are other subordinate points discussed by Dr. Pearson with great perspicuity, and, generally with great candour. He particularly maintains, and has certainly convinced us of truth of the proposition, that Dr. Jenner's publications on the cow-pock were not exempt from mistakes, which, had they not been corrected by others, would have retarded the progress, and, in a great degree, counteracted the effects, of this most providential discovery. And it further very clearly appears, that the communication of this discovery to foreign countries, and the completion and perfection of it, in our own, have been principally owing to the indefatigable exertions of Dr. Pearson himself and of his able associate Dr. Woodville, who certainly, therefore, ought to have had their share of the gratitude and reward of the nation. Dr. P. moreover, was the principal founder of the *vaccine pock institution*, which has supplied the matter for inoculation as well to our army and navy, as to foreign countries. Of this institution our readers will not be displeased to read the following account.

"In the beginning of the year 1800, the vaccine pock institution was established, of which I was one of the founders, and have continued to be one of the physicians. That institution was destined not only, 1st, to be useful to the poor, but it had other objects, *to wit*, 2dly, to ascertain the laws of agency of the new poison used to so beneficial a purpose as that of extinguishing the small-pox; 3dly, to be a public office* for supplying the world in general with matter until the disorder should be so generally propagated as to render such an institution unnecessary. These objects have been constantly kept in view, and in a great measure attained, by the regular registers preserved of the patients, according to a plan nowhere else adopted for so fully remarking the progress of each case. But I now mention the vaccine pock institution for the sake of availing myself of it to state, that from January 1800 up to this time, August 1802, the reports of which have been registered twice every week; a thousand cases shew the cow-pock matter to produce the vaccina without any difference in the effects from those produced in the first instance from the London cows in January, 1799."

This account is very satisfactory, and indeed it now seems evident, that the vaccine inoculation is calculated to answer every good purpose which its most sanguine advocates had taught the public to expect from it; and, ultimately, to annihilate one of the most dreadful disorders with which the human race has ever been afflicted.

Facts decisive in favour of the Cow-pock: including an account of the inoculation of the village of Louth. By Robert John Thornton, M. D. Lecturer on Medical Botany at Guy's Hospital; Physician to the Mary-le-bone Dispensary, &c. &c. 8vo. PR. 240. Symonds. 1802.

THIS book appears to have been published while Dr. Jenner's petition

* "It is the appointed office for the army and navy, and has served all parts of the world."

was pending in the House of Commons, and with the laudable view of promoting its success; of course, it was written before the work of Dr. Pearson reviewed in the preceding article. The contents are, what, indeed, from the nature of the subject they necessarily must be, chiefly compilations from other productions. The book is divided into two parts; the first of which contains an account of the nature of the small-pox, the introduction of inoculation, from Turkey into England, by Lady Mary Wortley Montague, its progress and effects. The conclusion drawn from this historical sketch of that malignant disease, is that inoculation for the small-pox has been more prejudicial than beneficial to the community, because since it has become prevalent, a greater number of persons have died of the small-pox, than before. And this is very naturally accounted for, by the circumstance of the small-pox being frequently introduced by means of inoculation into neighbourhoods which otherwise might have been exempted from it, and, consequently, by the disorder itself becoming more general. It is, however, a melancholy fact.

Having thus prepared the mind of his reader, by the most horrible description which the pen could draw of this fatal disorder, he introduces, in the second part, his historical sketch of the introduction of the vaccine inoculation, its nature, and effects; which indeed form a complete and most striking contrast with those of its formidable rival. Here he brings forward a variety of important cases from the publications and reports of different persons who have written on the subject, and he concludes with a succinct account of his own proceedings at Lowther town, and in the adjacent country, where he introduced and extended the inoculation for the cow-pock, with unvaried success. From all these experiments no doubt, we think, can remain on the mind of any rational being, of these well-established facts;—That the cow-pock is a safe and innocent disease; that inoculation with the vaccine virus may be undergone, with perfect security, at all times, by persons of both sexes and of all ages; that, by its means, no other disorder can be introduced into the human body, an advantage not common to the small-pox inoculation; that it requires not the aid of medicine, abstinence from usual occupations, nor the precaution of confinement; and, lastly, that a person inoculated with this virus and taking the infection, is for ever rendered incapable of having the same disease, a second time, and of receiving the small-pox. These are such inestimable advantages that most heartily do we concur with Dr. Thornton in recommending to the serious attention of the legislature the propriety and expediency of prohibiting, by law, any farther inoculation for the small-pox, the total eradication of which disorder is no longer the dream of a visionary philanthropist, but the natural and inevitable result of a common attention to the first principle of human life—*Self-preservation*.

If we have any fault to find with the author, it is for the profusion with which he distributes his panegyrics, and his occasional want of discrimination in his selection of their objects.

Remarks on the necessity and means of suppressing Contagious Fever in the Metropolis. By C. Stanger, M. D. Greatham Professor in Physic, and Physician to the Foundling Hospital. Published for the benefit, and at the expence, of the institution for the cure and prevention of Contagious Fever in the Metropolis. 18mo. Pp. 70. 1s. W. Phillips, Hatchard, &c. 1802.

Our review of the last report of the society for bettering the condition of

of the poor,* we expressed our conviction that government ought to give every possible encouragement to such an institution as that mentioned in the title-page of this valuable little tract, which it is impossible, we think, for any one to read, without feeling the same conviction with ourselves. Dr. Stanger has here compressed into a small compass, the substance of all the facts and arguments, advanced by the first medical characters in the country, to prove the absolute necessity of such an institution. It is a most animated composition which reflects high honour on the Doctor's talents, while the sentiments which it contains are equally creditable to his feelings. Indeed, it is highly to the honour of the medical profession, that its members have displayed the genuine, unadulterated spirit of philanthropy; the purest charity; and the most ardent zeal for the welfare and relief of their distressed fellow creatures. The arguments in this tract are irresistible; annexed to it are a plan of the institution, and a list of subscribers, who are highly respectable, but, we are concerned to say, not numerous; and as it is published for the benefit of the institution we trust the circulation will be as extensive, as the design is praiseworthy, and the execution able.

A Discourse introductory to a Course of Lectures on Chemistry, delivered in the Theatre of the Royal Institution on the 21st of January, 1802. By Humphry Davy, 8vo. Pp. 26. 1s 6d. Sold at the House of the Royal Institution, Albemarle-Street. Johnson. 1802.

THIS is an able display of the advantages resulting from the study of chemistry, and of its immediate connection, not only with many of the arts and sciences, but with the most useful and ordinary pursuits of the mechanic and the agriculturist. That Mr. Davy's exhortations to cultivate this delightful science may be as successful as they are expressive, is our earnest wish.

MISCELLANIES.

Lecteur Francois: i. e. The French Reader, or a collection of Pieces in Prose and Verse, taken from the best Writers. Intended to assist in perfecting youth in the Art of Reading; in extending their knowledge of the French Language; and in inculcating principles of Piety and Virtue. 12mo. Pp. 418. York printed; Longman and Rees, London, 1802.

MR. MURRAY is entitled to great commendation for the care and judgment evidently displayed in the useful collection before us, which is literally what it professes to be; and is, of course, well calculated for the purpose which its author intended to accomplish. None but extracts the most unexceptionable are here offered to the study of youth, and such as have an immediate tendency at once to correct their taste, and to improve their minds.

* See ANTI-JACOBIN REVIEW, Vol. XIII. p. 185.

Remarks on Modern Female Manners, as distinguished by indifference to Character, and indecency of Dress; extracted chiefly from "Reflections Political and Moral at the conclusion of the War." By John Bowles, Esq. 8vo. Pp. 26. 6d. Rivingtons. 1802.

IN the tenth volume of our Review, (P. 425) we noticed the *moral* part of Mr. Bowles's *Reflections*, with that praise which they so richly deserved; and we afterwards announced the first edition of these *Remarks* to our readers. We shall now, therefore, only repeat our recommendations of the work, and extract a valuable passage from the additions to the present edition.

"That women of fashion, in this country, have made great advances towards a state of total indifference respecting the moral character of the females whom they admit into their society, striking proofs have been publicly exhibited. A woman of the most infamous life was lately received into the circles of fashion. The female in question, a foreigner, had lived publicly as the mistress of Berthier, and of other French Republican Generals. With such a woman it seems that some English ladies, of the first distinction, think it no disgrace to associate!!! It is even said, that great and illustrious Personages, who have formed connections which are expressly prohibited by the laws of God, employ the influence which their exalted situation gives them, in prevailing upon women of character to associate with females, the impropriety of whose conduct is notorious. If this be true, it denotes, on the part of the Personages to whom it relates, the most woeful insatiation. Are those Personages aware that they are endangering, by such conduct, the elevated rank, which, since it is essential to the well-being of society, is entitled to the utmost respect; and which they are so well qualified, by their many natural and acquired endowments, to dignify and illustrate? nay, that they are even undermining the throne to which they are so nearly allied, and of which the sanctity of marriage is a necessary support? Can they so soon forget that the overthrow of the Gallic Throne—that the total subversion of rank, dignity, and order in France—may, in a great degree, be attributed, as a predisposing cause, to the vices of those who, by their conduct, seemed to think, that elevated station was exempted from the rules prescribed by religion and morality, and the baneful influence of whose manners overpowered the salutary effects, which the attractive example of a pious King was calculated to produce? Though the intermixture of reputation and infamy, in female society, be a proof of the increased depravity of modern times; and one effect of that pernicious liberality, which indistinctly attacks those feelings that are the ancient barriers of civilized society; it has too long been the custom of persons in elevated stations, to think themselves entitled to adapt their systems of morality to their depraved propensities; and to consider the rules which are prescribed for human conduct, by the sacred oracles of eternal truth, and which really admit of *no exception*, as dispensed with, in their favour, on account of the peculiar, and it must be admitted, *severe*, though necessary restrictions, to which they are subjected by their birth."

Here follows a quotation from the letter to Mr. Percival, which was reviewed by us in a former volume of our work. It is needless for us to add, that our sentiments on this subject perfectly coincide with those of Mr. Bowles. If the illustrious Personages here alluded to did but hear what we are accustomed to hear they would not listen to such admonitions with calm indifference. No considerations will induce men of sound principles, firmly attached

attached to their sovereign, to lose sight of that respect which is due to every branch of his illustrious family. But, on the other hand, the superior interests of religion and morality are not to be sacrificed to a delicacy which must cease to be justifiable, the moment it becomes hostile to those interests. We have lately been called upon, by various correspondents, to *speak out* on this subject; we have been reminded of a pledge to that effect; and certain transactions at *Brighton* have been strongly pressed upon our attention. Let not then our forbearance be too much presumed upon; nor let it be forgotten that there are objects to whom we owe neither loyalty nor respect; and whose exposure is necessary as a public example. *Prostitution and Adultery*, however costly the connections of her who commits them, are *sins* of the deepest dye, not to be palliated by the splendour which surrounds them, and entailing *infamy*, in this world, and *everlasting misery* in the next. Those women who afford their sanction and countenance to such *prostitutes* and *adulteresses* are panders to vice, and enemies to society. Virtue, like truth, is fixed and immutable; it presents not a different aspect to different beholders; it is the same to all. And though the servile hand of adulation may endeavour to clothe vice in its garb, the deformity of the latter will ever appear prominent through the flattering disguise, and none but ideots or parasites will be dupes to the deception. The public, sooner or later, will do justice to all.—The wretched victim of seduction, driven, by necessity or despair, to continue a life of sin, will extort compassion from the most rigid; while she who, placed far above the temptations of poverty, unimpelled by the passions, undeluded by the frailty of youth, seducing not seduced, calmly and deliberately rushes into vice, will excite no other sentiments, in any virtuous mind, than those of indignation unmingled with pity, and of disgust undiminished by concern; while, if deaf to admonition and callous to advice, she obstinately persevere in braving all the decencies of social life, in outraging the feelings of the best part of mankind, and in violating public decorum, she will inevitably become an object for the finger of public scorn to point at, and the call for her punishment will be both loud and universal. If, then, there be any woman of this description, in the British dominions, let her reform her conduct and repent her sins, ere it be too late for obscurity or forgiveness. Obloquy and reproach, once roused, are not to be silenced; and when these are added to those secret stings which the stern monitor *within* inflicts, even on the most callous heart; vain, most vain, will be the effort to seek for a refuge beneath the lustre of rank, or the splendour of opulence!

“Vitium et homines à Deo avertit, et eos inter se disjunct. Quamobrem illud quam celerrimè fugere oportet, ac virtutem consecrari, quæ et nos Deo conciliat, et inter nos connectit.”

The Pic-Nic, a Miscellany of Prose and Verse; containing a number of original pieces and extracts, from new publications of merit. 12mo. 3s. 6d. Lackington. 1802.

HE must be a bad caterer who cannot supply a good dish out of all the new dainties which are presented to the public taste. *Pick and Cull* would be as good a title as *Pic-Nic* for this production which contains many things that are good, none that are bad, and some that are indifferent. Thus it will be seen that there is something to suit every palate.

A Picture of Monmouthshire, or an Abridgment of Mr. Cox's Historical Tour in Monmouthshire. By a Lady. 12mo. 5s. Cadell and Davies, 1802.

THIS is not one of those piratical depredations on the productions of a valuable author which are, unhappily, so frequent in the present times. The lady who gives it to the public has the author's permission so to do. To those who have not the means to obtain the larger work, this will be an acceptable acquisition, though destitute of those embellishments which the nature of the subject seems peculiarly to require.

Improvement of the Fisheries; Letter III. or a Plan for establishing a Nursery for disbanded Seamen and Soldiers, and increasing the strength and security of the British Empire. 4to. 2s. No Bookfeller's name. 1802.

EVERY true Briton must with success to a plan of this nature, and unite in thanks to the framer of it for the goodness of his intentions.

A Dissertation on Landed Property, so far as respects Manors, Farms, Mills, and Timber. By Robert Serle. 8vo. 2s. Hatchard. 1802.

THE most useful part of this publication is that which relates to waste lands and common rights, which are more subject to encroachments and abuses, than almost any other species of property, and the precise nature of which seems to be less understood. Any book, therefore, which throws a light upon that subject, is entitled to praise, on the ground of utility.

The Woodland Comparison, or a short description of British Trees; with some account of their uses. Illustrated by Plates. Compiled by the Author of Evenings at home. 8vo. Pr. 92. 8s. Johnson. 1802.

THIS book is better calculated to please the general reader than to satisfy the professed Botanist; it is on that account, however, more valuable, and more likely to answer the purpose both of the publisher and of the public. The plates, which are twenty-six in number, are well executed.

A Short and Practical introduction to English Grammar, chiefly compiled from different Authors, and adapted for (to) the use of Schools. By the Rev. Matthew Barrett, Master of the Grammar School, Barton on Humber, Lincolnshire. 8vo. 1s. 6d. Verner and Hood. 1802.

MR. BARRETT'S combination of practical with theoretical knowledge, renders his recommendation of a work of this nature decisive.

A Synopsis of Data, for the construction of Triangles. By Thomas Leybourn, Editor of the Mathematical and Philosophical Repository and Review. Small 8vo. 2s. Glendenning. 1802.

IN addition to this synopsis, which contains four parts; 1. Data for Triangles constructed generally; the vertical angle, being supposed obtuse or acute; 2. Data for the construction of right-angled Triangles; 3. Data for Triangles constructed by plane geometry, when certain parts were equal to given solids; 4. Data for Triangles constructed when certain parts were required to be the greatest or least possible; Mr. Leybourn proposes to publish a complete set of solutions, to be exhibited geometrically and algebraically. For this purpose he requests the assistance of geometers, and expresses

presses a wish "that the data may be applied to spherical triangles when they will admit of it; that those which are proposed only for particular cases, may have general solutions; and that they may be farther extended in any way that a consideration of them may suggest." The execution of such a plan will require a combination of talents and acquirements which very few individuals possess; but, from so able a mathematician as Mr. Leybourn every thing, that is practicable, may fairly be expected.

Tables for the purchasing and renewing of Leases, for terms of years certain and for Lives, with rules for determining the Value of the reversion of Estates after any such Leases, and for the solution of other useful Problems, adapted to general use. To which is added an Appendix, containing, besides the Demonstrations, some Remarks on the Method adopted by Dr. Price and Mr. Morgan, for finding the value of Annuities payable half yearly, quarterly, &c. By Francis Baily, of the Stock Exchange. 8vo. Pp. 130. 5s. Richardson. 1802.

THESE Tables are arranged with equal accuracy and perspicuity; so as to afford the desired information with the greatest facility; they are, of course, extremely useful to a very large class of the community.

A few Days in Paris; with Remarks characteristic of several distinguished Persons. 8vo. Pp. 60. Hatchard. 1802.

LET those persons who are anxious to visit the new "Metropolis of Europe," as the French, with their usual vanity and insolence, term the miserable capital of Republican France, peruse these pages with attention. They will afford them much useful information, and spare them much disappointment, in their projected excursion. In every true account of France, all the descriptions which we have, at various times, given of that profligate country, are fully confirmed. How Englishmen can degrade themselves by paying their court to the Corsican Consul, we cannot conceive. Curiosity, indeed, or a laudable desire of obtaining accurate information, is a good reason for visiting Paris, and even for submitting to be introduced to Buonaparté. But any other motive is contemptible and degrading. "It was rather mortifying,"—says the author—"to see English gentlemen so *delighted* with the few and idle questions which were put to them" (by the Consul); "what is there interesting in being asked the county or town that a member of parliament represents; or, if a nobleman or gentleman, *where he lives*? or an officer of the army or navy, what ship he commands, or what regiment he belongs to? Indeed, what other questions can the First Consul ask, so entirely cut off, as he is, in opinion, from all Europe, and all social life."

But even the servile attendance of English men, at the Consular Court, is not so degrading, nor so abominable, as that of English women, and those of *rank* too, on the *Sub-Consul*. Have these degenerate females forgotten that there were such men as *M. de Beauharnois*, and *M. de Barras*? Or are they such converts to the *new-morality* as to think that vice ceases to be vice, when crowned with success, and raised to the summit of power? Can the attendants on *Madame Buonaparte* expect to be graciously received by the Queen of Great Britain? or do they wish to introduce French manners and French morals into their native country?—If old women, who have no character to lose, chuse so to degrade themselves, in the name of prudence, let them leave their daughters at home; nor
suffer

offer their purity to be contaminated by the infectious air of a Consular Court!

The memorable conversation of Mr. Fox with the Consul, in which the former spoke for once the language of a true Englishman, is here given; and "such" we are told "is his rancorous hatred of these honourable men (Mr. Pitt and Mr. Windham) that the First Consul repeated his most settled conviction, that they were the great movers in the conspiracy against his life."

After a faithful sketch of Parisian manners and amusements, the author says: "I can assure my countrymen, that if they pass over to France, in the expectation of being mightily delighted, they will be miserably disappointed; to say nothing of the disgusting impositions they are incessantly laid under." *Verbum sat sapienti—sed non stulto.*

The Appendix contains a brief account of those grand repositories of stolen goods in which the spolia consularia, the military plunder of the subjugated continent are exhibited. And the Addenda presents us with something infinitely more valuable;—an original letter from the gallant Abercrombie, on the retreat of the British army from Holland in the beginning of the year 1795; and some extracts from Sir Robert Wilson's valuable production, (reviewed in a former part of this volume) illustrative of the *hauts faits* of the Corsican General, which ought, like the rebellious manifesto of the French National Convention, to be translated into all languages, and to be circulated in the four quarters of the globe.

There is one anecdote mentioned by the author which confirms all that we have ever said about the battle of Marengo.

"It is said of this extraordinary man (Buonaparté) that he was so exhausted at the battle of Marengo, (or that, perhaps, the affair was so doubtful, that he did not see his way through it), that when General Desaix proposed the attack, which gained the victory, the First Consul replied; "Faites, je n'y suis plus." Such moments are there in the fate of nations.

To Desaix, then, and not to Buonaparté was the victory due. The usurper of military glory is, to an officer, what the usurper of a throne is to a subject. But there are no usurpers in France; in that happy country, which is ruled by an "envoy from God"—"called by Him, from whom every thing emanates, to bring back upon the earth, justice, order, and equality." !!!!!

An Address to Christians, recommending the distribution of religious Tracts. No. I.
18mo. Pr. 16. ½d. or 3s. per hundred. Williams 1800.

THIS is the first of a series of tracts printed and circulated by the *Missionary Society*, an heterogeneous composition of sectaries of various descriptions, which seem to be united in nothing, but their hatred of establishments, and their zeal in the propagation of their dangerous tenets. We know not how it happens that for *loyal* tracts, which contain less than a sheet and a half, the stamp duty, which attaches to publications of that size, is scrupulously exacted, while millions of sheets of disaffection and fanaticism are freely circulated without any such interruption! Of which it may be said

"'Tis true 'tis pity, and pity 'tis 'tis true."

The indefatigable exertions of these sectaries to propagate their mischievous doctrines exceed all belief. Some little idea, however, may be formed

formed of them, by the mode in which, we are assured, these *tracts* are distributed.

“An intimate and respected friend always keeps by him a store of tracts of different kinds, and *suited to different characters*: and he pays particular attention to character in the distribution. He gives them to his poor neighbours, and to people who call at his house. When he walks out, he tries to get into conversation with those he meets, and puts a tract into their hands. He gives them to children to read to their parents. When he travels, religious tracts are a necessary part of his baggage. If he see a person walking along the road, who is likely to listen to instruction, he reaches him a tract. At every turnpike he hands the gate-keeper one; and wishes him God’s blessing with it. When he comes to an inn, he puts a tract into the hands of the waiter, the servant-maid, and the hostler; the driver never fails to have two or three. If he saunter about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wish that God may bless them. When he stops at a friend’s house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of his tracts to *ministers* of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered, that a tract given by a friend recommends it to an attentive perusal; and when by a stranger, excites curiosity to see what it contains; and that each of these tracts may be read not only by the person who receives it, but by four or five more, who compose his household; and that it may be lent from one family to another; we may form some idea how extensively divine truth” (or miserable fanaticism) “is disseminated by his means.”

Here breathes the true spirit of proselytism! While we deprecate the mischievous efforts, we cannot but admire the activity, of these sectaries. Most earnestly do we exhort the members of the established church to imitate their activity, perseverance, and zeal. *Fas est et ab hoste doceri*. We hope soon to have to announce to the public the establishment of a society for the dissemination of good principles by the circulation of sound orthodox tracts, theological and moral, and we trust that every true friend to the church will become an active member of it.

In these missionary tracts, it is impossible not to perceive, that the authors reason as if there were no such thing as an established religion in the country; and no such persons as parish priests! Thus, they tell us, that by *their* tracts those “learn the method of salvation by Christ, and are excited to seek after it under the preaching of the Gospel, who, in *all probability*, would not have heard of it in any other way.” And again—“there are millions in this highly favoured country as grossly ignorant of the way in which a sinner can be saved, as the idolaters of China: and how widely vice, wickedness, profaneness, irreligion, and practical atheism prevail in every town and village, a person has but to open his eyes to see, and converse with men to hear.” God knows we are bad enough; but bad as we are, we are not yet so bad as this puritanical writer chafes, for the interested purposes of his sect, to represent us. This passage is, indeed, a gross and scandalous libel, on our clergy in particular, and on the nation in general.

The Missionary Society, whose spiritual ambition appears to be as insatiate as the temporal ambition of the Corsican Consul, has lately sent some

of its members to the French Republic, and has established an extensive correspondence in that country, and a kind of college in this, for the education of young French fanatics, to be bred to the ministry! We have their "report concerning the state of religion in France," and concerning, also, their own efforts for the *extirpation of popery*, and the establishment of their own puritanical tenets in its place, now before us. Radically as we differ from the papists, on some essential points of doctrine, we would much rather see *their* religion prevail in any country, than the fanaticism of these missionaries. Indeed the present dreadful state of religion in France is such, we conceive, as to be peculiarly favourable to the plans of these missionaries, should they be suffered to proceed in the execution of them; we mean, from the natural tendency of extremes to approximate. From infidelity to puritanism, the step is short, and the ascent easy. If this *Report* may be credited, the cause of the Romanists is rapidly on the decline, and the spirit of puritanism, (which our missionaries dignify with the name of *true religion*) as rapidly rising, in France. They observe, that "the religion of Rome, unsupported by extensive funds, and destitute of civil power, seems fast verging towards its fall;" and they express some apprehension that the activity of the priests may, if not *properly* counteracted, prevent the introduction of their own *pure* system. Resolved, however, so to counteract it, and emboldened by the encouragement which, *they say*, they have received, they exult, by anticipation, in the ultimate success of their schemes. After some metaphysical nonsense, about *man's intellectual principle's consciousness of its immortal destiny*, they pathetically exclaim, "The day of infidelity and of superstition is closing, and, as soon as the sun of righteousness (i. e. PURITANISM) arises, they will be chased into eternal darkness, their native region. It may be added also, that the protestant religion would be supported by a considerable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance subsists between these, whilst that of the papal is supposed to be in hostility thereto. This is, therefore, that political and moral state of things in France and its dependencies, which the directors will probably consider as a distinguishing character of a dispensation favourable to the interest of true religion; and therefore designed to be a signal to Christians; and especially to Christian societies, in order to engage their utmost energies to improve it." Let us tear the veil from the faces of these canting hypocrites, these "false teachers" of the people!—Do they mean to say that a considerable portion of the people of France are actually hostile to the existing government in that country? or is it their object to contend that *that* government is friendly to the principles of civil liberty? If the first be their meaning, they are avowedly labouring to overthrow the Consular throne;—if the second, they advance a most impudent falsehood, offer the grossest insult to the common sense of mankind, and profess themselves the advocates of rebellion and regicide!—*Utrum horum mavis accipe.*—Little as we respect, or, rather, strongly, as we condemn, the Consular government, its basis, its object, and its end; we will not to see it overturned by such means; because, we are convinced, by woeful experience, that a revolution on puritanical principles would produce in France, a state of things still more unfavourable to the welfare and happiness of the people, and still more hostile to the real prosperity of the country, (which, notwithstanding our *Anti-Gallican*, and *Anti-*

Consular principles, we most earnestly wish to see promoted and established) than that which actually prevails.

If the First Consul really favour the plan of these missionaries, he must be a weaker man than even *we* (who laugh at the high opinion which some persons have expressed of his abilities) take him to be. From us, who alike detest his principles and his practice, advice professing to guard him against danger, may appear suspicious; but 'tis our good wishes for the people of France, that dictate such advice. Let him recollect then, that though the British puritans of the seventeenth century placed a low-born usurper on the throne of his sovereign, they deposed that sovereign in the plenitude of his power; and murdered him on the scaffold. The usurper, too, who well knew the temper and disposition of the puritans, the means by which they had raised him to the summit of power, and by which, he was aware, they might again reduce him to his former condition, betrayed a constant suspicion and mistrust of them: If he be unable to appreciate the character of those times, let him apply for information to La Harpe, to Bartholomy, or to Portalis; he will find it pregnant with wholesome and awful instruction. We, however, will tell him that the puritans ever were, still are, and always will be, determined enemies to establishments, of every denomination! If, therefore, they once get footing in France, let him look to his throne!

But the most surprising part of this curious Report is the assertion that an Italian bishop has enlisted himself in the service of *puritanism*:—We shall leave, however, this prelate to the chastisement of the Pope, if his Holiness dare to extend his anathemata to the dependencies of the French Republic. One of the principal means recommended by the reporters is to establish in France “a publication of the nature of the Evangelical Magazine;” no bad means, certainly, of promoting disaffection to existing establishments. The ORTHODOX CHURCHMAN'S MAGAZINE, (a work which we most strenuously recommend) would not answer their purpose. Six young men are to be brought to England, to receive instructions from the Missionary Society; an address to French protestants is to be circulated; and a resident agent to the society—a Reverend Samuel Tracy—is appointed! These efforts are not confined to France, but extend to Italy, and, no doubt, to every other part of the continent, where admission can be obtained for them.

We have heard the statements of some of the leading members of the Missionary Society, anxious to rescue it from the misrepresentations of its enemies; who, represent it to have been formed about seven years ago by a considerable number of serious individuals, consisting partly of *clergymen connected with the establishment*; a phrase evidently implying some marked distinction between *clergymen connected with the establishment*, an ambiguous and indeed to us an unintelligible expression, and *clergymen of the established church*. But, perhaps, the difficulty will be solved by the recollection that the Rev. Dr. Haweis, a regularly ordained minister of the established church, rector of Aldwinkley, and preacher at a dissenting chapel at Bath, is a distinguished member of the Missionary Society: Dissenting ministers of various denominations, and laymen in both communions.—A precious hodge-podge truly!—who feeling themselves, the inestimable value of the principles of the Christian religion and deploring the calamitous state of the Heathen, whether civilized or otherwise, who are destitute of the light of Christianity, consented to lay aside, or rather

rather keep out of sight on this occasion, the distinctive principles of their respective *sects*, (these modest gentlemen, with their *levelling* tones, thus reduce the members of the established church to the footing of *sectaries*, and place them in the same rank with *schismatics* (whom every such member is bound to consider as *singers*, for that *schism* is a *sin*, we have certainly apostolic authority to pronounce) and with dissenters of every denomination)—and unite in *one body* to promote throughout the world, the great interests and principles of the religion of Christ in which they are all agreed; this, *they say*, is the *sole object* of the Missionary Society. In the first place we should be glad to learn how the *Trinitarian* and *Unitarian* members of this notable society agree in the great principles of the religion of Christ! And next, that the object here stated is the *sole object* of the society will not be credited by any man who knows, what these gentlemen assert, that the Religious Tract Society was instituted by the Missionary Society, who has read the first of those tracts (here reviewed) and who is informed that A MILLION AND A HALF OF THESE ARE DISTRIBUTED ANNUALLY. Thus a *million and a half* of tracts have been circulated in which the people are plainly told (as we have shown above) that no one parish priest, in town or village, throughout this kingdom, has performed his duty! If the object of those who circulate such tracts, with such assiduity, be not to undermine the established church, and to bring her ministers into contempt, we can only say that the object of the society, and the tendency of its efforts, are distinct things. It is pretended, that the labours of the society have a more especial reference to the *unwashed* heathen, but it is admitted also, and indeed how could it be denied, that the *British teachers*, among other civilized *teachers*, that is such as have not imbibed the principles of the society, but have the weakness and the wickedness to listen to the doctrines of their lawfully appointed ministers, their parish priests, are objects of their tender concern; comprehending those nations who enjoy the advantages of social institutions, and of literature, but who are deprived of the superior light of the *evangelical* truth. As it is notorious that their utmost efforts have been exerted in this country, the assertion at the close of the preceding sentence, which must apply to it, betrays the most abominable arrogance, presumption, and falsehood, that ever revolutionary pride engendered, or reforming malice proclaimed to the world.

Another stream from the Missionary fountain is acknowledged by its members to be *village-preaching*. The pretext for this daring interference with the flocks of the lawful pastors of the church, is, as usual, a scandalous libel on those pastors themselves, it was very manifest, they add, that in many towns, villages and hamlets the poorer part especially of the inhabitants were as ignorant of the Christian religion as the natives of *Otaheite* or of *Africa*, and exhibited the deplorable effects thereof in the profligacy of their lives, their disorderly conduct, and their neglected and perishing families. These considerations, say they, stimulated the zeal of a great number of the ministers of Christ, to visit the contiguous villages in their respective circles, and to form associations for *preaching the gospel* among them; but as this field of Christian benevolence was far too extended for ministers alone fully to occupy, they have been assisted by well-instructed *laymen*, who have read to the poor ignorant people, such approved *sermons* (approved by whom) as were adapted to convey to them the knowledge of the great principles of divine revelation; another stream from this *pure* fountain,

we are told, is, the formation of *Sunday Schools*. The parties to the *Blagden Controversy* will not be sorry to hear this from persons who have been directors of the Missionary Society from its commencement, and have constantly attended its meetings.

Sunday Schools, then, (such at least as have been established by persons connected with this society) and *lay-preaching*, it seems, are twin-brothers! It would be vain to reason with such men on the *unscriptural* conduct which they so strenuously recommend; if they be really as earnest in their search after truth, as they profess to be, and as willing to receive, as they are zealous to communicate, instruction, let them read with attention the two admirable dialogues by Mr. Sykes, which were received on the list of the society for promoting Christian knowledge, and were reviewed by us in the eleventh volume of our work, (p. p. 265.) They will then meet, we venture to assure them, with more valuable and important instruction, than is to be collected from all the numerous publications of their favourite society. There are many other points both in the printed report and in the exculpatory statements which we have, at various times, received, to which we wish to advert; but our limits forbid us to extend this article, and we have already said enough, we conceive, to shew the nature and tendency of the *Missionary Society*. We shall conclude, with a most earnest exhortation to the members of the established church, to direct their most serious thoughts to this important subject; and with reminding them, that the wide distribution of tracts (in addition to those distributed by the society for the promotion of Christian knowledge) is an object of great importance; and that if it be proper to send missionaries from this kingdom into foreign countries, they should be sent by the establishment, and, of course, be sound members of it. Let them increase in vigilance, in activity, in diligence, and in firmness. Their cause is the best that man was ever summoned to defend; and neglect, indolence, and inattention, are highly criminal.

REVIEWERS REVIEWED.

BOWLES'S THOUGHTS ON THE LATE GENERAL ELECTION.

(Concluded from p. 292.)

WE have been induced to transfer our concluding observations on this valuable tract, from the *first* to the *second* division of our work, by some remarks on it, which appeared in the *Monthly Review* for the last month, and which call for animadversion.

"Long before the existence of the Jacobin Club in France,"—says the critic—"contests and disputations prevailed in our own country, respecting all the great subjects connected with liberty; and the names of Whig and Tory sufficiently expressed the two contending parties. We perceive no good reason, therefore, for importing into British political controversy, a *cant term* which originated in the French revolution. For the purposes of calumny and irritation alone, can the word *Jacobinism* be employed; and it seems to be good policy to stigmatize the adherents to old fashioned whiggism with this opprobrious epithet. Even popular elections are jacobinical, and jacobinical must be every reviewer who is not of the same opinion."

If the assertion of this critic be true, our Review must have been published for the purpose of *calumny and irritation alone*; and every man who called all those honest *Whigs* who were tried at the Old Bailey, at Maidstone, and Dublin, *Jacobins*, must also be a *calumniator*. Seriously to equate such a position would be an insult to the common sense of the public;—it is sufficient to notice it in order to expose it to the censure and condemnation of every one who has studied the true meaning and nature of *Jacobinism*. But it is not true, as this critic so confidently asserts, that Mr. Bowles has “stigmatized, with this opprobrious epithet, the adherents to old-fashioned whiggism.” We will extract the passage, on which the assertion is founded, in order to convict him of wilful and deliberate falsehood.

“It must be admitted, that this pretended right of individual and universal suffrage does not originate in jacobinism. It is an old Whig doctrine, and was in substance taught by Locke, who maintained, in his Treatise on Civil Government, that, “no one can be subjected to the political power of another, or put on the bonds of civil society, *without his own consent*.” The jacobins have only built upon this foundation; and thus the system which, in practice, has shaken society to its foundation, is actually derived from the theory of Whiggism. The direful consequences which have attended the attempt to realize that theory will, it may reasonably be hoped, induce its instant rejection, by all well disposed persons who have adopted it. Great numbers of loyal men, who would have shed their blood in defence of the British Monarchy, have been led to call themselves Whigs, because they did not perceive the snake in the grass, nor suspect the real and *practical* tendency of the system which they inconsiderately adopted. Such persons will now, surely, abjure tenets which are found to involve the destruction of social order: and as the welfare of mankind depends, essentially, upon the principles which are inculcated into youth, the rising generation will no longer be taught to derive their notions of a Society and Government, from the wild and dangerous speculations of a Locke or a Sydney.

“It deserves, however, to be noticed, that the Whiggish doctrine, which supposes the authority of government to be derived from the people, and of which the jacobins have made so fatal an use, does not originate in Whiggism. It is a curious circumstance, that the Whigs have borrowed this doctrine from the Popish schoolmen, who, anxious to raise the Papal power above that of Kings, thought it necessary, for this purpose, to degrade the power of Kings below that of the people, that the court of Rome might be enabled to tyrannize over both Kings and people. Thus have the people at all times been the *cassaw* of those, who sought to gratify their ambition at the expense of the rights and liberties of mankind. Thus have even the mistaken friends of liberty, with an inconceivable inconsistency, taken their fundamental principle from a system, the very scope and essence of which were to establish the most absolute and intolerant despotism, that ever existed on the face of the earth, until Jacobinism, by the aid of the same means, erected its still more ferocious and languinary standard upon the ruins both of Papal and Royal authority;—a standard which, happily, has not yet reduced mankind to subjection, but which still threatens the existence of every religious and civil establishment.”

“Few persons require to be informed” to use the critic's own expression, that before the French revolution “contests and disputations prevailed in our own country respecting all subjects connected with liberty.” No, we wanted “no ghost to come from the grave” to give us this information.

But, let us ask, whether, from the usurpation of Cromwell until the French revolution, such a daring attack upon the throne and the altar had ever been made in this country; as was contained in Paine's "Rights of Man"; whether *equality* had been ever regarded as the inseparable companion of *liberty*; whether regular conventions had been formed for the purpose of reducing such destructive theory to practice, and delegates appointed to congratulate the framers of it, and to promise them assistance and support. Had either *Whigs* or *Tories* ever done this, in any of their violent contentions; or had they ever pleaded this cause of France against their native country?—The critic will not dare to answer these questions in the affirmative, and his objection therefore to the use of a new word which is generally understood, for the explanation of a new system, must appear alike captious and futile.

The critic next desires any man to prove that there was more jacobinism at the late Middlesex election, than at the memorable election at which the late Mr. Wilkes was returned. But, though there was certainly a great deal of licentiousness at the latter election; both of a moral and political nature, still the liberty for which Mr. Wilkes clamoured, while he laughed in his sleeve at those who echoed his cry, was not of that *levelling* nature which marked the incessant clamour of "no battille" at the late election; and *down with the Magistracy*. A clamour, of French jacobinical origin, and intended, no doubt, to produce the same effects here, as were produced by it in France at the beginning of the revolution. Besides Mr. B. does not limit his charge of jacobinism to the Middlesex election, he extends it to those of Norwich; of Nottingham, and of Lancaster. And his *proofs* of the fact are so strong that we do not wonder the critic should wholly omit to notice them, and prefer *denial* to *confutation*. At Nottingham the imitation of French jacobins is said to have been carried so far, that a female representing the *Goddess of Reason* was exhibited to the admiring mob. This fact has, indeed, been called in question; but we know it to have been advanced upon such authority as no one ever presumed to impeach. It will require, therefore, very strong evidence, indeed, to convince us that the statement is not strictly correct! and taking it for granted that it is so—let any man of common sense say, whether a more decisive proof of the existence of jacobinism can either be demanded or given?

"At Lancaster this principle was openly avowed. During the election at that place, the jacobinical mob was told by a *Lady*" (we wish we knew her name who told them,) that "the contest was between shoes and wooden clogs" (another clamour of *French* origin) "between fine shirts and coarse ones"—between the opulent and the poor; and that the people were every thing if they chose to assert their rights.

If this be not *JACOBINISM* what is it? In short we fully concur with Mr. B. in his inference from a review of these detestable transactions; "upon the whole" he says "it results, as a clear and undeniable conclusion, from the foregoing very cursory review of the late general election, that jacobinism, far from being *extinguished*, is still in great vigour among us; and that the utmost vigilance and energy are necessary to prevent its machinations from proving fatal to whatever is most dear and valuable in social life.

There are many other admirable passages in this pamphlet which we could have wished to lay before our readers; but we must refer them to the book itself which will amply repay them for the trouble of perusing it. Indeed

deed the public seem to be sensible of its value; for it has already entered into a *third edition*, to which some additions have been made. One of these forms part of the note on *Whiggism* which we have extracted above. Thus the efforts of the *Monthly Review* to "damn with saint praise," have happily proved fruitless, and the sound part of the community will, we are persuaded, heartily join us in the unqualified commendations which we feel it to be our duty to bestow on the author, than whom his king and country, has not a more firm, nor more enlightened friend.

DENON'S TRAVELS—HERDER'S ORIENTAL DIALOGUES—AND THE
MONTHLY REVIEW.

TO THE EDITOR.

SIR,

I Was fitting, a few days ago, with an ingenious friend talking on various subjects; when the conversation turned naturally enough on the merits and defects of our literary journals. We agreed in opinion that the *Monthly Review* is conducted with great ability, and that if the principles, which it disseminates through the nation, were as friendly to the constitution in church and state, as the learning and ingenuity are respectable by which those principles are supported, there would be no room to wish for a more valuable work of the kind. My friend assured me that the principles of that journal had lately undergone a complete reformation; and he put into my hands the *Review* for last month, declaring that he thought the objects of the articles which it contains unexceptionable; and that he had not met with so much sound criticism in any periodical publication for many months.

As I had long been a reader of the *Monthly Review* before the year 1793, I did not much question the truth of the latter part of this remark; and as the *liberty and equality* for which these reviewers so artfully contended after that period, have ended in a *military despotism*, I thought it by no means improbable that men of undoubted abilities had discovered their mistakes. I even thought it possible that they might have discovered the necessity of an established church to the peace of society; and when I returned to my own house I opened the *Review* expecting to find in it a display of genuine patriotism, and no insidious attack on the religion of the British empire. Upon looking over the table of contents, my attention was first forcibly drawn to M. Denon's *Travels in Upper and Lower Egypt*; but I had not perused more than one paragraph of their account of that work, when I began to suspect that these reformed reviewers have not so completely divested themselves of *anti-patriotic prejudices*, as my friend supposed them to have done.

“ Since the chief object of the French, in their invasion of Egypt, was the annoyance of our eastern possessions, we cannot but approve the vigorous measures employed by our government to drive them from their conquest; and we rejoice, as Englishmen, in the brilliant successes which awaited our arms, both by sea and land, on this ever memorable occasion. Nevertheless, as members of the republic of letters, and as general philanthropists, we may find some reason for regretting that sound policy would not permit us to allow the French to remain in possession of Egypt, because it is a part of the world which has been imperfectly examined, and

in which the state of society can scarcely be altered for the worse. Perhaps we may allow that the *subordinate* views (at least) of the French, in this expedition were of a liberal and scientific nature: they wished to explore as well as to conquer Egypt; and with this design they attached to the army a body of artists and philosophers. If they could have obtained a permanent settlement in it, we may reasonably suppose that many discoveries would have been made, and many improvements carried into effect; and if they have accomplished less than was expected; allowance must be made for the circumstances in which they were placed."

Might not these critics, "as members of the republic of letters, as general philanthropists," and as *British subjects*, have found some reason to regret that the *English* "were not permitted to remain in possession of Egypt," after they had conquered it from the French. They do not think it worth their while to inquire into the *right* of the French to the possession of Egypt; but they observe that "the state of society in that part of the world can scarcely be altered for the worse? Is it then by Englishmen *only* that, in their opinion, it could be altered for the worse?"

But "the *subordinate* views of the French in this expedition were of a liberal and scientific nature: they wished to explore as well as to conquer Egypt; and with this design they attached to the army a body of artists and philosophers!"

No such body was indeed attached to our army; but, had we been left in quiet possession of the country might not artists and philosophers have been found among the subjects of GEORGE the Third, King of Great Britain and Ireland, as capable of "exploring Egypt and making discoveries," as among the subjects of *Napoleone* the first, Emperor of the Gauls? Surely it will be admitted that the Monthly Reviewers are philosophers, if not artists; and I am persuaded that the ministry would have no objection to transport the whole corps at the public expence, and leave them in Egypt and Nubia to make discoveries at their leisure. So much for the *patriotism* of our reformed directors of the public taste: now for a specimen of their religion.

In their review of Herder's *Oriental Dialogues*, they say—"German theologues have bestowed peculiar attention on the Hebrew scriptures, and have attempted to remove the difficulties which embarrass them with a bold and adventurous hand. Divines in general, however, have shewn a strange kind of timidity in this important province of sacred criticism; and we should therefore be desirous of encouraging rather than of suppressing ingenious and spirited investigations, in the persuasion that the result will be the elucidation of divine truth. Even if, by encouraging free and fearless inquiry, we should be accessory to the production of much wild and visionary interpretation; yet, if one ray of additional light be thrown on the subject, the religious world will have no reason for complaint."

Really! will the religious world have no reason for complaint, if, by a free and fearless enquiry, these ingenious and spirited critics, should give such a wild and visionary interpretation of the history of *the fall*, as to overturn the Christian doctrine of redemption, provided they throw one additional ray of light on the *cherubic figures* of Paradise, or on the country and station of the patriarch Job? So say our Reviewers.

"The author of the *Dialogues* before us is one of those who is known to have stepped out of the track of ordinary interpretation; and, in the 80th vol. of our Review, p. 642; in noticing the original work, we gave a long account of his singular comments. To this article the present edi-

tor and translator not only refers the reader, but he has transcribed the character which we there gave of Herder, as a poetical and philosophical rather than a theological critic. He may truly indeed be denominated a poetical critic; since he makes the historical books of the Old Testament to be poetical, speaks of *nature-poetry*, of the poetry of *Paradise*; of the poetry of *Heaven and earth*, and of *federal poetry*; and his comments and illustrations proceed on the principle (perhaps not a very erroneous one) that the historical facts of the Old Testament, being poetically related, must be interpreted according to the genius and mode of expression peculiar to the Oriental muse. Assuming this datum, he renders the Mosaic history of the paradisaical state, of the removal of our first parents from it, of the Cherubim and their flaming swords, &c. more plain and intelligible than it is commonly represented. According to him, these facts, separated from their poetical embellishments, have little in them that is very striking or very incredible. Take, for example, the explanation of the Cherubim preventing the return of the exiled pair to the Garden of Eden."

With your leave, good pious Christian critics, if the principle be not very erroneous upon which a man maintains that the historical facts of the Old Testament are *poetically* related, we should be glad to know on what account the Old Testament is more valuable than the poems of Homer. The Grecian bard relates *poetically* many *historical facts*; and, according to your poetical and philosophical critic Herder, his mythology is not more extravagant than the mythology of Moses!

But let us consider, if you please Mr. Editor, the two specimens of this poetical criticism, which are quoted with such high approbation in this unrivalled number of the Monthly Review; and let us, as we are desired, take for the first example the explanation of the Cherubim preventing the return of the exiled pair to the garden of Eden.

"In its origin it was certainly as plain a story, as the account we have of Paradise itself. The first parents of the human race were banished from thence; and there was, probably, a high mountain between them and their first happy residence. This mountain *may have* been full of animal forms, of which the wearied travellers who attempted to pass over it *may have* given terrifying accounts. Thunder-clouds *may have been* frequently suspended over the summit of the mountain, and subterraneous fires *may*, from time to time, *have* issued from its bowels; and these irruptions *might* naturally enough explain the origin of the *flaming Sword* which waved in different directions before the entrance of Paradise. In short, all these probable or possible circumstances, combined with the successive relations of travellers, *might* easily terminate in a marvellous animal of fabulous composition. Nor would it be unreasonable even to suppose, that the two unhappy exiles from Paradise, when they looked behind them toward the peaceful region from which they had been banished, *might* perceive wandering meteors and wild beasts, which made deep impressions on their gloomy imaginations. These impressions *might have been* communicated to their descendants, and being afterwards renewed by the sight of the mountain, and associated with the reports of pilgrims, and the description of poets, *may have* given rise to the fanciful creation of a wonderful being or figure, designed to represent the divine Power and Majesty. However this *may have been*, it is totally absurd to imagine that Adam and Eve were driven out of Paradise by a *Cherub*, as painters have delineated, and poets have sung the dismal story."

All this is very ingenious, and very poetical, and very philosophical (for
you

you must know, sir, that Herder is likewise a *philosopher*) whilst it displays a wonderful acquaintance with the Hebrew text, for which the German *theologians* are so justly admired. Yet I cannot help thinking that an interpretation, equally ingenious and somewhat more probable, might be given of the whole story of the garden of Eden; and if you will indulge me with a place for it in your miscellany, I am not without hopes that you and I may be as much celebrated in that *pious* seminary of education—the university of Jena, as Herder is now in the Lycæum of Dr. Griffiths and his associates.

I am inclined then to believe or at least to say (for we *practical* critics do not always believe what we say) that the garden of Eden *may be* a prophetic emblem of the Christian church; that by the tree of life *may be* meant the sacred Scriptures; that the tree of knowledge of good and evil in the midst of the garden *might* represent the poetical interpretations of the Old Testament by Herder and Geddes; that the serpent tempting Eve to eat the forbidden fruit *may be* the Monthly Review recommending to humble Christians such interpretations as making every thing “more plain and intelligible than it is commonly represented”; and that the cherub, which drove Adam and Eve out of Paradise, *might be* a type of the Anti-Jacobin Review chastising those Christians who have adopted such interpretations! The history of the fall thus considered is applicable to the present times; and we know from the testimony of the Monthly Reviewers,* that Herder himself considers it applicable to *all mankind*.

As the Germans are remarkable for that modesty which becomes a people, among whom science is not yet a hundred years old, and as they are all lovers of *truth*, I have very little doubt but this *Theologue* will adopt my interpretation in the next edition of his *oriental dialogues*: At all events I expect with confidence to be enrolled in that corps of literati patronized by the Duchess dowager of Weimar, which consists of German philosophers, German dramatists, and British presbyterian preachers known at her court by the title of *Barons*. I shall then deem my merits literary though not moral, equal to that of any *preaching Baron*, who may have communicated scandalous falsehoods of British philosophers to German professors; and when I visit that country I may have the supreme felicity of bringing over a Baronet to live with me in London!

The next specimen of poetical criticism applauded by our reviewers is on the translation of Enoch, of which Herder says:

“I hope you do not consider this passage, which was probably the fragment of an old song, as a narrative of the resurrection and ascension of Enoch. It is the soft voice or echo, which poetical fancy sends from the grave of some person who had died in early youth, and had not arrived at the advanced age of his brethren and parents. As children have no idea of another world, their questioning curiosity about their departed friends was frequently satisfied by such answers as these—‘Your brother is with God—God took him away so soon because he loved him, on account of his virtue.’ The primitive world was in such a state of simplicity and infancy, that it was necessary to speak in this manner.”

I heartily agree with the *judicious* critic, that this passage cannot be considered as a narration of the *resurrection* of Enoch; who is no where said to

* See MONTHLY REVIEW, Vol. 80. Page 645.

have ~~not~~ died; but I am not sure that it is the fragment of an old song sent from the grave of some person who had died in early youth. Many persons ~~may~~ *may* then, as nearly have died in early youth; and in that case the premature death of an individual, attended with no extraordinary circumstance, was hardly worthy of being transferred from an old song into a history so very concise, even though that history be poetical. I am much more inclined to believe this passage to be a prophecy of the death and resurrection of the jacobinical spirit of the *Mutiny Reviewer*. That spirit seemed to be almost extinguished towards the end of the war with the French republic by the vigilance of those who then guided the helm of the British state; but it appears to have revived since the peace opened a free communication between the British reviewers and the happy subjects of the Consular government which grants such liberty to the French press. I am, Sir,

Your constant Reader,

E. O. J.

FLEET-STREET, Nov. the 6th, 1802.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

I Have endeavoured for some time past, in vain, from several different places, to get the two following questions answered; viz.

Whether the celebrated problem in mechanics, perpetual motion, has ever been satisfactorily discovered?

And whether there be not a considerable reward, at present, offered either by government, or some society of gentlemen, to a discoverer of such motion?

And as I very frequently read your excellent review, I thought that you, as an advocate for the arts and sciences, would perhaps have the goodness to answer them. To ask which favour is the sole motive I have in writing now to you; though I am fully aware, that such questions are a little incompatible with the nature of a Review: yet as I am not able to get them answered in any other way, I hope you will excuse this intrusion, and comply with my wishes in answering them.

The reasons why I am so anxious in my enquiries, are, as you will perceive; by the drift of them, that I am fully persuaded, (yet theoretically only) however improbable it may seem, that I can make an instrument with perpetual motion within itself, upon a very simple construction: And that I am informed, there is a considerable sum of money offered by government, to any person who shall find out perpetual motion;—(it being by many supposed impossible,) as an encouragement for universal exertion in finding out inventions for the public utility; but this is only hearsay information, as far as I am able to learn: for after no little trouble, in endeavouring to find some substantial ground for such a report, I have not been able to find any.

You may perhaps ask, why I have not already practically found out the motion, before I asked you these questions? All I can answer is this, because I am not certain whether the motion has not already been found out,

out, and if it has, it would be useless to make another instrument for the same purpose; because I cannot, without feeling it considerably, spare, at present, so much money as it will require, little as it will be; and because I am fully convinced, even without the least doubt, and all contingencies being considered, that I can make the instrument wished for.

If however there should be no foundation for the report above mentioned, which I am afraid there is not, I would just ask you, whether you think it advisable to make an instrument with such motion, where a few guineas are confidently felt; i. e. whether you think that it would ever repay the maker for his time and expence? I am, Sir, respectfully,

Your most obedient servant,

Yorkshire, Oct. 16, 1802.

JUVENIS.

SUMMARY OF POLITICS.

IN contemplating the picture of foreign politics there is one feature so prominent, so overbearing, as totally to subdue the rest, and to make those objects, which till lately were considered as of primary magnitude, appear as of little importance, and scarcely worthy of regard or notice. Our readers will easily conceive that French ambition is the feature to which we allude;—that ambition which advances with such rapid strides as to frustrate every attempt to follow it in its course; and which leaves even those, who forelaw and foretold its progress and its direction, lost in astonishment, at the inadequacy of their foresight and the insufficiency of their predictions. The seizure of the duchies of Parma and Piacenza occupied no more time than was necessary to compose a proclamation; the subjugation of Switzerland was the work of a week; and the reduction of Holland, already threatened and surrounded, will not, in all probability, occupy a much greater space of time. This ambition has many of the characteristics of the Roman ambition; it has the *eyes* of the eagle, the *wings* of the eagle; and the *claws* of the eagle; in short the gallic cock seems to have robbed the imperial bird of its distinguishing properties; and the period is not far distant when he will make a desperate attempt to tear his body piecemeal, and to pass himself off as his substitute. But the Romans, not unfrequently, conquered to counter prosperity and comfort; Whereas the invariable object of the French is to destroy both; they subjugate to plunder, and *annex* to oppress. They are the very scourge and the curse of the human race. All intercourse with them is infectious, all connection fatal. Their breath is poison and their grasp is death. These remarks may, possibly, appear to Mr. Barrister Erskine, not to be written in “the spirit and temper of peace;” but they are marked by qualities more honourable to the Historian, the Moralist, and the Briton, by the spirit and temper of **TRUTH**;—That spirit which no Consular threats shall ever subdue;—That temper which no Consular promises shall ever destroy. Look at the continent of Europe, and see whether it be possible to exaggerate the nature, the object, or the effects of French ambition!

In annexing the duchies of Parma and Piacenza to the French republic one and indivisible, the Corsican Consul employed, as the herald of his will, and the representative of his power, a man who was formerly the editor of a French

French newspaper, but who now acts in the capacity of one of his viceroys. This man was instructed to apprise the widow of the late Duke, that the property of her husband was transferred to other hands, and to inform his subjects, that their allegiance was transferred along with it. So that these good people have been literally disposed of, as the hinds were centuries ago under the old feudal system, like so many trees attached to the soil. The Duke of NORFOLK and Mr. Fox may perhaps inform us, what became of the boasted *rights* and *sovereignty* of these worthy subjects, who have thus been compelled to become *free* and *equal citizens* of France, in spite of themselves;—And, possibly, the *prince* TALEYRAND, and the *more pious* SIEYES, may oblige us with similar information, in respect of their *will*, which, at an early period of the revolution, formed so material a part of their public orations. For this easy transfer of states, without the privity or consent either of the inhabitants, or of any other of the members of the *great Western Family*, except the contracting parties themselves, Europe is certainly indebted to Buonaparté the Consul, who has improved alike on the practices of Buonaparté the General, and on those of his predecessors. We differ, indeed, essentially from those who maintain that there is something *ambiguous* in the conduct of this *great man*; never surely was prince or peasant more *open*, more *decisive*, or more *consistent*, in his *principles*, his *professions*, and his *practices*!

As to the Swiss their subjugation is complete; and, in their present condition may such of the European nations as presume to oppose the French, without adequate means of resistance, read their own fate. There was indeed, when this gallant people would have perished to a man sooner than suffer an ambitious and profligate enemy, to take possession of their country, and prescribe laws to their senate. But, alas! the days of chivalry are past, and with them the spirit of independence seems also to have passed away. Had the Swiss remained true to themselves, had they revenged the massacre of their countrymen, (by the predecessors of the first Consul, in August 1792) on the murderers of Louis XVI;—Had they joined the confederacy formed to resist that revolutionary spirit which threatened kingdoms, principalities, and republics, with one common desecration; they might still have lived and flourished, a truly free and independent people, instead of existing, as they do now, an herd of abject, miserable, slaves; bending their necks beneath the yoke of tyranny, and obedient to the nod of a foreign *Usurper*. They have exchanged *Swiss freedom and independence* for *French liberty and equality*; a *Reding*, for a *Buonaparté*!!!—Alas! alas! Their degradation is perfect—They have sunk; we fear, “like stars that fall, to rise no more.”

The *Dutch* have, it appears, resisted the claims of the Consul for a pecuniary loan, and have, farther, had the unparalleled effrontery, to refuse to receive a *French* commander in chief, and a *French* garrison at the Hague! Surely they cannot expect to escape exemplary punishment for such horrible ingratitude to their best benefactors;—and if they are allowed to make atonement for their misconduct by the sacrifice of their moveable property, they will have reason to laud the moderation of their mighty patron, to bless the forbearance of the parent republic to her refractory child, and to offer a premium for the best ode which *Chénier* can write, or the best essay which *Ficquel* can compose, in praise of the Chief Consul of the Great Nation, alias, “the Envoy from God,” the “Arbiter of the fate of Europe.”

The *Indemnities*, as they are ridiculously called, in Germany, are not yet quite settled, Buonaparté not having yet condescended finally to make known his will and pleasure, to the different competitors for the spoils of the plundered princes.—We noticed, in a former Summary, the jacobinical disposition of the Elector of Bavaria, which had led him to support all the plans of the French government, for the dismemberment of Germany, and in opposition to his lawful chief;—but we omitted to mention, that the names of all his chief ministers are to be found on the Abbé Baruel's compendious list of German Illuminati, as some of the original founders of that abominable sect.

In Saxony French intrigues have succeeded as well as in Bavaria. Indeed to such an extent did they succeed in 1800, as to obtain a prohibition of the transit of British goods to other countries. And 'tis well if the new arrangements in the German empire, and the consequent aggrandizement of those powers, who are favourable to the French and most hostile to us, be not productive of some farther prohibitions in the western parts of Germany, still more prejudicial to our commerce. The Pope—the wretched tool of Buonaparté—is said to have raised the duty on British goods from *ten to twenty* per cent. ad valorem; and 'tis easy to perceive that his influence or his authority, whenever exerted, will have a similar effect, in the other parts of Italy.

We have received, from a valuable correspondent, an extract from a memorial presented by Talleyrand to Buonaparté on the 4th of December, relative to the conduct which it is prudent for the French to observe to England, on the grand question of war or peace. Our limits forbid its insertion at present, but the object of it may be collected from the following sentence.—“Leave them (the English) at peace, and before the year 20, France will command the departments of the Thames and the Tweed, as it already does the departments of the Rhine and the Po.”—How this cautious advice will agree with the impetuous disposition of him to whom it is addressed, we know not; neither do we pretend to ascertain whether or no the minister who gives it, has reckoned *without his host*.

The insult sustained by the Imperial ambassador at the British Court, by the peremptory order to quit the territory of France, within a short space of time, is one of those gross violations of the law of nations, which, in better times, would have roused the resentment of all the potentates of Europe, and united them in a firm demand for reparation or justice. But such occurrences have become too common, since the happy accession of Buonaparté to the throne of the Bourbons, either to excite astonishment or to raise alarm. Buonaparté little expected that, by this paltry exercise of his unlimited power, the little vengeance of a little mind, he was holding up COUNT STAHRNBERG as an object of esteem to every honest upright man in Europe. But, so it is, his *enmity* confers honour; and his *countenance* alone draws disgrace on its object. But this worthy nobleman had too many claims to Consular reprobation to escape the open display of it. He had refused the bribes of France to betray his country;—he had incurred the approbation of his sovereign, and had received public tokens of it, in appropriate honours and rewards. These were claims sufficiently irresistible in themselves; but there was one still stronger;—the Count was the author of the *Grand Homme*, a complete translation of which va-

luable

inable tract was given in the Appendix to one of our former volumes.— This was an offence never to be forgiven by such a mind as that of the First Consul, who, after having in vain exerted his intrigues to disgrace the Count with the Emperor, was no sooner apprized of his intended return to England through France, than he adopted every possible means of affronting him. Several weeks before his departure from Vienna, orders were sent to the Prefects of Coblentz, Metz, and Strasbourg, to have him watched and followed, *whatever road he should take*. The Prefect of Bruxelles, at which place the Countess Stahrenberg had passed a part of the summer, received instructions to order him to quit *free France* immediately, should he pursue that route; and even the officers of police at the ports of Ostend, Dunkirk, Calais, and Boulogne, had orders to put him on board the first packet that should sail for England, after his arrival.

O Sagesse des Dieux ! Je te crois très profonde,
Mais à quels plats Tyrans as-tu livré le Monde ?

In our domestic politics nothing worthy of notice has recently occurred, except the financial statement of the Chancellor of the Exchequer, which must afford the highest satisfaction to every friend of his country. The vast productiveness of the existing sources of revenue, the considerable excess of income over the expenditure, and the great increase of our exports, exhibit a striking contrast with the finances and commerce of France, and, if they proceed from permanent causes, will afford one of the means, at least, of defence against that restless spirit of encroachment, which has our ruin for its ultimate object. Equally satisfactory to us was the very able and perspicuous statement of our military establishment, by the Secretary at war. And we heartily applaud the ministry for keeping up so respectable a force in the present very alarming state of Europe, though, we cannot but think, the acknowledgment of the existence of a necessity for such an extraordinary force, is the best possible proof of the justice of their arguments, who represented the peace as neither affording "indemnity for the past," nor "security for the future."

LITERARY INTELLIGENCE.

MR. E. HARDING, of Pall-Mall, will publish in the month of January, a splendid volume in imperial quarto, intitled "THE COSTUME OF THE NATIONS OF THE RUSSIAN EMPIRE." The work will be embellished with upwards of seventy richly coloured engravings, in the manner of drawings, accompanied with historical descriptions, in English and French, of the manners, customs, religious rites, marriage ceremonies, burials, &c. &c. of the various nations of that extensive empire. For the convenience of purchasers, two editions will be published at the same time, viz. one in imperial quarto, calculated to bind uniformly with THE COSTUME OF TURKEY; and a second, of a size somewhat smaller, which is intended as a companion to the much admired COSTUME OF CHINA, by Mr. Alexander.

The Rev. R. Polwhele's "History of Cornwall" is in a state of such forwardness as to be nearly ready for publication.

The Rev. John Whitaker is employed in writing a critical account of the Ancient History of London; which, from such a profound critic and antiquarian, cannot fail to be highly interesting.

TO CORRESPONDENTS.

TO the enquiry of "Oxonienſis" and his friends, we answer, without hesitation, the *Encyclopædia Britannica*, of which a new and improved edition is now in the press.

We have to apologize to the writer of a letter from *Woodburn*, dated Sept. 8, who honoured us with his abuse for daring to praise Mr. Bowles's letter to Mr. Fox. Had he not outraged all decency and even "out-heroded Herod" in his invective, we might have been tempted to insert his letter, though the facts which it contains requires the sanction of a name, to give them currency or to insure them belief.—One other motive has, indeed, operated with us, to reject it;—for the writer threatened to print it, if we refused to insert it, and our regard for the public deterred us from being instrumental in depriving it of so precious a production, which could not fail to derive additional advantage from being printed in a separate form.

The communication respecting the Author of a certain Novel, was duly received. The indignation which it expresses proceeds from an honourable motive, and is therefore entitled to respect. On such subjects no difference of opinion can subsist between the friends of religion and virtue.

APPENDIX

TO VOLUME XIII.

Histoire de la Destruction des Républiques Démocratiques de Schwitz, Uri, et Unterwalden. Par Henri Zschokke, Prefet National du Canton de Bale. Ouvrage traduit de l'allemand, par J. B. Briatte, secretaire de Legation de la Republique Helvetique à Paris. Pp. 326. 8vo. A Paris, chez Levrault. An. 10.—1802.

The History of the Destruction of the Democratical Republics of Schwitz, Uri and Unterwalden. By Henry Zschokke, National Prefect of the Canton of Bale. Translated into French by J. B. Briatte, Secretary of Legation of the Helvetic Republic at Paris.

IT is not true that nations are unjust to one another always in proportion to their strength, and that therefore the French have been more detestable in their proceedings toward their neighbours, than all who have gone before them, only because their relative power was proportionally great. But even should we allow this proposition to be just, we are undoubtedly safe in affirming that the French have shewn a greater degree of impudence along with their injustice, than the most impudent, and the most unjust people that ever appeared upon the face of the earth. Before the French the Romans were the greatest disturbers of the peace of mankind. But if we recollect the sobriety with which this ancient people proceeded to any of their aggressions, the care which they employed to find plausible pretexts, and to cover their proceedings with a veil of justice; and compare these characteristics of their ambitious enterprises, with the intemperance, the vanity, the effrontery with which the French summoned their neighbours to submit to them, or to bear the evils of their arms, it will certainly appear to every admirer of manly qualities, even a sort of an honour to submit to the former people compared with the indelible disgrace of yielding to a people of so puerile, and womanish a character as the latter. We do not retract the charge of a puerile and womanish character because of the successes of the French, because of the desperate perseverance with which they pursued their objects; since we want not numberless instances to prove how much it is according to the nature of boys and women to pursue their favourite objects with a frantic impetuosity, which sometimes succeeds contrary to all rational calculation, and with an obstinate perseverance which the fire of their passions sometimes better upholds, than the reason of wiser men. These reflections have been suggested to us by having the conduct of the French toward the republics of Switzerland recalled to our memory by the book of which we are about to give a short account. Of all the barefaced acts of

villainy, and they are not few, which have been perpetrated by nations against nations, Europe joined, with one accord, in admiring the attack of the French upon the Swiss cantons as one of the most signal. There was something so interesting in the local situation, in the romantic history, in the gentle occupations, and the peaceful character of this people, that they were respected, as by a general consent, and every country in Europe would have thought they were going to attack their brothers, and their friends, had they been marching against the inhabitants of the Alpine vallies and mountains. What would have touched the heart of every other people in Europe, had no effect upon the French. The French were successful, and the Helvetic republic is now part of the dominions of Buonaparte.

We do not consider this as a history of very great merit. It is chiefly because the subject is very interesting that the book is so in any considerable degree. In point of composition it is heavy and languid. It is almost as superficial as a modern French book, and wants not a little of the French vivacity. It affords a very good instance of the wonderful difference to the reader or hearer of the different manners of conceiving and relating the same facts. It cannot be said that this book is barren of important details; a great deal of information is certainly communicated within its narrow limits; it is information too upon a very interesting subject; and yet we cannot truly say of the work that it is an amusing little history.

A considerable part of the volume is employed in detailing the ancient history of the Swiss republics, the constitution of their governments, their religion and manners, their political and social characters. And there are not a great many men so well acquainted with the Swiss as not to receive some information from this part of the book. But the chief object of the performance is to detail the history of the subversion of these peaceful states by the French armies.

"The inhabitants of the Alps," says the author, "without disturbing themselves about the terrible quarrel between kings and their people, were enjoying in tranquillity the blessings of peace. Free from all foreign yoke, knowing no other laws but those which they imposed upon themselves, if they experienced evils they could attribute them to no other but themselves. They were, as we have seen, coarse and uncultivated, but custom guided them in the path of justice; and the absence of violent passions established among them that calm which the virtues always accompany. They lived solitary, without splendour, without being envied, but were only so much the more happy. The political storms which growled at a distance, appeared to be stopt by the summits of their mountains, States fell, and disappeared from the map; a general convulsion agitated the half of Europe; they alone, scarcely informed of these events, little thought that the moment was come when the hurricane was to seize upon themselves; and foreign nations were already trembling for their destiny, before they suspected the approach of the danger.

"The French people had, in a few years, overturned the throne of their kings, terrified the world by their brilliant triumphs, and turned to mockery the efforts of united sovereigns, who had conspired against them.

They beheld themselves victorious, but insulated in Europe; surrounded with princes reduced to impotence, but preserving their hatred implacable.

"The magistrates of that great and new republic perceived the danger of this insulated situation of their country. The elements of which that empire was composed, and the form of its government, were too different from those of other countries, to hope that a solid, and durable alliance could ever exist between them and France.

"Between states, as well as among individuals, there is no real union, but that which is founded upon similar principles and interests; uniform relations between riches and power are never sufficient for its consolidation. France wanted to secure to herself the fruit of her victories, she wanted security for her future tranquillity; and to attain that end, resolved to surround herself with countries the organization of which should resemble that which she had given to herself.

"She encouraged accordingly with all her powers revolutions among her neighbours, by trusting the reins of government to the hands of those who had long combated without success the enemies of the rights of man. Thus were created the Batavian, Ligurian, Cisalpine, and Roman republics.

"The Helvetic confederacy, disjointed in its parts, and threatening ruin long before, saw its dissolution approaching. Different species of intestine commotions, the remonstrances of the subjects, the blind and obstinate pride of the governors, the rivalry of canton with canton, all combined, and formed the preparation for destruction. France observing with pleasure the dissensions which rent the confederated states, lost no time to profit by them; she fomented the discord; encouraged the animosities and hopes of the parties; excited the cantons against one another, and thus prepared the revolution which soon after broke out in Helvetia."

This author being subject to the government of France, holding even a place under the government of France, it is evident on which side his partial representations must fall. Still however there is enough in his narrative powerfully to excite our compassion for the Swiss, and our indignation against their oppressors. The following passage is a pretty vivid description of the policy employed by the French against their neighbours, in every case where they could put it in practice.

"It is universally acknowledged, that the French government, notwithstanding the good fortune attached to the operations of their victorious armies, had not however flattered themselves with being able to conquer so easily the Helvetic league. If the Swiss, better united, had been wise enough to profit by the advantages, which two victories gained over the French ought to have procured them, they might have attacked France on her weakest side, have made a useful diversion, and perhaps have given the Emperor a pretext for recommencing the war, and time to come to their assistance.

"The directory foresaw what might happen; for this reason it was that in their quarrel with the three cantons nearest to France, they exerted themselves so dexterously to separate their interests from those of the rest of Switzerland; for this reason it was that they employed every imagi-

nable artifice to paralyse the exertion of the small cantons, that here they were so profuse in promises, there in threatenings, that they issued, one after another, to Général Brune, and his different agents, whether in Switzerland, or in the neighbouring states, such confused, and contradictory orders; this in short was the cause of that excessive joy which the directors exhibited at Paris, when they heard the unexpected news of the surrender of Fribourg, of Berne, and of Soleure. They had not been able to imagine that they would conquer with so little expence those last ramparts of liberty fortified by nature, and overcome those men, whom Europe had, for so long a time, been accustomed to number among her most valiant warriors."

We translate the following little story because it appears to have been a favourite of our author.

"We shall not omit to relate on the occasion of describing this affair, a little anecdote, which does as much honour to the bravery and presence of mind of a Swiss officer as to the humanity of a French one. Captain Hauser, whom we have described as dangerously wounded, was, after the action, left bathed in his blood, as dead upon the field of battle. A French officer, who happened to pass by, perceives him, and thinks he observes in him some signs of life. He comes up to him, assists him, and observing that he breathed, cries out to him, 'Courage, my dear fellow, courage!' Hauser, at these words, like one awaking from the sleep of death, opens his eyes, fixes them upon the officer, and says to him with a feeble voice, 'Tis not courage but strength which I want.' The Frenchman delighted and affected with this answer, gives orders immediately to have the wounded man dressed, and every possible care taken of him. He was carried to Wadmschwyl, and a little time after entirely cured of his wounds."

Aloys Reding was the soul of the operations of the canton of Schwitz, the boldest opposers of the French encroachments. He had assembled such of the inhabitants as he was able to collect, and after arming a line of 25 leagues out of 4000 men, he determined with the remainder to wait for the French army on the heights of Morgastin.

"Like Reding," says our author, "at the head of his troops, Leonidas formerly at the straits of Thermopylæ waited for a glorious and certain death."

"Aloys Reding, well knowing the disposition of his soldiers, turns to them, and says, 'My brave companions, my dear fellow citizens, we are now come to the decisive moment. Surrounded by our enemies, abandoned by our friends, it only remains for us to know if we will courageously imitate the example which our fathers formerly left us at Morgastin. Death almost certainly awaits us. If any one fears it, let him retire; no reproach from us shall go along with him. Let us not impose upon one another in this solemn hour. I wish rather to have a hundred men determined against every enemy, and upon whom I can rely, than five hundred, who betaking themselves to flight, will raise confusion, and by their perfidious retreat, sacrifice without advantage the brave men who would still defend themselves. As for me, I promise you not to abandon you, even in

in the extremest danger. *Death, and no retreat.* If you partake my resolution, send two of your number out of the ranks, and let them come to me, and swear in your name, that you will be faithful to your promises."

In a bottom note the author says, "that he warrants the authenticity of this harangue, as well as of another which he gives afterwards. He gives his word that they are both of them related purely and simply as they were pronounced on the field of battle, and without the smallest poetical embellishment."

The narrative proceeds.

"The soldiers, resting on their arms, listened in silence, and with sacred attention to the words of their chief. Tears were seen stealing down the cheeks of those masculine warriors, and when Reding ceased to speak, a thousand tongues, a thousand voices exclaimed: We will share your fortune! we will never abandon you!

"Two men immediately stepped out of the ranks, and stretched out their hands to Reding as their sign of fidelity in life and in death. This treaty of alliance between the chief and his soldiers was ratified in the open air, and before the face of heaven, and bears the stamp of patriarchal manners, worthy of the golden age."

Tableau de la Grande Bretagne, de l'Irlande, et des possessions Angloises dans les quatre Parties du Monde. A Paris chez H. J. Jansen.
L'An, 8me. 4 Tomes. 8vo.

Picture of Great Britain, &c. About 500 p. p. in each volume.

THIS compilation was written, as we are informed by the author, at different times; and had he not given us this information, the fact would have been discovered by every one who perused the work. The account of Scotland and Ireland was written in these countries in 1787: what is said of England and its colonies was composed in London in 1788; and the article Gibraltar was drawn up during a residence in that fortress in 1789. The Appendixes and Supplements grew up at subsequent, later, and distant periods, as materials could be procured.

The first volume contains a description of England; in which are noticed its extent, climate, rivers, canals, mountains, forests, soil, produce, mines, &c.: its division into counties, and its chief towns. A similar description of Scotland follows, accompanied by an account of the character, manners, dress, language, food, religion, &c. of the inhabitants; here too we find a sketch of the history and antiquities of the country, and something is said of its agriculture, commerce, and revenues. Ireland follows next, of which a picture of the same kind is delineated. Some account of Gibraltar, and of its utility to Great Britain concludes the first volume. The second volume opens with an account of our possessions on the continent of America, of our American islands, of St. Helena, and of our East

Indian empire; which occupies only 134 pages. The remainder of the volume is employed on the British constitution, and on our laws. The established religion, the different sects, the court, ranks and dignities, the marine, the army, the militia, the finances, taxes, the treasury, exchequer, agriculture, mines, and manufactures are the contents of the third. The fourth is dedicated to a detail of our commerce, coin, stocks, population, weights and measures, of our literature, science, the state of the fine arts, and to a delineation of our character, manners and customs.

This work, chiefly compiled from Blackstone, De Lolme, law dictionaries, annual registers, &c. exhibits a considerable degree of industry, but the compiler has not bestowed sufficient time and pains on the arrangement of his materials: a great part of the enormous mass of appendixes and supplements might, had he been more careful in this particular, have been inserted in their proper places, much to the advantage of the work, and to the ease of the reader; who, as the case now stands, is often obliged to gather his information from detached scraps; a labour which will tire and disgust.

From the account we have given of the contents of these volumes, it is obvious that by far the greater part, being extracted from our own writers, can be no object of curiosity to readers in this country; or at least that those who want information, and wish for it respecting the subjects treated of, will chuse rather to peruse the originals than Mr. Barr's copy. But the view which he exhibits of our manners, customs, character, genius, literature, &c. may be an object of curiosity to many; we shall therefore lay before our readers some part of the writer's sentiments on these subjects.

" Few nations (says he) lead a life of greater uniformity than the English, and more proper for the preservation of that individuality of character which they have received from nature. The rich and the idle rise late, and breakfast upon tea with the family, or sometimes alone, and at a coffee-house, if unmarried; read two or three newspapers; ride for two or three hours, or stroll in the streets, or make a few short and insipid visits. They then dress for dinner, and dine either at home, or at a club, driven thither by the *ennui* of domestic life: there politics, hunting and boxes are the subjects of conversation. After dinner they appear for a moment either at some place of public amusement, or, if they have dined at home, go directly to their club, where they play, sup, and *drink* during the greater part of the night. The young men go from thence to visit the ladies of easy virtue, and the married return to their wives; the conjugal fidelity of the married men is not however always preserved.

" The life of members of parliament is the same, except that about four o'clock they go to the House, from whence almost all of them return to sup at their clubs. Men of business, lawyers, and merchants pass their time much in the same way, with the exception of spending the morning at their offices, shops, the different courts, or at the Exchange. Merchants who can afford a country house, drive to it on Saturday, and return to business on Monday.

" As to the lower ranks, labour occupies almost the whole of their time,

As it does every where else. What is not given to labour they spend in ale-houses, drinking beer, brandy, gin, and punch. There they converse on politics, read the public papers, get drunk, and sink into a melancholy slumber. On Sundays they dress neatly, go with their wives or sweethearts to the little public-houses in the skirts of the town, to drink beer or tea, and eat a few slices of cold meat: they then return home, often without having spoken ten words, *without having dispelled their gloomy melancholy by a single spark of gaiety*. The labourer in the country goes to church, drinks and sleeps: what else can he do? every kind of noisy pleasure (and the lower ranks have no relish for any other) is on that day forbidden. This mode of life renders men savage, unfociable, and embarrassed at the sight of a single stranger." Vol. iv. pp. 177, 178, 179.

Speaking of our women, this writer paints them as equally melancholy and insipid as our men. While children, he thinks very well of them; the exuberant vivacity of youth, whether displayed properly in childhood, or improperly in more advanced life, even in old age, is what alone can please a Frenchman, at least it alone seems in unison with the taste of Mr. Baert: for he tells us that "as they grow up, they become awkward, stiff, reserved, timid, embarrassed, and gradually lose every grace." So far do this sheepishness and insipidity in both men and women extend, that, he says, "persons are to be seen every day who are reciprocally in love—accost each other with the utmost embarrassment—speak in faltering accents—dance together—take hands without daring to steal a look—in short, who are deeply enamoured without expressing the smallest indication of the amorous passion." Mr. B., we dare say, is not conscious that in this description of what he considers as English apathy, he is painting the strongest indications of true love. The bastard passion is noisy, garrulous and impudent, while silence, modesty, and awe are the sterling marks of the true. But of all this Mr. B. seems to be ignorant: he thinks that they manage these matters better in France. We suspect (to reverse a passage of his own) that his "*besoin d'aimer*" proceeds more "*des sens, que du coeur*."

This writer is indeed fair enough to own that all our young women are not so timid and awkward as he has described the generality to be; he confesses that "the female children of the rich, brought up at great expence by French governesses, and taught by masters at half-a-guinea a lesson, are tolerable," *n'ont pas de la timidité, de la reserve, de l'embarras au même degré*. In this, with sorrow, we agree with him. The dissoluteness of manners in the higher classes, and the alarming frequency of divorce confirm the melancholy truth. The French governesses have taught our young women to exchange the dignified reserve of the sex for French ease; the blush of timidity, for the broad stare of impudence; and modesty, and often virtue, for French graces. Whatever Mr. B. may think, we are decidedly of opinion that our females are infinite losers by the exchange. With this writer the graces seem to be every thing; never did Chesterfield himself adore their charms with half his enthusiasm. As an example

of the ardour of this passion, one of his chief objections to our boxing-matches is, that in them "the body does not display itself *elegantly*, never assumes a *graceful* attitude!"

As, according to this writer, we slumber through an insipid, melancholy, and monotonous existence, every where and upon all occasions unaccompanied by the *graces*, he at the same time pronounces that our authors, though some of them possess genius, and other commendable qualities, are totally deficient in *taste*. "It is," he says, "at the theatre, the school of manners and of national taste, it is in the works of the understanding and the imagination, that the gloomy melancholy of the English character, the necessity of strong excitement, that spirit of independence, which will be confined by no rules, will admit of no restraint, more particularly display themselves." p. 223. As we have formed our taste on Shakespear, "a monstrous divinity, before whom it is unpardonable not to bow the knee," *ib.* he says, "that we require in tragedy much bustle, the blackest actions, the most distressing situations, absurd extravagancies, bold metaphors, elevated sentiments, but often exaggerated, generosity, bravery, and the shedding of much blood. pp. 231, 232. "In comedy," we are said "to permit every moment a want of decency, to relish licentious situations, and loudly to applaud the vilest characters, highwaymen and their mistresses." p. 232. Mr. B. has here fallen into a double mistake, whether wilfully or not he best knows. Our modern comedies, whatever may be their defects, are not wanting in decency, and the grossly licentious passages in those of the old school are omitted in representation. As to the accusation, our applause given to highwaymen and their mistresses, nothing can be more ridiculous: it is not those low and vicious characters that we applaud, it is the genius of the author for the fidelity of his picture, and the merit of the actors and actresses for the excellence of the representation. When a scoundrelly valet, or an intriguing and immoral *suivante* is represented on the French theatre, is it the scoundrel, the immoral *suivante* whom he admires and applauds? If so, we congratulate ourselves on not having one particle of Mr. B.'s *French taste*. Though our authors, according to this writer, load their tragedies with blood, bustle, and absurd extravagancies, to excite, to rouse the dull and sombrous feelings of the audience, we are told that it is all labour in vain, for that "rarely are there any exterior signs of emotion, except at a farce." p. 235. What this Frenchman considers as exterior signs of emotion we know not; he certainly does not look upon fits and involuntary screaming as signs of *that kind*, for he immediately subjoins, "frequently at tragedies the women faint, or fall into hysterics, and scream aloud!" p. 235. We, for our part, consider them as the effects, the exterior signs of strong emotion. The criticism on our theatre concludes thus: "It is impossible for a Frenchman who has feasted on Racine and Moliere, to pay attention to the English theatre from any motive but curiosity, or on purpose to study English manners. Nothing can

compensate

compensate to him for its want of unity, decency, and *taste*. An Englishman is pleased from habit and prejudice." pp. 237, 238. May we ask to what cause a Frenchman owes his pleasure when his hero and heroine die, and his valet and suivante utter witticisms in *rhyme*? Is there here no force of habit, no prejudice? That much prejudice enters into the composition of Mr. B. is sufficiently apparent from the whole tenor of his work; and were there any doubt on this head, it will be entirely removed by the character he gives of the English and French. "*National pride* is incontestibly the predominant trait of the English character: it is to be found in all ages, and in every class of society: it is taught in infancy to the child, it is augmented at the public schools, and increases through all the circumstances of life.—The English think themselves the first nation upon earth, think that they *alone* are free, ingenious, powerful, generous, and capable of great exploits." p. 216. "France has *no* pride, *no* national prejudice!" Neither, according to him, is it *ambitious*; "Such is its happy situation, such its climate, the fertility of its soil, and its independent riches, that *ambition* to it is useless, and conquests would be only embarrassing acquisitions." p. 275. This Mr. B. scruples not to print and publish in the 8th year of the French Republic, when Europe had been for years disgusted by the gross egotism of France, and desolated by her tyrannical and murderous ambition; when that nation, emancipated from all legal restraints, displayed its *real* character, not alone by the voice of the mob, who are always prejudiced, but by the continued voice of its ever-changing and motley rulers: When "the Nation! the Great Nation! the Nation! *par excellence*," resounded from every quarter, from the turbulent assemblies of the demagogues of the day, to the poissardes and coupe-gorges:—and when the *right* of France to give laws to the whole world was held forth by all as an uncontrovertible truth!

Of the Irish this writer gives the following character.

"In Ireland you find much hospitality, a great degree of vanity and ostentation, a strong inclination to gaming, dancing, and every kind of dissipation, and much neglect of cleanliness, even in the houses of the most opulent. Except in these respects, the character and manners of the Protestants of the north have no resemblance to those of the Catholics. The former are active, industrious, and grave; the latter are lazy to excess; without wants, and without industry, they remain in ignorance and poverty, and are never roused from their apathy but by active amusements and pleasure. Slaves of the landholders, they have the vices of slaves; like them they are cheats, liars, thieves and drunkards. They are great talkers, have a good address, attach themselves to strangers, and eagerly seize every occasion to drink whisky.

"As to those of higher rank, they are attacked in England by every species of ridicule and reproach. They are exposed in publications of every kind; are exhibited on the theatre as low flatterers, adventurers, and as exceedingly quarrelsome; in short, as most dangerous men in society.—Some of the middling class have long merited a part of these reproaches.

As poor, but not so well informed as the Scotch, and consequently having fewer means of getting forward in life, the Irish in general work their way by cunning and flattery. Many poor gentlemen (and when they quit their own country all are *gentlemen*) appear at Bath and London, endeavour to seduce and carry off young heiresses; sometimes succeed, and thus strengthen the disgust for their nation. Formerly there was much drinking in Ireland, hence arose quarrels; the Irish are brave and fought often. At present, society in that respect is less dangerous, drunkenness and quarrels sensibly diminish; strangers enjoy the greatest liberty at table, experience much civility, and no restraint. Persons distinguished by their rank and fortune live well, love society, the table, and the chace. Among them there is more luxury in servants and horses than perhaps in any other country in Europe. They begin to erect beautiful country-houses, where strangers are well received, yet with a manner less open, less noble, and with more affectation than the Scotch. What distinguishes the Scotch from the Irish is, that the former are poor, confess it, and live accordingly; the latter are likewise poor, but do not confess it, and ruin themselves from vanity and ostentation. Whether the humidity of the climate, or the feeding on potatoes and milk contributes to beauty I cannot tell, but I know no people who are more generally beautiful than the Irish." Vol. i. pp. 366, 367, 368, 369, 370.

With what he says of the Scotch our fellow-subjects of the north have reason to be contented.

"The common reproach against the Scotch in England is their poverty and pride. I know not but that this reproach, which may in some respects be true, does them honour. It is seldom that poverty is not accompanied by one of two extremes, meanness or pride. The one is a despicable vice, the offspring of a groveling soul; the other may, in a certain light, appear a ridiculous foible, but, placed in another point of view, is a noble quality of an elevated mind. The Scotch are high-spirited, brave, enterprising, diligent, and, with the exception of the Highlanders, who are almost entirely lost among their mountains, better informed than any other nation. They are open, hospitable, religious, and strongly attached to their presbyterianism, though they no longer have that fanaticism which blinded their ancestors." pp. 216, 217.

Besides the letter-press, the 1st vol. contains maps of England, Scotland and Ireland, a plan and view of Gibraltar, and views of Staffa and the Giant's Causeway. In the 2d is given a map of India. Portraits of Mr. Pitt and Mr. Fox appear in the 3d; and a representation of the *set-to* (to use the technical term) between Humphreys and Mendoza, at Odiham, is exhibited in the 4th. The work is very incorrectly printed.

Series of Novels. By Madame Genlis. Translated from the French. In 4 vols. 12mo. Longman and Rees. 1802.

ALTHOUGH we must confess it has long been our opinion that the inventive genius of our own novelists of both sexes has furnished

nished the English press with sufficient, and perhaps we may add, too much matter of mere amusement; yet we are ready to receive the productions of Madame Genlis's pen, and more especially at this epoch of multifarious authorship, when the mania of novel writing seems to pervade all orders of writers, as that of novel reading does all orders of readers. The vivacity of her talent for this species of composition gives her a peculiar power of conveying the correction of moral sentiment in the amusive tale, and of blending entertainment with the lesson of experience, in so persuasive and prevailing a manner, that we are happy to find the chance of ameliorating the taste, and strengthening the intellect of both writers and readers of novels, revived, by the introduction of these volumes to their attention: and as we deem them worthy of it, we shall not content ourselves with giving a brief opinion of them, but enter into a general analysis of the series. We will therefore take the tales separately, as they occur in the arrangement before us.

The first that challenges our commendation is *Apostacy*, or the *Religious Fair*. We must premise our remarks with, what we trust will not be considered as an hypercritical objection to the title of this pleasing and instructive tale. We think, as the hero and the heroine are in great measure contrasted with respect to religious sentiment, it had been better to have made the title personal in the one as well as the other, and to have rendered it "The Apostate and the Religious Fair." For, certainly, as it now stands, the second part has no reference whatever to the first, which is a relation, however, that ought always to subsist. The opening scene is admirably well drawn, and represents *Delrive*, the apostate, as giving himself up to despair, with which a fancied disappointment in the object of his affections had filled his heart. Seated on a rock hanging over the foaming waters of the Rhone, he recurs, in an impassioned soliloquy, to the virtuous impressions of his earlier years, as the deceptious causes of his misery, and abjures, or attempts to abjure them for ever, taking up in the moment of despondency the empty sophistries of modern philosophy as the future guides of his thoughts and actions. But his heart would not so readily surrender its first convictions to a system, in which doubt and despair governed by turns.

"Around him," says the authoress, "all seemed congenial to himself: the troubled surges bubbling below, the agitated water dashing impetuously down, the rocks hanging on the edges, the gulfs, the craggy mountains, the noise, confusion, and disorder, all presented him a striking picture of the dreadful perturbation of his soul. But, when he took his eyes from the earth, and turned them upon the heavens, he beheld again the celestial image of peace; there all was calm, unchangeable and harmonious. He was struck with astonishment, as if it had been the first time he had seen the glorious sight; his sinking soul rose once more in spite of himself; his lips still murmured, but his conscience gave the lie to his words, and his tears began again to flow. 'Oh, force of habit, (exclaimed he) wonderful

force of prejudices imbibed in infancy.' Saying these words, he arose hastily, and descending the rock, continued his journey."

These prejudices, however, through all the circumstances of his wanderings, until he became convinced of the purity of his Calista, *the religious fair*, preserved him from the perpetration of crime, and guarded all the avenues of his heart from the obtrusion of actual guilt. In the character of Mons. D'Orselin we find much of the true delineation of a professed atheist, whose terrors, as his life declines towards dissolution, force him to fear that there may be some truth in what he has through life denied, and hoped was false—a state of retribution. The remarks which the authoress makes use of this character to introduce on the political causes and effects of revolutionary principles, are to be received from her pen as the testimony of personal knowledge and experienced judgment. Calista is represented as pious from principle, not prejudice; watching over the last hours of an expiring mother, she is an object of much interest to the reader: her character furnishes many opportunities to the authoress for religious inference. The scene of the celebration of mass in a cellar, in consequence of the dread of proscription, during the reign of terror, and the natural effect of the preacher's eloquence on hearts subdued by misfortune, and living instances of his application, are very strikingly displayed. The equivoque of personal identity occasioned by Delrive's mistress always wearing a veil, and by his friend's marrying the sister, is well preserved, and the whole beautifully unravelled by the help of collateral incident arising out of the other characters of the piece.

In this tale there is nothing inconsistent with the course of natural and social event. If there be a tint of romance spread over the outline, it is such an one as gives to fact a brighter glow of virtuous and honourable impression.

Mademoiselle de Clermont

Is the next tale, and is a very affecting portraiture of royal privation of nature's claims, in the history of two unfortunate lovers, whose fate formed a melancholy tradition of the old court of France. Although historic fact, told with faithful adherence to circumstantial occurrence seldom affords matter for romantic interest, the authoress has still diffused, throughout this pleasing tale, much captivating remark, and has wrought the simple incident of the interchange of lovers' tokens into that tender pathos of catastrophe which does not seduce the imagination, whilst it softens and refines the heart.

The Herdsmen of the Pyrennees

Concludes the first volume. This tale the authoress calls "A Fragment of Travels performed in 1778." We have to regret that it is only a fragment: it is, however, a very charming description of the pastoral pursuits of that life which the golden age portrays. Since the date in which Madame Genlis witnessed this gratifying scene, the iron hand of republican despotism has rudely swept away those

Rose Sylvan delights which gave that charm to rustic nature, the well educated mind knows so well how to appreciate.

The Reviewer

Commences the second volume. Here we expected to have been at home, but we gladly found the scene laid in a country where all the observations apply in a *much stronger sense*. Amid the distraction of contrary and conflicting parties which so long have reigned among our harrassed neighbours, the following remark may be admitted as perfectly just. "Friends of the present day look for exaggeration and flattery, in which they find their compensation for the injustice and calumny of *enemies*. Multiplied satires have produced a necessity for *panegyrics*. Truth, in the mouth of an enemy would appear no better than baseness and *apostacy*; and *treachery in a friend*." Thank heaven, violence has not yet so far prevailed over justice here, truth has not yet to fear such cowardly violation, her impartiality is not yet so perplexed by the outrage and the noisy prevalence of party, as for the Reviewer to feel alarm at declaring his opinions according to the sentiments of his conscience, and to attack with his boldest censure the opinions of others wherever virtue or religion are degraded, vice or infidelity upheld. For virtue and religion are his only friends, vice and infidelity his only foes. No other *system* ought he to support, no other *party* ought he to acknowledge.

This tale is written with much spirit, and much characatured allusion to the conduct of the present journalists of France. But whether the authoress wished to soften the rough outline of a Reviewer's profession, or to fit the character more easily to novel adaptation, by clearing away the almost impervious ice of impartiality which surrounds his heart; we trust she has a little characatured the critical practices of our neighbouring brethren, when she represents them so unhesitatingly sacrificing to gallantry what is due to judgment, as to permit a single word from a favourite female Mœcenas to effect an entire revolution in the integrity of their decisions. If, on the contrary, the picture be a close likeness, we have reason to congratulate ourselves that reviews are not so conducted in England. The slippancy of female intrigue, and the contradictory impulses of amorous caprice, do not here pervert critical knowledge. The female mind leaves to the more practised skill of the other sex an operation, in which, from feminine refinement both moral and physical, the judgment would be too often weakened, and the efforts of science not unfrequently impeded by those feelings, of the heart which commonly bewilder instead of regulating the powers of discrimination.

Castle of Kolmeras.

In the introduction to this ingenious little story, the authoress makes a happy hit at the false taste for the horrific among our novel writers and readers.

"I must inform the reader," says she, "that, as I am relating a true story, I have been unable to give to this work, in some respects, exactly the

the turn I could wish, but I shall speedily publish another under the title of *The Castle of Bentheim*, of which I may venture to say, the plan is superb, since it contains a series of Gothic apartments, consisting of above forty chambers, besides cabinets and inner rooms. This castle, built upon a rock, and situated upon the summit of a mountain, is five stories high, and contains all the dependencies of every castle contrived with genius; such as cellars, caves, great and small subterraneous ways, ruined chapels, tombs, prisons, and a cemetery, in which I have introduced a little bit of a precipice. This castle was besieged in 1794; its walls were battered with cannon; several of its apartments are yet stained with blood; its courts are full of human bones, &c. As I went over it, I thanked heaven that Mrs. Radcliffe had not been there before me, for she could not have failed to take possession of so fine a ground-work for a romance. As the castle of Bentheim covers an immense plot of ground, and contains a prodigious number of winding staircases, I have divided my work into five volumes; that is to say, one for each story high, which is surely very moderate. The Castle of Kolmeras did not afford me the same advantages. Unfortunately it is almost new, neither has a single murder nor a single crime as yet been committed there. Authors will, therefore, readily conceive, that it is by no means pleasant to work upon such materials, and I hope they will allow me some credit for having vanquished so great a difficulty."

The moral of this tale holds out an excellent lesson to those disordered fancies which think it necessary to fall in love at first sight. The subject of it is the romantic illusion with which a raw youth submits himself to the deceptions of a courtesan, and rejects the prudent anxieties of an intelligent relation, who had provided for him an alliance in which beauty, fortune, and respectable connexion awaited his decision. At length conviction cures him of his folly, and the following scene of the chamber of death, in which Sophia (the courtesan) lies a lifeless corpse, completes his restoration to duty and virtuous principle.

"I met a servant maid, whom I interrogated, but she answered me abruptly. 'Indeed I know not whether she is alive or dead; who cares about such a woman as her?' On hearing these words I advanced towards the stairs, went up, stopped at the first floor, entered the apartments, but saw no one. All the doors were open; I traversed two antichambers, and entered the bed-room. There was neither nurse nor priest, nor domestics. RELIGION was there unknown; never did FRIENDSHIP appear there; LOVE had fled away, together with PLEASURE and VOLUPTUOUSNESS. DEATH alone reigned within the spacious apartment. Day had now quite departed, and not even a lamp was left in this deserted chamber: but it received a considerable light from a reverberating lamp which hung in front of one of the open windows. I advanced with a trembling step: the first object I beheld was a harp unstrung, leaning against a table: all my senses seemed convulsed, as I recalled to mind the seducing figure I had so often seen hold that harmonious instrument in her arms. Every thing was in confusion; several pieces of furniture heaped together occupied a part; near the alcove was an elegant toilette half thrown down—fragile altar of beauty! from which the most delicious perfumes every day exhaled! flowers still unfaded were disposed in various flower-pots; a fancy

silky dress covered with festoons of roses thrown upon a soft—broken mask spread about the floor; every thing showed that death had taken his victim by surprize and seized him in the arms of FOLLY and PLEASURE. I raised my eyes—I shuddered—I cast a look toward the alcove—I touched it—the sides were wholly covered with looking glass, which a few days before multiplied the images of beauty and of pleasure, but now presented a picture of destruction. The rays of the reverberator reflected there with brilliancy, afforded a light, which discovered to my eyes, with horror, the inanimate figure of the unfortunate Sophia a thousand times repeated!—‘Thou art no more,’ exclaimed I, ‘those speaking eyes are closed for ever; that enchanting, that deceitful mouth will never more be opened, nor that syren voice be heard.—Alas! what a fatal use hast thou made of such an assemblage of charms! vice has cut short thy career—in thy last moments thou wast abandoned—thy memory is tarnished by contempt.—Unfortunate Sophia—at least one tear of pity shall fall upon thy death-bed!’—

Thus corrected in his mind and subdued in his passions he meets the wishes of his friends, and attaches himself to the pure object of their choice.

The authoress, aware of what might be expected from her title, furnishes her castle with a ghost or two, a sliding pannel, &c. but for the reasons she has assigned in her introduction, there having unfortunately been no murder, no crime committed in her new built castle, she is fain to have recourse to flesh and blood, and a common sheet, instead of a winding one, but the terror produced is equally gratifying, and the denouement just as well brought about, to the satisfaction of all parties concerned.

The Man of Worth.

In this tale the intrigues of an adventurer are contrasted with the virtuous principles of a good heart and sound integrity. In the character of the Chevalier, we are shewn the seductive artifices of a fashionable villain. In that of M. de Fèrioles we see the noble manliness of an uncorrupted heart: he is not a man of modern fashion, but he is a man sense: he is not a man of modern honour, but he is more—an honest man. These are parts of his description of an accomplished gentleman which the Earl of Chesterfield lost sight of, or industriously withheld from the attention of his son, of whom he would rather have made a courtier than a Christian. The following feature of a real gentleman we select from the character of M. Fèrioles, and recommend to the imitation of the *polite* young men of the age, who display their ingenuity by exercising their talent for *quizzing*, as it is quaintly called.

“Unsuspecting of sarcasm and malignity in others, he was disturbed by none of those feelings which so easily disconcert the frequenters of *good company*. All those little things which furnish food for ridicule, were to him, what they really are, absolute trifles; and they scarcely met his eyes. It never entered his imagination, that persons of wit and sense could attach the least importance to things wholly indifferent in themselves: yet he was thirty years of age and master of an enlarged and penetrating mind; but he had applied it only to the observation of things that interested him,
and

and that appeared worthy of being observed; all despicable and futile matters escaped him."

To the fashionable victims of a distempered sensibility among the younger part of the other sex, we beg leave to address this interesting appeal of M. Fértoles to his Isaura.—"Would you feel pity? come with me to the cabin of the poor, there the tears you shed shall not flow in vain, they will bathe the wounds of misfortune." We presume that a well represented or a well written scene of fictitious wretchedness cannot direct the emotions of sympathy and compassion to a more amiable pursuit; since to relieve real, is better than to shed fruitless tears for feigned, distress; it is more satisfying, and the gratification is more lasting.

The Perplexed Lover

Begins the third volume. This tale is written in Marmontel's best manner. We do not, however, insinuate that Madame Genlis is a copyist, but only a writer after the manner of Marmontel: this is not to be wondered at; for Marmontel copied nature, and all good writers on the practical morality of life do the same. Love is the ground-work of this story; but it is not the principle of passion so much as of sentiment; which may indeed be said of its application to most of these tales, in which it appears not as the advocate of the senses but as the judge of the heart. The character of a quiet sort of man is thus aptly delineated.—"Darmond (the father of Leontina, the heroine of the tale) was one of those men who never apply but to business the faculties of observation and reflection; and who, moreover, careless and unconcerned spectators of society, see nothing clearly but that which is put forward to be seen; hear nothing but that which is said to be heard, and understand nothing but that which is intended to be understood."—Rosenthal loves Leontina, but is tormented with jealous apprehensions produced by an equivocal, which, although it is necessarily discovered by the reader in the first part of the tale, loses not its interest even in the development.

Destiny; or, the Unfortunate

Is certainly the best tale of the collection, and an excellent satire upon the living opinions of republican inconsistency. The political reflections are acute, appropriate, and well directed; proving that in all revolutionary projects whenever judgment sleeps, suspicion wakes; and the consequence is, that distempered dreams disturb the one, and waking visions of the passions confirm the illusions of the other.—The vein of irony runs very rich through the whole, and the authoress successfully combats the absurdity of revolutionary pretence. The hero of the tale on whose ill-starred existence hinge all the incidents, is an emigrant who has the good sense to convert all his necessities into virtuous effort and useful consequence. The following is the description which he gives of himself.

"The passions of great men, form in their peculiar destinies such extraordinary incidents as they have chosen to denominate FATALITY.—

The

The events of my life are of too little consequence to allow me to use so sublime a term. Passion never shook my soul, but there is a certain awkwardness in my character which has plunged me into the same difficulties as imprudence and rashness bring upon other people. I am by no means hasty nor enterprising, and yet no one has fallen into more mistakes than myself. I never set about any thing without considering it well, but the *à propos* has always been wanting in whatever I have undertaken, and hence I conceive all my ill luck to have arisen."

Such a man's life must be full of incident produced by disappointment or disaster, and accordingly we find him unfortunate in love, in friendship, and in his political career, though deserving of success in all. Jilted by his mistress, discarded by his patron, arraigned by his countrymen, ridiculed by some, abused by others, but himself superior in heart and mind to all. There is much witty allusion and ingenious inference manifested in the conduct and connection of the business of the tale. In Florzel's (the emigrant's friend) selection of inscriptions for the three semi-deities of republicanism, set up in the Pantheon of France, Madame Genlis has given an incontrovertible proof of the contradictory folly of their votaries.—"I had been informed that the writers who were placed in the foremost row and of course were the favourites of the popular speakers, and highly extolled in their harangues, were *Voltaire*, *Diderot*, and *J. J. Rousseau*; I therefore recommended to Florzel to begin with these first, and to choose out the inscriptions for these three idols of the people. Two days after, Florzel entered my chamber, bringing them with him."

VOLTAIRE.

"The greatest service which in my opinion any person could possibly do mankind, would be to separate for ever the belottèd people from the more civilized part of the world. I cannot bear the absurd insolence of those who tell me I must think like my taylor or my laundress. It appears to me to be essential to the order of things, that there should exist an ignorant commonalty.—

"This reasoning age totally does away all consideration for talent.—

"The system of equality has always appeared to me to be the fond scheme of a madman.—I am by no means desirous of having the Athenian democracy re-established; the government of the mob is not at all to my taste."*

DIDEROT.

"Although I am not of opinion that democracy is either the most convenient or the most lasting form of government, I look upon it to be the most ancient; still, however, I am convinced that it is the most disadvantageous to great states.—

"The government of an extensive and powerful country ought to be monarchical."†

* Voltaire's Letters.

† F. Encyclopædia.

J. J. ROUSSEAU.

"The social contract ought to be well received at Geneva, for I greatly prefer aristocracy to any other form of government."*

"When I had read this paper I could not help laughing. 'I beg Florzel,' said I, 'that you would not think to deceive me thus by your pleasantries.—How! this book so vaunted by Jacobins, this very book, this *Social Contract*, for which Rousseau has become as a God among them, does this tend to prove that the best of all governments is an aristocracy?'—'Even so'—'And Voltaire too, does he call democracy the government of the mob; and equality, the *fond scheme of a madman*? and even Diderot would have a great country governed by a monarchy?'—'Just so I assure you.'—'But have not the Jacobins misunderstood these authors?'—'I know no more than what you see.'—'The philosophers then had nothing to do with bringing about the revolution?'—'Excuse me there, they accomplished it by *overturning* old systems, not by *raising up* new ones.'—'So the Jacobins have deified the modern philosophers not for their *political* but their *moral principles*?'—I was much astonished at making this discovery, and after mature deliberation thought it better not to send any inscriptions to France."

The fourth volume opens with *The Princess des Ursins*; a tale of descriptive truth and historical fact, extracted from the reign of Philip V. of Spain. It points out in strong colours the artificial character of a court favourite; the over-reaching cunning; the simulation and dissimulation, the short-lived enjoyment of empty splendour, and the well deserved reverse from favour which art had gained, to contempt which conviction produced. This story would, however, lose its interest were it not for the virtuous contrast which the conduct of Elizabeth of Parma, afterward's Philip's queen, exhibits.—The moral is not new, thanks to the corruption of the human mind, that represents the favourite imposing upon the master, and in turn imposed upon by the agent of her wiles.

The Green Petticoat.

The character of M. Molten is an outline which even Sterne might have owned. His manly disgust at the prevailing affectation of humanity and sensibility is well supported, and true generosity faithfully depicted in his conduct. Although this tale contains but one incident, it is full of interest. The lovely charity of a beautiful female in inferior life is rewarded by the sympathy of a kindred soul in the person of M. Molten, a wealthy merchant. The story is simple, but its simplicity delights and improves the heart.

The Husband turned Tutor.

This tale is taken from the *Catherine and Petruchio* of our Shakespeare. Hippolitus (the Petruchio) is a model, in his real character, deserving of the attention of those flitting beings of folly whose transient emanations of buckism glimmer their short day along the path of Bond-street. We also recommend the perusal of the character of

Laura, to those of the other sex who have the misfortune to be born only daughters and only children, and sometimes meet with the additional calamity of being heiresses: in consequence of which fatality they usually become impetuous, self-willed, overbearing; prodigal and thoughtless, and unless possessing the native goodness of a Laura, and her better fortune in meeting with an Hippolitus, they in the first instance prove obstinate daughters and tyrannical mistresses, wringing the hearts of their parents, and hated by their servants, or in the next, they turn out bad wives, worse mothers, and the worst members of society.

Pamrose, or the Palace and the Cot.

A very affecting and elegant tale; in which high birth may sympathize and lowly life behold the happiest outline of its comforts. The opening scene in which the heroine of the story is introduced, is beautifully pathetic. The picture of village devotion is equally so, and seizes the acquiescence of the soul. To the political machine of public devotion lately erected in France let us be allowed to oppose the following touching description of the natural effects of religious exercise upon the guileless heart of the villager.

"How interesting an object must the parish church be to the rustic! there it is that he received the first lessons of virtue! at that altar he is married! at that font his children are baptized! in that choir it was that, in his younger days, he so loved to sing; from that spot he continues to lift up his soul in prayer! within its sacred walls he forms his first hopes of heaven, and first tastes the consolation of religion: the annual feasts of the church form the material epochs of his life. The children of the village, who, with their little brows bound with garlands of roses, follow in the train of the numerous processions: the aged matrons and fathers of those children, contemplating them with secret joy; the young women who bestrew the altars with flowers, decorate the public shrines, form the holy mangers, and assemble to chaunt their carols; these all of them experience sensations far more delightful than any which arise from our profane public feasts, that so soon disgust and pall the sense. Ye philosophers of the present day, have you ever thought at all of this? I believe not; but those who are the true friends of human nature know they ought to weigh such subjects well."

We regret we have not room to make larger extracts from this very pleasing tale. The choice which Pamrose makes between the uneasy splendour of a court and the serene enjoyments of retiring competency must be sanctioned by every feeling heart.

A Woman's Prejudices.

This tale we are forced to declare we wish Madame Genlis had not written; and if it had not been added to the rest the selection would have been more perfect. The character of Luzi is a vile one, but the authoress gives it a seductive gloss which we think unworthy of her pen, and dangerous to the cause of morality that pen has otherwise so well supported. Luzi is a practiced seducer, and at 26 is represented as having been the cause of separating one wife from her

husband, and of another's being shut up in a convent and torn from all her family comforts. Yet this man is described as having a heart of sensibility and generosity—Prostituted terms!—We do not conceive that her own sex will thank the authoress for the picture of female weakness which she has exhibited to the scorn of the prudent and reflecting part of the other, in the conduct of Madame Melfont, who, at thirty-seven, could yield the treasured store of reputation and respectable widowhood, to unite herself by the ties of a second marriage with a professed adulterer and remorseless libertine; who, after having once proved himself an enemy to the happiest dependencies of social life, ought to have been discarded from it as a wretch unfit to mix in it, because incapable of preserving and supporting its best blessings. Such a character ought to be regarded as loathsome as the pestilence, deadly as the lightning's blast, hateful as the serpent that robbed our first parents of the joys of Paradise and entailed death upon their offspring. A woman's prejudices cannot be too strong against the advances of such a man; they ought never to leave her off her guard; they are the best protectors of her honour, the surest preservatives of her peace; religion sanctions them, virtue depends on them, and without them her reputation falls. Every woman's motto therefore ought to be, "Let no such man be trusted." With the single exception of this tale, however, we are thoroughly disposed to agree with all that is advanced in the Preface attached to these tales, which sums up their character in well written and well merited encomium. We must make a remark or two with respect to the translation; it is close and easy. The Man of Worth, The Reviewer, Apostacy, Destiny, The Perplexed Lover, and Pamrose, are specimens of good translation; but we have met with one inaccuracy, which indeed we have observed the best translators to have fallen into, and which we shall take this opportunity of noticing; we mean, that of resting contented with the word or phrase of the original, when the language of the translation admits of expression. Translators should be aware that this throws a tacit aspersions of poverty upon their native language, from which it is almost their peculiar province to vindicate it.

Histoire de Madame Elizabeth de France, Soeur de Louis 16, avec des details sur ce qui s'est passé dans l'interieur des Chateaux de Versailles & des Tuileries, et ce qui lui est arrivé de plus remarquable pendant sa detention au Temple, aux-quels on a joint un grand nombre des lettres ecrites par elle-meme. Par Mme. Guenard. 3 tom. 12mo. à Paris, chez Lerouge. 1802.

The History of Madame Elizabeth of France, Sister of Louis 16th. By Madame Guenard.

IT is with a curious mixture of pleasurable and painful sensations that we have perused these volumes, and renewed our recollection of the bloody scenes which distinguished the commencement of the French

French revolution. It is chiefly as a curious memoir of these memorable scenes that this little work is interesting. It is entitled to our attention, because it records anecdotes of a set of transactions which will interest the minds of men to the end of time; because it records anecdotes of persons treated with signal injustice, which makes the meanest of mankind exalted, and entitles them to the respectful attention of the whole human race; because it depicts the private and habitual deportment of persons long elevated above their fellow-creatures by their rank and station, into whose secret dispositions and ordinary occupations we have so strong an inclination to pry, and persons, finally as much raised above others by their sufferings, as they had been by their previous fortune.

There is little peculiar in the history of Madame Elizabeth's sufferings, different from those of the rest of the royal family, who were confined along with her, and brought to the same end. But her character itself is an object worthy of attention, which, though it be not sketched here by a very masterly hand, is yet described with so much minuteness as to give us a tolerable conception of what sort of a person she was. The biographer is a professed panegyrist, and any one is entitled to dispute as much as he pleases of the praises bestowed upon the heroine; but the general features of her character must be truly represented, because too many people were acquainted with them to allow a misrepresentation in this particular to pass, and a number of facts are stated which demonstrate no inconsiderable degree of the virtues which are ascribed to her.

The accounts which have been already communicated to the world of the situation of the illustrious sufferers of the royal family of France, from the time when they were placed in the power of the populace, till their final destruction, have anticipated in a great measure the present account of these melancholy scenes. Still, however, this is a new picture of the same objects, which can be seen with renewed, and even somewhat varied delight. And several curious facts are mentioned here, which are neither to be found in Clery's Journal, nor any other publication, which we have yet received. One sentiment in particular must strike the mind of every one on the contemplation of the history of this princess, astonishment at the atrocious and persevering cruelty, which, after the destruction of the king and queen, should still seek her blood. If the king and queen had been the authors of calamities to the nation, what share in their councils had she ever possessed? She had ever lived a private life, within the limits of a very moderate income, great part of which she had distributed among the people in charity, and she had taken a part in the proceedings of her brother and his wife, only after she had joined them to share their misfortunes.

One circumstance struck us on the perusal of this history more powerfully than it had ever done before, and we regard it as highly worthy of remark. The French murdered first one, and then another of their royal family, in cold blood, and with the lapse of a period of time

between each past and succeeding tragedy. The king came first, then the queen, and next the Princess Elizabeth, none of them in the heat of passion, by the fury of the mob, when there was any possibility of their escape, or danger from their machinations, but after they had been ten weeks in the most horrible of prisons. When we have contemplated these proceedings, and consider what is now going on in France, is it possible for us, is it possible for any man to forbear crying out, For what is it now that the French have perpetrated these fearful transactions? Was it necessary to pay such a price for the commodity which they have at last obtained? Was it necessary to murder one after another every one who partook of the blood of their sovereigns, only that they might have the privilege of laying themselves at the mercy of an obscure adventurer? Had the French at last established for themselves a happy, and liberal, and solid system of freedom, still we might have said with reason, could they not have obtained it at a cheaper rate? The value, however, of the magnificent purchase would have tended greatly to make us forget the magnitude of the price, and they might with some hopes of success have craved the indulgence of mankind for the excesses committed by their passions when first let loose, and before experience had taught the proper means of restraining them. But to shed the blood of mild governors, to whose sway they had been accustomed for a thousand years, to remove the barriers of laws, of religion, of manners, and of customs, which limited to so great a degree the power of their ancient sovereigns, and then after going through scenes of the most frantic barbarity, to take an individual, whoever he may be, and desire him to rule over them with despotic, uncontrouled, and unlimited power, makes a man almost ashamed to bear the nature of such contemptible and inconsistent creatures.

Our author mentions a singular story concerning the Duke of Orleans, an instance of a very extraordinary and instructive fact, which undoubtedly has place in human nature, that the most degrading subjection to superstitious delusions, and superstitious terrors, is by no means inconsistent with the most irreligious principles and conduct.

"I have been informed, says she, by persons who had intimate connection with the house of Orleans, that what gave Egalité, even at the time when he was only duke of Chartres, the idea of making himself king, arose from a superstitious persuasion, an extraordinary circumstance in a man without religion. It is not the first time, that persons who believe not in God, have been seen placing their confidence in the spirits of darkness. Mary of Medicis is an example of this truth: every one knows that she was a votary of astrology; and the column which is yet to be seen at Halle-aux-blets she made use of to contemplate the stars. It is reported, that one day she was consulting a magic mirror, in which she saw Louis 13, Louis 14, and Louis 15, pass in succession, then more rapidly three young princes after which the glass immediately broke. From this his flatterers persuaded the duke of Chartres that the reigning branch would fail of posterity, and that he by consequence would mount the throne. Every thing which

which flatters ambition, how improbable soever it may be, is received with avid ty. The fecundity of the countess d'Artois belied the prediction, and when the queen had given two princes to France, he ought to have renounced the hope of possessing a crown, which had so many heirs before the branch of Orleans, even on affecting to believe in the validity of the renunciation of the branch of Spain. But, as it is enough that an event be predicted for it to arrive, not that futurity is unveiled to feeble mortals, but that then they perform every thing which is necessary to bring it about; Orleans upon the death of his father employed all the means of intrigue to accomplish the prediction of his ancestor."

Some very interesting, and hitherto unknown particulars are here related of the situation of the royal family when the palace of Versailles was stormed by the mob of Paris, and when that unfortunate family was carried in horrible triumph in the midst of that barbarous and ferocious multitude to the capital.

"The queen, during the time they were forcing the doors of her apartment, had reached the apartment of the king, by an interior passage which Louis had caused to be made the first year after he came to the throne. Alas! how far was he from imagining that this communication which his love for the queen had made him desire, should one day serve to withdraw her from the sword of assassins. Some of the deputies sincerely attached to the unfortunate monarch had come to share the dangers of the supreme head of the nation, and endeavoured by their sage counsels to prevent the greatest of crimes. The gentleman to whom I have already alluded was in the chamber of the king. I have heard him say that nothing could prevent a more august spectacle than that unfortunate family. The king displayed no fear, the queen carried her courage even to heroism, and if Madame Elizabeth appeared keenly affected, it was easy to read in her soul that it was not for herself she trembled; but the shock which she experienced was so strong, that when she went out upon the balcony with the king, the queen and their children, her knees bent, and she was obliged to support herself on the arm of the deputy mentioned above, who, persuaded that the populace would fire upon the royal family, had repaired to the castle to perish along with them. Madame Elizabeth continued still leaning on his arm, while the royal family remained on the balcony, and when the people cried out, *The Queen, the Queen alone, without the children*, she said to the deputy, Is there no danger for my sister? So great, madam, replied he, that I should never pardon myself if I advised her to yield to this demand, which can only be that of her most mortal enemies. But just as Madame Elizabeth had returned into the house with her brother and his children, the queen, without giving them time to oppose her courageous resolution, presented herself to the people, with that noble assurance, which is almost always certain to awe the most unbridled multitude. So great accordingly was the effect produced by this heroic procedure, that not a single voice was raised to insult her misfortunes, and even several applauses were heard."

There is a letter of Madame Elizabeth to one of her friends, which well deserves to be translated, and describes the scenes that followed.

"Paris, le 8, 8bre, 1789.

"My date alone," says that unfortunate princefs, "informs you to what degree our misfortunes are arrived. We have quitted the cradle of our infancy; quitted do I say? we were torn from it. You know by the public papers the details of that dreadful night. I have neither strength nor courage to describe them to you. But what you do not know, is, that the duke (Orleans) was seen in the croud; that it is known that it was he who himself pointed out the road to the apartment of my sister-in-law. It was against her chiefly that their aim was directed: she has exhibited a great character."

"If the king would have quitted Versailles two hours before, we should not have been brought here. What a journey! what frightful images! Never, never will they be effaced from my memory. The monsters! they carried in triumph before the carriage of the king, in which I was with his wife and his children, the heads of his unfortunate guards; what more could cannibals have done! and they abandoned themselves to a barbarous joy, as they followed these bloody standards. This is what I cannot, cannot comprehend: this is what degrades them in my eyes below the savage beasts. What a spectacle for the queen, and for our children! Charlotte as much as possible turned away her eyes to avoid seeing it; the Dauphin was so terrified by the shouts of these savages, that he durst not cry: at Sevres he asked for something to eat; he was dying with hunger; none of us had taken any thing: the queen appeased him the best way she could. All those who surrounded us, if I except the king's guards, whom they constrained to follow us unarmed, were drunk. They little regarded whether the children wanted to eat or not. At last we arrived at Paris. After having spent three hours at the Hotel-de-ville, we were conducted to the Tuileries, where nothing was prepared for us; but we slept from excess of fatigue. What is certain is, that we are prisoners here; my brother does not believe it, but time will inform him. Farewel, Montreuil, never shall I see you more! Our friends are here, they think with me that we are ruined."

"No further hope remains for us but in God, who never abandons those whom he chuses. My brother is completely resigned to his fate; his piety augments with his misfortunes. Adieu, my friend, I am not recovered from my terror: above all things seek not to return. I have no peace but concerning those who are at a distance from this furnace."

"Be assured, madam, of all my affection,

ELIZABETH."

Voyages en Sicile, dans la Grande Grece & au Levant, par M. Le Baron de Riedesel; suivis de l'Histoire de la Sicile par le Novairi.
A Paris, chez H. I. Jansen Rue de Maçons-Sorbonne, No. 406.
An. 10. (1802). 8vo, Pp. 448.

Travels in Sicily, in Græcia Magna, and the Levant, by the Baron de Riedesel, to which is subjoined the History of Sicily by Novairi.

THIS volume consists, properly speaking, of three parts; or rather is three distinct works united together. These are the accounts of two different journeys by Riedesel, published at two different

ferent times, and part of the history of Sicily extracted from a large miscellaneous work of an Arabian author, translated by Caussin, professor of the Arabic language in the college of France. The two narratives of Riedesel have been long before the public. The first of these journeys was begun as long ago as the 10th of March, 1767, and the last on the 10th of May, 1768. They were published originally in German, the native language of the author. They were translated too into French, and passed, we are told, through more than one edition. But having been published at Zurich they were but little known in France. The present editor, however, tells us, that being moved by the high rank which these travels are allowed to hold among the numerous publications that have appeared on the same subject, and by the high estimation in which they are held in all those places where they have circulated, he has conceived that he should render a service to literature, and furnish a gratification to the public, by presenting to it this new edition of both journeys, united too into one volume, and accompanied by an additional piece, according to him, of great value.

The first of the two journeys is contained in two letters addressed to the celebrated Abbé Winckelmann, of whom the author was a particular friend. It is nearly a complete tour through the dominions of the King of Naples, of which Sicily receives the greatest share of attention. We shall not follow the author to every one of his stages through the island, but content ourselves with describing in general his mode of travelling, and the objects which chiefly attracted his attention. His plan is to move from city to city, and the objects of the country receive but a very inferior portion of his regard. He does indeed tell you whether such or such a district be fertile or the contrary, and gives you some short general notice of the produce which it bears. But he describes the towns with much greater minuteness. Whenever he has left one town he bends directly to another, and the attention which the country receives seems to be something by the bye rather than any direct object. They are the ancient towns too which above all things attract his curiosity, along with all ancient monuments. These he seeks after with great avidity, and describes with great minuteness. An old cathedral, or an ancient temple he feasts upon a great while: nay, an ancient vase, with a few mutilated figures in bas-relief, is sufficient alone to furnish out a complete banquet; and he describes it at greater length than he does the manners and character of a whole people. To those persons who have a taste for the same objects, and to what man of taste do they not appear interesting? we have no doubt the travels of Baron Riedesel will afford a very great treat.

We do not mean, however, to say that this author conveys no instruction concerning the people through whose country he travelled. He does in general give you his opinion concerning the character and manners of the inhabitants of each place through which he passed, as well as concerning the appearance of the country, and its different productions;

productions; and that opinion bears in general the marks of good sense and correctness. But it bears evidently the marks too of an opinion formed upon the common appearances, without any pains employed to discover the more delicate and concealed particulars; such were not the objects of the author's curiosity. There is one natural object, however, in this journey, which attracted his attention as much as any antiquity, we mean Mount *Ætna*, and his description of it is the most clear, distinct, and satisfactory which we remember to have seen. He departed from the town of Catana, and ascended with infinite labour and some danger to its very summit. He walked around the mouth of the Crater, and makes his reader tremble when he describes himself as standing upon its edge looking down into the gulph, and throwing into it stones from which no sound returns to his ear.

His account of the bite of the tarantula, and its cure by dancing, which he had an opportunity of seeing during his journey in Calabria, is so much more perfect than any other which we have received of that most extraordinary phænomenon, that, though very long, we cannot better gratify our reader than by extracting as much from it as will give him some idea of that strange disease.

“ The tarantula is a sort of a spider, which is shewn in every cabinet of natural history, and very common in several places in the south of Italy. All the stories told of it are true, to wit, that persons bitten by it are cured by dancing, and that this dance must be performed to a particular tune called *tarentella*. But it is not less probable that this bite is not so dangerous as is generally thought, and does not produce exactly the symptoms which are observed in those who imagine themselves to have been bitten. This accordingly is the opinion of the most skilful physicians of the place. It is very seldom, they say, that the marks of a bite are to be found about those who pretend to have been bitten. The great heat, a thick atmosphere, and the rain-water which corrupts in bad cisterns, thicken and taint the humours (particularly at Tarentum, where the saline humour prevails with so much violence) sink the spirits, occasion melancholy, and destroy the stomach. Exercise, perspiration, and gaiety, are without doubt the most efficacious remedies for such diseases, which are much more frequent, as well as the pretended bites, among the women, than among the men, which will surprize any one less, when he learns that hysterical maladies are much more common, and much more violent in this country than elsewhere, and rise sometimes even to fury. The violent movement occasioned by the dancing, for it will sometimes happen to a woman to dance for thirty-six hours incessantly without either eating or drinking, necessarily throws the whole machine into commotion, and the thick humours into action, divides them, and may by consequence abate the malady, or even cure it. The Marquis of Palmyra at Lecca, related to me the following instance: He had a female relation, forty years of age, unmarried, who began, of a sudden, to grow remarkably thin, to fall into melancholy, in short, to be completely changed; they imagined at first that she had been bitten by the tarantula; but as she felt ashamed to dance, her disease prevailed from day to day to such a degree that they despaired of her cure. One day as she passed in a carriage before a house where a woman was dancing, who was
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in the same situation, she could not restrain herself any longer; she yielded to the irresistible necessity which she conceived herself to be under to follow the woman's example, sprung into the house, began to dance in company with her, and after having indulged for a long time with great alacrity, she became better, her melancholy dissipated, and she recovered her former health."

"Such, my friend, are the accounts which have been given me, I state them to you as I have received them; as for myself, I suspend my judgment, although I am strongly disposed to place all this among those prejudices which time has rendered inveterate, even among enlightened people; prejudices, of which the number is so great, and which, in all probability, will still for a long time rule over our poor globe. I shall only add further, what I have seen with my own eyes."

The author subjoins several stories, but we shall content ourselves with one, which we have selected as the best.

"I saw at Atranto a young woman, two and twenty years of age, dance for the cure of this uppos'd bite; she was very well dressed for her condition; the place for the operation was a room, adorned with small mirrors, flowers, and clothes of silk, of all sorts of colours; she did not dance in any species of frenzy, not even like a person altogether engrossed with that pleasure; but rather with a certain coldness keeping down her eyes, which she lifted however pretty often to look at herself in one of the mirrors, at which she attempted to assume as decent a look as possible, or adjusted her head-dress, without intermitting her dance, however, for a moment." The music consisted of two violins, and a tambourin. My dancer washed her face several times, dancing all the while, and took notice of every thing which happened around her. A jocular remark escaped me, and loud enough for her to hear, that for a dancer she had her stockings but badly drawn up. Scarcely was my observation gone, when she drew aside to adjust them better; as for shoes, the popular superstition has decided that none must be used on similar occasions. I was unfortunate enough to displease her, because I had my hat on my head, and she had a violent antipathy to black. She did not delay to let me know this, and when I had taken off the hat, which offended her, she began to dance with her eyes down as formerly. Her look had nothing in it wild or fantastic, there reigned in her eyes on the contrary a mild tranquillity, and it was evident that she danced rather against her will than with pleasure. She danced six hours in succession, without resting, after which her friends carried her away to place her on a bed, which they had taken care to warm."

The second of the journeys inserted in this volume, is entitled, *Remarks of a modern traveller in the Levant*. The same character, nearly, belongs to this performance, which we described as belonging to the former; although it must be granted that rather more attention is paid to the character of the Greeks and Turks, than to that of the Sicilians and Neapolitans. This journey is confined to the Grecian islands, Attica, and Constantinople. The author modestly styles his account of these places, only remarks. And it is true that he is far from aiming at a complete description of them, either physical, political, or moral. But his remarks bear the stamp of good sense, although

though his theories are certainly not all completely well founded. Such is his opinion that climate has a vast influence on the characters of men; and that polygamy is a reasonable institution in warm countries. It gave us pain, too, to perceive several instances of prejudice against the Christian religion; of which one is so remarkable that we will quote it.

“Moderation and toleration do honour to the religion and character of the Turks. The Alcoran continually recalls the precepts of these virtues; and whilst Moses and David preach and ordain, in the name of the God of mercy, to exterminate the infidel nations, and Samuel menaces Saul with the wrath of the Almighty for not having slain King Agag as he had commanded him; Mahomet, on the contrary, recommends to Musselmén to content themselves with exhorting unbelievers to embrace the faith. *Preach to the infidels, you have no other mission. God has reserved to himself those who are to adore him* (Alc. chap. 9.). *When you are attacked in your faith defend yourself; but beware of attacking the unbelievers with outward force; to God alone it belongs to know them* (chap. 2.)” * * *

“With what shame do not the Turks cover the intolerant Christians, by this wise, one may even say, this politic morality,” &c.

Such was the fashionable affectation of the day when Riedesel wrote his travels, and we have lived to see the value of these discoveries awfully exhibited in their fruits. But there is a species of bad faith which provokes a kind of bitter smile in panegyricizing the religious toleration of the Turks, and exalting Mahomedism for this above Christianity. How contemptible to employ the sophistry which has been so often refuted, of charging a few particular instances of severity, which were imposed upon the Jews for a particular purpose, upon the whole spirit of their religion! Is there a general precept in it which recommends extermination? Does any person pretend to criticize it, and is so ignorant of the system of laws which it ordains, as not to know that it confined the Jews almost entirely to themselves, and as much as possible forbade with their neighbours all communication whatever, hostile, as well as friendly; that it rendered conquests both useless and impracticable to them; that the Jews were accordingly the most peaceable of nations; and there is not, after their first settlement in the land of Judea, one instance in their history, of their going to war with any of their neighbours, but in consequence of having been first attacked. To pass over next the whole of the mild precepts, and the unquestionably benignant spirit of the Gospel, to fasten upon the instances of misbehaviour in the Christians, and hence to conclude that Mahomedism is superior to Christianity,—oh, ’tis foul! Is a man of sense and honour capable of doing this? Yes; in religion and politics we daily see the passions play the fool with the sense and honour of men, the whole of whose remaining conduct these virtues eminently direct.

The history of Sicily, which is subjoined to these two narratives, is only an account of the military operations of the Saracens, while they remained upon that island, and is chiefly curious as coming from the hand of an Arabian author.

Les Siècles Littéraires de la France, ou Nouveau Dictionnaire, Historique, Critique & Bibliographique, de tous les Ecrivains Français, morts & vivans, jusqu'à la fin du 18^{me} siècle. Par N. L. M. Dessarts, & plusieurs biographes. 8vo. A Paris, chez l'auteur, Imprimeur-libraire, Place de l'Odéon. An. 8. (1800.)

The Literary Ages of France, or a new historical, critical, and bibliographical Dictionary of all the French Writers, dead and living, down to the end of the 18th century. By N. L. M. Dessarts, and several Biographers.

ONLY four volumes of this work have yet come to our hands, which contain two thirds, the author says, of the whole plan, and bring down the dictionary to the end of the letter M. The work is in reality an alphabetical history of the literature of the French nation, and at the same time a biographical dictionary of the French writers. It contains the leading particulars in the life of each author, a critical examination of his writings, with an account of all the different editions which have appeared of them, of the year when they were published, and the place where they were printed.

We think very highly both of the plan and of the execution of this book. To be able to lay ones hand at pleasure upon the life of every author whom one chuses, and to know where to go for a ready account of his writings is a thing exceedingly to be desired, for which every one who is in the least interested about literature, and authors, must often have found himself very much at a loss. And it is somewhat extraordinary that no work of the same kind should have heretofore appeared in any language. There is indeed the biographical dictionary of Bayle; but besides that his work is not confined to authors, and therefore is not more the history of literature, than it is of war, or of civil society in general; it is so filled with opinions, reasonings, and discussions of the author, as to be, certainly, a very entertaining and instructive book, but not a convenient one in which to look for information concerning authors and their works.

We are abundantly aware of the difficulty of executing a work of the nature of this which is here undertaken. To find even a few of the leading particulars in the life of every individual who from the earliest time has committed any literary production to the public, in a country whose writers have been so numerous as those of France, is a task sufficient to terrify most people. It is true that of obscure authors very little is said; of some nothing at all but that they were the authors of such a poem, or such a treatise. But the number of those who deserve to be better known, is so great, that the labour of collecting the materials of the lives of them all must have been immense. For the lives of many of them it must have been difficult to know where to look for the materials, because although some particulars of the lives of most authors are given to the public, this is by no means the case with all, and even with some who are by no means undeserving of attention.

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But the most difficult part of the task was to execute the critique of the works of all the authors in the French language with any degree of propriety. To be acquainted with every subject treated of in the French language, so as to be qualified to criticize the works on all those subjects; to have read all the books in the French language; these are qualifications not easily to be found in any man, or in any number of men who are likely to be associated together in one work. But besides all this, as it is necessary that a work of this kind should be a commodious, not a ponderous book, the articles must all be short, and yet the performance must be something very different from a mere nomenclature. And every thing which is necessary to give a satisfactory account both of the life, and of the writings of each author must be inserted.

The whole of this task, difficult as it is, is very completely executed in this work. It is in such small compass as to be perfectly commodious. We have been able to discover no defects in the enumeration of the authors. The account which is given of all the more eminent authors, and of their works, is wonderfully satisfactory, and even more full and minute in detail than we could have expected. The judgment, and skill, and even depth with which the different works are criticized, deserve no little praise. The opinions of all the most celebrated critics, both those most favourable, and those most severe, are in general stated, and in the critic's own words. The candour and impartiality of the work appear to us remarkably worthy of praise, because, in treating of opposite principles and parties, it is so difficult not to take a side, and to allow such bias to blind you to the perfections of the one party, and the imperfections of the other. In France of late, in particular, so much has every thing been carried to excess, that we did expect to find some advances beyond the line of moderation in favour of one side or another, in the account of the writings which have been celebrated in that country for the last half century. We were agreeably disappointed. The author is certainly not a friend to licentious principles either in religion or politics, but he insists on doing justice both to the morals and to the genius of those men whose writings have too much encouraged these principles. For example, he celebrates the virtuous disposition, and beneficent practice of Helvetius, at the same time that he quotes the very severe criticism of La Harpe upon his writings. We shall make a pretty long quotation from the life of Bailly, the celebrated astronomer, and mayor of Paris at the beginning of the revolution, because it contains one of the most extraordinary scenes that ever was exhibited to render human beings detestable.

“ Bailly was born in Paris on the 15th September, 1736, and beheaded on the 12th November, 1793. Nature had endowed him with all the qualities of mind which fit a man for the study of science, for the observation of nature, and the meditations of philosophy. He had been destined to

to be a painter, and had already made some progress in the art; but he quickly found within himself a more powerful attraction toward literature. His taste first turned him toward poetry; at last the advantage which he possessed in being connected with Lacaille determined his pursuits in favour of astronomy; and as soon as the year 1763, after several essays which fixed upon him the attention of the learned, he presented his *Lunar Observations* to the academy of sciences, which eagerly admitted him into the number of its members. His taste for polite literature served him as a recreation from his astronomical labours. In 1767 he communicated to the French academy his panegyric on Charles V. In 1768 he sent to the academy of Rouen a panegyric on Corneille, and obtained the *accessit*.—He addressed to the academy of Berlin the panegyric of Leibnitz, and gained the prize. Other panegyrics which he composed signalized still farther his talents in polite literature; he was a candidate along with Condorcet for the place of secretary to the Academy of Sciences; and in 1784 he was received into the French Academy in the room of Tressan. The first important work which he gave to the public was his *History of Astronomy ancient and modern*, of which the first volume appeared in 1775. It discovered the hand of a great writer, who joins to extensive knowledge the exquisite art of drawing vivid pictures, and exciting the feelings of his readers. He sent his book to Voltaire: he, as he thanked him, raised some objections to the production; they began a correspondence, and two interesting volumes were the consequence. His letters on the *Origin of the Sciences*, on the *Atlantis of Plato*, and on the ancient history of Asia, written with perspicuity and unaffected elegance, displayed an erudition as profound as extensive, and proved his superiority over almost all the writers of his age. From that moment he was courted by all the men of genius, by those whom the fame of another does not hurt, who can pay respect to ability wherever it is found; and he received the most flattering, for a man of letters, of all rewards, that of being in 1785 received into the Academy of Inscriptions and Belles Lettres, and thus finding himself a member of the three first academical bodies in France.”

* * * * *

“After the act of authority exerted by Bailly on the bloody 17th of July, 1791, become the object of the hatred of the parties, he was no longer continued in his office, and after two years and a half of public labours, he returned to the condition of a private individual. He travelled during the year 1792 and a part of 1793. During his travels he was not ignorant of the machinations which were carrying on against him; he was offered opportunities of quitting France; but he refused to abandon his country, and he retired to Melun, where resuming his taste for literature, he led the life of a philosopher. His name which he imagined he had withdrawn from memory by disappearing in a manner from society, was inscribed, after the 1st of May, in the bloody lists of proscription, and on the 10th November, 1793, he was carried before the revolutionary tribunal as a conspirator, who had betrayed the cause of liberty for the interests of tyranny. What an agony was that of his death! and how noble was his courage! What greatness of mind did he display in his last moments! Let us sketch this picture, worthy to fix during all ages the admiration and sensibility of mankind. There was about the pace of a league to pass before arriving at the place of execution; the weather was cold, and it rained heavily; all these obstacles appeared likely to spare the unfortunate

fortunate Bailly the imprecations and outrages of the multitude, in the hire of tyrants, who fastened themselves on the steps of the unfortunate beings who were conducted to death, that they might load them in their agony with humiliation and insult; but all this was unable to deter that ferocious r  tinue, which every day, thirsting for blood, moved from the tribunal to the scaffold, and from the scaffold to the tribunal; on that day it even seemed to have been increased by every thing impure contained in a great city, by those men for whom the sight of a miserable being conducted to death is a subject of pleasure and amusement; and who insult the wretch who is ready to fall under the sword of the law with the same facility with which they offer incense to triumphant villainy, and trumpet forth its applause. To this vile and barbarous crew was Bailly delivered, upon coming out of the Conciergerie to go to the place of punishment; and then commenced that long and mournful agony of his, during which he suffered every species and degree of humiliation; and suffering, which the vengeance of fate was ever able to unite upon the head of the most atrocious delinquents. Scarce had he appeared in the presence of the multitude, when he was loaded with the most horrible imprecations: in an instant he was covered all over with filth; one wished that he could eat his heart; another that he might be allowed to tear him to pieces; ruffians drew nigh to strike him, in spite of the executioners, even they being astonished at such barbarity: a cold rain which fell with violence added to the horrors of his situation: in his motion he was sometimes hurried along, sometimes retarded, according to the caprice of the multitude, to whom the care of presiding over the business of his punishment seemed to have been delegated. Bailly, calm and tranquil amid all this delirium of ferocity, appeared insensible to every thing: he looked like a man deeply preoccupied with some grand contemplation, and who fixes upon that object all the faculties of his being; his eye was fixed, and on his forehead sat that profound calm which is impressed by the meditation of some great thought. It is thus, that, after an hour and a half on the way, he arrived at the Champ de Mars. He had already descended from the fatal car, and the executioner was leading him to the scaffold, when the mob bethought themselves of burning under his eyes the red flag, which had been used on the day of the affair of the Champ de Mars: this incident retarded his punishment; fire was brought, and an attendant on the tribunal holding the flag in his hands, shook it burning under the figure of Bailly; this excited a severe pang within him, which drew from him, as it were in spite of himself, a complaint. This refinement in barbarity, far from exciting compassion in the surrounding multitude, obtained from them applauses to its inventor. In the midst of so many actions, disgraceful to humanity, death was to Bailly the only consolation which could affect him; but it would have been too speedy for the satisfaction of those cannibals who vied with one another in seeking the pleasure of inflicting upon him the greatest number of outrages; they cried out that the sacred soil of the field of federation ought not to be polluted with the blood of such a villain: that idea, embraced with enthusiasm, gave occasion again to new delays; it was necessary to take down the scaffold, to carry it without the inclosure of the Champ de Mars, and to erect it again on one of the ditches which are on the banks of the Seine. Bailly was accordingly conducted on foot to that place, and placed on the bank, where he was to see the fatal instrument again raised. Then

it was, that giving up entirely to the fury of the populace, the barbarism of his executioners was exhausted upon him : every one wished to have a share in the humiliation which he was made to experience ; one spit in his face ; another kicked him with his foot, another tore his clothes : soaked with rain, and penetrated with cold, he trembled over his whole body. A man said to him, *You tremble, Bailly ?—My friend, 'tis with cold*, replied Bailly. He was three hours at his place of punishment ; what must he not have suffered during that long interval in which he had to contend, not only with the ferocity of an ungovernable multitude, but the fainting of nature, always too weak to resist so many united assaults. With his hands tied behind his back, his head naked, obliged to swallow the matter which descended from his nose ; he sometimes requested the termination of so many sufferings ; but these words were produced with the calmness which was worthy of one of the first philosophers of Europe. At last the moment which he desired arrived ; the scaffold was erected on a heap of filth ; he did not wait till the executioner came to seize him. Resuming all his strength, he ascended courageously, and precipitated himself upon the fatal knife which put an end to his days."

This quotation is so very long, that our limits will not permit us to insert another ; however, many remain with which we should wish to gratify our readers. We must content ourselves with recommending to them the publication, which is one of the most useful, and one of the best executed performances, which has for some time fallen into our hands.

De la Verité. Ce que nous fumes—Ce que nous sommes—Ce que nous devrions être. Par André-Ernest-Modeste Grétry, Membre de l'Institut National des Sciences & des Arts, de l'Académie des Philharmoniques de Bologne, de l'Académie Royale de Stockholm, et de la Société d'Emulation de Liège. 3 Tom. 8vo. Pp. about 400 each. A Paris chez l'Auteur. An. IX. (1801). *Of Truth, &c.*

THIS is one of the numerous French publications which, since the Gallic Revolution, have been sent forth to persuade every other nation that liberty, happiness, and an irresistible tendency to intellectual and moral perfection, are the blessed fruits of that direful convulsion. It is the more surprising that the French should labour with such persevering industry in this way, when stubborn facts speak so loudly against them ; that they should have the effrontery to pronounce themselves free and happy, when it is evident that they are the slaves of a military despot ; that they should boast of their moral perfection, when a most gross and shameless immorality pervades all ranks, both sexes, and every age, not only unpunished, but without restraint, and with the most unblushing impudence ; and that they should have the audacity to preach to all nations, "Go ye and do likewise." Their vaunted intellectual powers must be small indeed if they do not feel that they are neither free nor happy ; or, if feeling

their corrupted and degraded state, they wish to lower other nations to their level : what becomes of their morals, to the *perfection* of which they tell us they are hastening with rapid strides ? But, whether blind themselves, or wishing to blind others, they labour in vain. Even those who, at one time, were led astray by what Mr. Fox called the "*seducing theories*" of France, have long since seen their error. Facts are too sturdy opponents, are triumphant antagonists, which flimsy theory must ever resist in vain ; and here they speak in thunder to every reflecting mind. The grand "*regenerating experiment*," as it was called, has been tried, which along with French fraternity, was to diffuse knowledge, liberty, morality, and happiness over the face of the earth, from Paris, the great fountain head of all these, to Peking.* How have these magnificent promises been fulfilled ? The revolutionary monster, like Horace's monster "*desinit in piscem*." It has produced to Europe, to almost the whole world, devastation and massacre, and the violation of every human right, and to France itself slavery instead of freedom, and every kind of moral degradation.

The writer now before us is already known to the public by his "*Memoirs or Essays on Music*," published some years since. There he was at home, and succeeded accordingly. He has now become an historian, a moralist, a politician, and reformer ; in these new characters we cannot flatter him with having been successful. The idea of the work he informs us, was suggested to him by observing some boys at play in the "*Champs Elysées*." "*They were standing back to back, and all, or most of them, raising themselves on tiptoe, cried out, I, I am the tallest*. I said to myself, these children will grow up, and throughout life will play the same game ; it is the game of men in every age. These children, I said again to myself, present to us the picture of *what we were*, of *what we are*, and of *what we shall be*. In a word, it is the game of self-love, a principle innate in man. Behold how an amusement of children might become the germ of a vast moral subject, were it treated by a more eloquent pen than mine." *Introd.* PP. 21. 22.

The subject, thus whimsically suggested, he goes on to treat in the order which appears in the title page. *What we were* does not occupy many pages. They contain a very slight sketch of feudal manners, painted in the most unfavourable colours, which is introduced by the following musical receipt for the cure of barbarism. "*O how much were these nations, then barbarians, in want of music to humanize them ! A rigadon was all that Frenchmen required, but the whole force of harmony was requisite to soften the original characteristic harshness of the Flemings, Dutch, English, and Germans*." PP. 26, 27. The writer next goes on to relate the progress of the

* Vid. Kerfaint's speech, where he at large unfolds a plan for spreading the revolutionary blessings, step by step, to the utmost boundaries of China. He, unfortunately, was cut off by that active revolutionary agent the guillotine, without having seen his plan realised.

human mind from Francis I. to the Revolution, in which we find nothing worthy of remark. He ascribes that progress to protection, and a love of glory; and hence infers, that if the desire of being conspicuous in the eyes of a *Monarch* led to exertion, and the improvement of the human mind, the certainty of being seen, and of course rewarded by the "*Sovereign People*," must produce beyond all doubt a much greater effect. What! exclaims he, what is the "*Does the King see us?*" of the modest Fontaine, and the haughty Despreaux, to the "*Does France see us?*" of the regenerated citizen, "whom the whole of Europe beholds, and follows as a model?"

Having given a detail of French manners previous to the Revolution, he is honest enough to confess (in opposition to those who say that France was goaded on to it by the coalition of Kings) that, from the then existing state of society, the convulsion which has taken place was inevitable. "The resistance of *Alexander* would have been of no avail; he would have been considered as a foolhardy Vandal, as a *Garagantua* in politics. *Louis XIV.* would have been looked upon as only a Knight of the round table risen from the dead, and the pomp of his Court would have had no more effect than a theatrical decoration. *Frederic* would have found soldiers so well informed as to tell him, *Our will is to have that for all, which you will only for yourself.*" P. 71.

As no unfavourable specimen of this part of the work, we insert the following comparison between *Louis XIV.* and his successor:

"The former, full of the elevated ideas of that Chivalry which had preceded his reign, had Knight-like and noble manners; the latter, having constantly before his eyes the ridicule with which reviving philosophy, and respectable romance writers, such as the author of *Don Quixote*, treated this species of religion, was only the timid Squire of his predecessor. The former had a commanding look, and he had the folly to employ it in forcing his courtiers to approach him with downcast eyes; the latter attempted the same thing, but it was with fear and trembling. The former ordered magnificent shews, where, like a little Jove, he presided in all his glory; the latter too had his operas and comedies, but he yawned during the whole exhibition. The former called artists around him, to encourage and reward them, he even occupied himself with their productions; the latter also commanded artists to attend him; I myself received an order to do so: I went, though at the time I received the message I was ill in bed: he looked at me and said aloud, *you look very ill.* How very agreeable to bow, and to walk off after such a compliment! Both of them spoke incessantly of death, which they dreaded. *Louis XIV.* abandoned the design of building a palace at St. Germain, which had been determined on, because from that height he could see the towers of St. Dennis, where the Kings of France are buried; *Louis XV.* was every day enquiring of his oldest courtiers where their burying-place was situated; the answer he once received, '*at the feet of your Majesty*,' did not corrupt this foible. The decision of the former led him always to express his displeasure to those whom he meant to punish; the latter overwhelmed them with caresses, and on quitting the royal apartments, they were taken into custody. It has been said that there was perfidy in this; no, it arose from timidity and weak compliance with

the wish of his Ministers; for he has been often heard to say, '*It is their wish, but I am not of their opinion.*' The former felt his power; he thought himself every thing in France—that all was made for him: the latter was at the same time a private man, and King. He was happy in private only, because there he abdicated royalty; because there he abandoned himself to his habits; because what he had there was all his own; and it was with the utmost sincerity that he said, '*this does not belong to the King, it is mine.*' Always weak, and wavering; sometimes high, sometimes low, according to the character of the Minister who ruled in his stead; thus did Louis XV. labour through the last *complete* reign of the Kings of France, enveloped in the cloud from whence already grumbled the revolutionary thunder, which was soon to precipitate his race."—PP. 47, 48, 49, 50.

Having told us what the French *were*, Mr. G. goes on to describe the progress of the revolution, and to inform us what they now *are*. He does not attempt to disguise the horrors of the political convulsion, as may be seen by the extract which follows:

"In the mean while, in the interior, the palaces of the Emigrants are converted into prisons, whither the citizen is dragged. All who are inferior in virtue, in talent, or in fortune, become the accusers of those whom they had long envied. Nothing can set bounds to the hatred of the poor to the rich, of valets against their masters, of the ignorant to men of knowledge, of the wicked to the virtuous. Art thou rich? Thou shalt die! Art thou noble? Thou shalt die! Unhappy father, has thy son emigrated? Thou and all thy family shall die! Hast thou formerly held employments in the Finance, in the Church, in the Cabinet, in the Courts of Justice? Death!--Death to all who had risen above the level of wretches hitherto unknown, and who gave laws to the Convention. Talents are proscribed, moderation is a crime, indulgence and compassion are weaknesses which must be punished, and virtue has no asylum but the scaffold. Bathe your hands in blood, display them smoking to the monsters who govern, and they receive you with their horrid smiles of approbation. At the places of public amusement (for it was *commanded* that they should remain open),* dreadful and atrocious wretches interrupt the performance, exclaiming—No *Monfieur*, no *Master*, no *Valet*, and the house resounds with applause at the words *blood, death, vengeance*, and *carnage*! In the streets, nothing is heard but the screams of death: every day is marked by new massacres, and every evening our ears are wounded by the numerous list of the victims of the day, among whom we hear with dread and unavailing grief, the names of our friends and parents. What are the feelings of the man of sensibility amid these scenes of horror? Alas! I experienced them! Except the devoted victims, whom a supernatural courage supports, a melancholy stupor is seen on every face, an existence worse than death is the portion of all. A scene of another kind, but not less horrible, is also exhibited. The churches are despoiled; all their riches are brought from the neighbouring departments; the

"* Would any nation but the French have thus blended massacre and frivolity? To them alone it is given to hum a Vaudeville, while they drench their hands in blood! Your countryman Voltaire knew you well; he has said that in you the characters of the tyger and the monkey are united."

most

most vile and despicable wretches traverse the streets of Paris, clothed in the ornaments of worship; the sacred vessels are in the hands of sacrilegious men, who make a sport of profaning them. At this sight the man of worth calls to mind the days of his youth, thinks of his education, and his religion, while the long and continued respect which he had paid to these holy spoils thus profaned, strike him with a most frightful contrast. The horrid Robespierre himself feels emotion at this profanation;* and thinks to make amends for all by commanding a festival in honour of the Supreme Being, at which *he* presides!"—PR. 111, 112, 113, 114, 115.

After noticing the 2d and 3d Constitutions, Mr. G. comes to the exploits of Bonaparte: these, like all the French writers of the day, he paints in the most flattering colours. In *him*, every thing is patriotic, great, wonderful, and just: *his* sole objects are the prosperity of France, and the diffusion of taste, liberty and virtue over all lands. *He* is the phoenix of warriors and politicians, "who never gave the smallest grounds to suspect his virtue, and who inspires general confidence!" After all this, Mr. G. is obliged to confess that France has her doubts respecting the intentions of this paragon of heroism and virtue. In expressing her doubts, we are inclined to believe that he conveys his own, as plainly as the present state of freedom which that country enjoys will permit. Of this our readers will judge, after perusing the extract which we here lay before them:

"In spite of all this," the writer has been recapitulating the exploits of Bonaparte, and besmearing them with the state varnish of the times, "the republican spirit, which has acquired more solidity in France than is imagined, that spirit, always suspicious, which, on good foundations, thinks that pride actuates human actions more than honesty, trembles for the cause of liberty, when it beholds one man, and a young man, in possession of public confidence to a degree beyond every thing of which history can furnish an example. But, let us set our souls at rest; the man of genius who possesses every thing in this world, can form only one wish, and that is to transmit his name untainted to posterity. What is even an age of rule, followed by an eternity of execration? The spirit of *philosophy* has produced such a change in the minds of *well-informed men*,† that in the arts, the sciences, the profession of war, and soon, perhaps, in the diplomatic line,

* No, he felt no emotion; he was afraid of consequences; he found he had gone too far, and hastened to correct his error.

† How long shall we be stunned with the promised achievements of what the French call *philosophy*; and which hitherto have had the most direful effects? Till this day (by the writer's own confession) they have produced no good; they have produced evils inexpressible; and all that he himself can say for them is, that they have left *bope*. He pretends at least to be a most determined *boper*, and wishes us to believe, as he does, that when the mass of mankind shall become '*des hommes instruits*,' i. e. *French Philosophists*, all will go well. From what has already been experienced, we have only to say, from a society governed by such rulers, "good Lord deliver us!"

the honour of leaving to the world an illustrious name, will more than countervail every other passion.

"Surrounded as I am with artists, and men of learning, I see that, with all their heart, they would give their life in exchange for lasting reputation; and can you dread that the man who is at the top of all worldly prosperity, will, for a moment, turn his eyes aside from that immortal glory which awaits him? No, the part he has to act, is so sublime, that there is no probability of a different conduct. It is to *hope*, and *confidence*, sweet as the influences of spring, that we must open our hearts. Every thing promises us the most happy futurity. The winter of calamity cannot longer be prolonged without blasting our existence. Must we pass the whole of our life in alarm? No; it is time that the sun should appear, and dispel the darkness with which we were surrounded."—*Pr.* 125, 126, 127.

True, Mr. G., it is true that the sun should appear, to dispel the darkness with which you not only *were* but *are* surrounded: but *will* the sun appear? your sky is as black as ever, and it is only as a comet that your Corsican luminary sends forth his baleful rays.

Could we be astonished at any thing which *at present* comes from the French press, we might wonder that any person should have had the impudence to publish such sentiments, when he must know that this object of his servile adulation had exposed to all Europe the most unqualified spirit of despotism; and had left to France, in respect of freedom, while he lives and enjoys power, not a single spark of *hope*. Mr. G. publishes his work in the year 1801, when the object of his flattery had bound France in tenfold chains!

Having considered this author in his province of detailing events, we come now to report how he acquits himself as a politician, a moralist and reformer. "What we ought to be," and what Mr. G. assures us *Republican France* (*Republican France!*) will certainly become under the guidance of her unrivalled *savans* and philosophers, and under the divine protection of the Goddess of Liberty (has she as yet appeared amongst them?) is the subject of the greater part of the 1st Vol. and of the whole of the 2d and 3d. In treating this subject, he is whimsical, extravagant, desultory, and declamatory. He has no notion of arrangement, and is running into perpetual digressions! "but to return to my subject," is incessantly repeated. To make any thing like an analysis of this part of the work would be a hopeless labour; nor, indeed, does it contain any thing of sufficient importance to merit the attempt. We do not by this mean to say that it contains nothing which can be turned to *use*; but only that it is an ill-arranged and visionary performance, in which what might be *really useful* bears a very small proportion to the whole. The great panacea which Mr. G. applies for a cure of all the moral and political evils of society, is *truth*. Truth, he says, is *virtue*, and all vice a *falsehood*. If we grant him this, what does he more than recommend, under a different name, the practice of *virtue*, which all moralists have done before him, without having produced that general reformation which the present writer so sanguinely expects. Whether

he had ever seen our Woolaston's "Religion of Nature delineated," we will not say; but, on this head, he has embraced his system, and carries it to the most ludicrous extravagance. The following specimen may suffice:

"Satisfied in my principles, I name every thing that is beautiful and just, *truth*; I give to every thing ugly and unjust, the appellation of *falsehood*. Generally speaking, you will not be mistaken in thus applying the terms.

"Your child, I shall suppose, seeing a poor lame person covered with rags, will say behold a *lie*. Yes, you will answer, since he is not such as he *should* be. If, during his sleep, he has done what he ought not to have done in bed, he will say I have been guilty of a filthy *lie* this night. Yes, you have, his mother will answer, you should have called to your maid for the chamber-pot. When he beholds the sun; what a beautiful *truth*! he will say—his mother will reply, you are very right. Behold the beautiful truth hides itself. It is a cloud which obscures it for a moment. My little brother cries—that is a *lie*.—I will give him suck—he smiles—that is a *truth*. On seeing a sweet cake, he will exclaim, what a delightful *truth*! Yes, but if you eat too much of it, and are sick, it will become a *lie*.—What? the cake? No, you, who have eat too much of it. What a pity! my rose, which yesterday was so beautiful and flourishing, to day is faded—it is a *lie*. No, every thing produced, every thing born must die. God, who is truth itself, and who governs nature, has so willed. Are there then *falsehoods* which are *truths*, and *truths* which are *falsehoods*? When God wills a thing, it is never a *lie*, but a *truth*, which it is not his pleasure that we should know. Then mamma, even you do not know every thing? Far from it. How shall I know whether God wills a thing, or does not? When no one on earth can prevent it from being as it is."—3d Part. Pr. 50. 51, 52.

There is a great deal more of this, but our readers, we dare say, are already satisfied; and we, for our part, have got more than enough.

It was to have been expected that this determined champion of *truth* would not, upon any occasion, have abandoned his favourite principle; he *does* abandon it, however, whenever it stands in his way, and "endeavours to demonstrate" that "cunning, trick, wiles," or, in other words *falsehood*, "is allowable when it "is productive of real good;" that "it is absolutely essential to love," and that "it accompanies the instinct of all animals in a state of simple nature!" P. 347. V. 2. It was likewise to have been expected that a person who assumes the character of a reformer, should himself have correct ideas of morality. These, as appears from numerous passages in his publication, Mr. G. is far from possessing. We select the following one:

"In his voluntary poverty, Diogenes was intolerant. Jean Jacques was unhappy, a bilious visionary in his voluntary privations. But both of them were *faithful to morality*, because they were wise men."—V. 2. P. 139.

The writer, who holds up Diogenes and Jean Jacques as exemplary moralists, is surely a very inadequate preacher of virtue and reformation. The whole conduct of the former originated in overweening pride, and he was, besides, a gross, and most beastly voluptuary. The latter while, with equal audacity and folly, he appeals to God for his purity of heart, forgets all the duties of a parent, and sends his children to the poor-house; records his having exposed to poverty, infamy and ruin an innocent girl, by a lie equally base and atrocious; laughs at the woman he afterwards married, when she laments that she had not brought unviolated chastity to his bed; and is suspected on good grounds, by our author himself to have died a victim to superannuated lechery.* Such are Mr. G.'s *moral exemplars*! worse still, this apostle of *Truth* departs widely in his practice from the doctrine, he pretends to enforce with so much enthusiasm. Out of many we give the following instance. "France *wills* universal happiness; her wish is that men, the land, and the seas should be *free*." The object of Alexander and the Romans, on the contrary, was to subjugate the whole world, and they raised up millions of secret enemies. But *we*, by our love for the liberty of all nations, by our philanthropy, and our esteem for arts and sciences, in short (and it is the last wish of the virtuous) by our respect for truth" (which at the moment he wrote this the writer was most grossly violating) "shall gain the affections of all mankind!" V. 2. Pp. 254, 25;. All we shall say of this extract (and it is speaking as strongly as possible) is that here this preacher of vanity shews a dereliction of truth which equals the most lying production of the Consular pen.

After labouring through a desultory work of three octavo volumes, we can discover nothing of real use, which might not have been communicated in a sixpenny pamphlet. The author's conclusion, part of which we shall copy, breathes the same spirit with the whole work. Men, since the commencement of society, he tells us, have every where, and in all ages, been no better than wild beasts; and now, except in France, there is no amendment. There indeed, as they have humbled the priests, and all the higher orders, there is some amelioration, and, if Mr. G. can make them adhere to truth, he expects a great deal more. But, let us hear himself.

* A lady cited, not very wisely by Mr. G., exclaims "why did he not die without making his confessions? he would then have been more worthy of our esteem." V. 3. P. 64. Why? because we should not have then known many of the immoralities of which he had been guilty, and which he unbusily details. Speaking of his hero, Rousseau, our author says that, in his cynical retirement, "he regretted the absence of men of worth and still more that of amiable females: a woman of this description appears; his reason abandons him, and he becomes a young man. Solitude is the asylum of philosophy, but to warm imaginations its dangers are extreme. It has always been my opinion that this superannuated passion hastened by many lustres the termination of Rousseau's existence." *Ib.* *ib.*

"In

"In coming from the hands of God, or rather, in emerging from the imagination of the poets, man was in the enjoyment of perfect happiness, as the apologists of his innocence inform us. I am willing to believe them; but numerous societies were not then formed. In forming these, what use did he make of that innocence, already contaminated by the continual instigation of self-love. To govern, to subjugate, to oppress his fellow-men, that he might rule alone, behold his history. Does that of every quarter of the world inform us that he has ever changed? that his predominant instinct has left him? No, it remains as unchanged as that of the Lion or the Tiger." Vol. 3. P. 325.

Such is the judgment which he passes on all the human race, except France. *There*, he says, that men, "after having crouched under the great, and the priests, who enjoyed all the good things of this world, were led, by more general instruction, to compel the high and the mighty to pass under their yoke. Once enlightened and to be plunged again in darkness, being impossible, except by some moral, or physical revolution of the globe, all men should now say ignorance forged our chains, and we have suffered every evil inseparable from political revolutions to regain our liberty; what shall we now do? what are we henceforth to be?" *ib.* 326. In answer to this he exhorts them not to *lie*, and promises them, if they will obey his precepts, happiness without end! if they are to obtain happiness only by obedience to this precept, we suspect that it is still at a great distance; for their private and political falsehoods have increased, are increasing, and ought to be diminished; though of that happy event we see not the smallest prospect.

Upon the whole, this production is one of the many which the French revolutionary explosion has ushered into the world. France having succeeded in almost all her base attempts to innovate and destroy, a Frenchman, almost every Frenchman from the Consul to the shoe-black, imagines that he can frame a more perfect state of society than any which has hitherto existed. This mania it was to be hoped would have subsided, as France must perceive how little progress she has made either in liberty or happiness, after all her horrible revolutionary exertions. But the predominancy she has acquired by the want of union in the powers opposed to her, and the natural vanity of Frenchmen, have so blinded her eyes, that each individual considers himself, as well as his country, as the regulators of every thing here below; and that all nations can be intelligent, free and happy only in proportion as they listen to the public and private dictates of France, and follow her example. May we not here suspect something similar to the harangue of the fox who had lost his tail? Most, if not all the false representations of the present state of France, and of her future expectations come from men who recollect how *little* they were under the monarchy, whose pride had been wounded by an overbearing aristocracy; and who most unaccountably forget that a military despotism, amid all the treacherous smiles to genius, learning, science, and the arts, reduces the whole to one mass of slavery. Mr. G. himself, in many parts of his work, marks how greatly his self-consequence

quence was hurt by being considered only as a composer of music; and judging from his own feelings, he more than suspects that Voltaire, though he paid the most degrading court to Madame Pompadour, and fawned on every powerful noble, was prompted, among other similar reasons, to aid the cause of revolution from his being one day accosted by a certain Duke only with a "*bon jour mon cher Arout*," instead of a more respectful address, which he thought his due.

We conclude, with applying to Mr. G. a maxim and anecdote in his own book.

"We may say with truth that men are always desirous of performing things for which they are unfit, or in which they do not excel. A dying woman said repeatedly to the priest who attended her in her last moments, *I shall go to heaven, to sing the praises of the Lord. To which the priest constantly replied no, that is not the employment which suits you.* After the woman's death, —being asked why he made this answer, because said he, during the whole course of her life *she sung out of tune.*" V. 3. P. 162.

L'Esprit de l'Histoire, ou Lettres Politiques & Morales d'un Pere a son fils, sur la maniere d'etudier l'histoire en general, & particulierement l'histoire de France. Par Antoine Ferrand, ancien magistrat. 4 tom. 8vo, A Paris, chez le Veuve Nijon. An 11. 1802.

The Spirit of History, or Letters, Political and Moral, of a Father to his Son, on the method of studying history in general, and particularly the History of France. By Anthony Ferrand.

THIS Book does not coincide exactly in plan or tendency, either with the work in our language of Bolingbroke, which bears nearly the same title, or with the celebrated reflections of Montesquieu on the grandeur and decline of the Roman Empire, although it partakes of the nature of both those performances. An idea of its nature will be best communicated by suggesting the occasion and intention of the composition. It was produced, as indeed the title announces, by a father to direct the mind of his son in the study of history. It presupposes in the student no acquaintance with history. And its object is to sketch the plan and order, according to which a young man ought to conduct his study of history; to point out the books which are fittest to introduce him to the acquaintance of all the nations, which have figured upon our globe; and above all to direct him in the reflections which he ought to form on the transactions, and on the political, moral, and intellectual condition of the different nations, whose history he may trace. With the bare mention of a few of the leading facts in the history of each people, the book is chiefly made up of the author's reflections, and is in short a train of reflections, and scarcely any thing else, on the ancient and modern history of the world.

It is not a chain of reflections which ought to be spoken of
without

without respect. The author shews himself to be well acquainted with history, and with the works of the soundest political writers; and the instruction which he has here collected from these sources, is neither small, nor injudiciously selected, nor inelegantly delivered. As it is a didactic book for youth, whatever reflections please the author, by whomsoever they were first suggested, he puts them down with the same freedom, as if they were his own; and he has no pretensions to the character of an original thinker. It is not however to be denied that he has considered the history of mankind for himself, that his reflections have all a character of unity, which proves them, however they may have been previously made by others, to have been adopted by him, not because they had been made by others, but because they accorded with that train of thought into which his own mind had gone. Reflections too, which have not been anticipated, come not unfrequently from the author, and very often just, and sensible; but we are not of opinion that they deserve the character of being very profound in most cases.

The book is divided into four grand divisions and consists of reflections relative to ancient history, to what he calls intermediate history, to modern history, and the history of our own times. We shall give a short account of the nature and value of the contents of the work in each of these divisions as they follow in order.

The first part of the work relates to the history of the world from the earliest period, of which we have accounts, to the consolidation of the imperial power in Rome under Augustus. The study of ancient history, the author says, ought to begin with the history of the Jews; because it is the only one which carries us up to our common origin. And the letter, which he has dedicated to this subject is one of the most valuable of the book, would indeed be a valuable chapter in any book, and we do recommend most earnestly the perusal of it to any of our young readers, whose minds may have acquired a tendency to irreverent thought concerning the apparent difficulties which appear in that history. The author's observations on the character of this people, on their situation relative to their neighbours, on the nature of their laws, and on the events of their history, are uncommonly ingenious, and highly important. We shall translate a few sentences to shew how our author enters upon this subject.

“ I ought to advertise you, that this history, when examined to the bottom, sometimes presents great difficulties. We meet with facts, which cannot be explained by themselves. We meet with others which appear irreconcilable with facts, related and confirmed by profane authors. Irreligion has erected a trophy of these difficulties: Voltaire, in particular, has attacked them with the arms of ridicule. But I would not advise young people to betake themselves to so dangerous an investigation; because the mind much sooner catches a jest presented with delicacy and art, than a train of reasoning, abstract, or dry, which requires attention, and sometimes fatigues it. If it should happen, that on the simple perusal, you should be too powerfully struck with these difficulties, the learned dissertations of Dom. Calmet are

are what I consider as most proper to remove them. Otherwise I should not wish that you even attempted to read these dissertations, until you have acquired a habit of meditating upon history, and of meditating with profit: now it is rare that one is capable of this labour before five and twenty years of age."

"In the mean time, answer to yourself, that these difficulties have been investigated and explained by men of the greatest genius and virtue; and that the difficulty of reconciling a few dates, or a few names, ought never to throw any doubt upon a history, whose certainty every thing, independently of revelation, attests. The history of Assyria presents to us difficulties, much more insoluble, into which the historians and critics have exhausted every expedient of research, without any one of them ever having doubted of the existence of that empire."

"There is, besides, an observation, which will appear to you more and more striking, the more you become acquainted with the history of all nations. The first history of the Jewish people, the first book known, possesses a character, which belongs to it alone. The writer seeks not to support what he relates by proofs and reasonings; he thinks not of anticipating doubt, because all that he says is only tradition, of which he makes a collection. That tradition was recent: it was, if we may use such an expression, ocular as far as regarded the history of Jacob and of Joseph. These first annals of the human race are accordingly written with a sublime simplicity, and Rousseau might have said of Genesis, what he said of the gospel: *Ce n'est point ainsi qu'on invente*. Forgeries are not made after this fashion."

"The ferocity with which the philosophers of this age have attacked almost every thing, which belongs to the history of the Jews, shews how much they were entrained by the unanswerable proofs, which that history furnishes of religion. Voltaire was never able to conceal the hatred with which the sight of a Jew inspired him. That sentiment could not fall upon a man unknown, it fell upon the walking witness, who continually attested what the philosopher would have wished to deny."

To the history of the Jews succeeds that of the Phenicians, because they were the first people who attained riches and refinement; and then the history of the Carthaginians, who being only a colony of the former, the history of the one seems to belong to that of the other. The Egyptians whose history follows, are a favourite people with this author, and he dwells a considerable time upon the progress of their greatness, their character, their government and religion. This too is a very agreeable and instructive letter. The history of the Assyrians and Persians is the next subject, a very interesting part of the history of mankind. A view of the political situation of these people, after they were united into one great empire, somewhat more favourable than the general account, is presented by our author. The government and police of the country, he thinks, was far from bad.

He then advances to the important histories of Greece and Rome. The first letter on this subject is intended, previously to entering upon the consideration of the leading governments of Greece, to lay down what the author calls the principles of legislation. We have for some time been looking to find in the present writers of France not merely compliments

compliments to the existing despotism, for these are frequent but, as men constantly move out of one extreme into another, a defence of the principles of despotism itself; and we have been a little surprised at having had occasion to wait so long. Without any particular appearance of flattery to the present rulers of France, rather with every appearance of sincerity and good faith, the principles of legislation here laid down exactly correspond with the doctrine known in this country by the name of passive obedience and non-resistance. That we may be sure to run no risk of misrepresenting, we shall select a few sentences from the letter itself.

“The wise legislator then will judge that as the sovereignty ought to constrain the people to obedience, obedience would be void, if the party which ought to obey had the right to judge that which ought to command, and to displace authority: that the sovereignty therefore can never be transferred with the vague clause, that the people will obey if they are well governed, but will resist if their governors behave ill: that such a clause is the ruin of a state. *Si, ubi jubcantur, quære singulis liceat, pereunte obsequio, etiam imperium intercidit*, says Tacitus, who was no partisan of tyranny: that this cry of liberty is for ever the watch-word of all factious men, *ut imperium evertant libertatem præferunt*. That the people once seduced by the sound of liberty, follows blindfold, provided that it only understands the word: and that in the midst of these violent dissensions there is nothing to gain but for those who have nothing to lose. He will perceive that the abuse of power is only a temporary evil, but its destruction a permanent one; and that the sage Plutarch said justly that people ought to support bad Princes, as they support the scourge of famine, of an inundation, or any other calamity.”

As our own constitution is the only one which ever tempered complete freedom with the absence of anarchy, from all that appears one would be tempted to conclude, that they were the philosophers too of this country only, who, in principles, were capable to distinguish the point which lies between servility on the one hand, and licentiousness on the other. The people whom this country looks up to as her wisest men are as far from renouncing on the one hand their high independence of mind, and sense of injury from whomsoever it comes, as they are on the other hand from imitating the late philosophers of France, and calling upon the meanest of the people to judge of, and avenge the wrongs of their country. They do not judge with M. Ferrand that the tyranny of Algiers, or of Constantinople, which have lasted a thousand years, are only a temporary evil. Nor do they think that the villanies of a bad Prince ought to be borne like the providential visitation of a pestilence or famine. But, though they would neither propose to butcher him, as the French did a good King, nor make a revolution to overturn the government, they would certainly advise to lay such restraints upon him, that he should not have it in his power to be very pernicious. And they are as far from proposing to lay the people at the mercy of government, as to lay the government at the mercy of the people.

Our author having imbibed (we grant he has had no little reason) the

the most violent prejudice against every species of republic, reviews the ancient governments of Greece and Rome with none of the partiality with which the classical scholar in general regards these extraordinary nations. In Athens he can discover nothing but a turbulent, dissolute, giddy rabble, without virtue either public or private. Lacedæmon is a den of fierce and immoral savages, and her laws barbarous, and foolish. Rome was a tranquil, and flourishing, and happy state, while she remained under her kings; as soon as she changed her government to a republic she became disturbed within, and destructive abroad. That people, says he, so proud, so restless, which fostered so much hatred against the senator and against all pre-eminence, spent their blood during several ages for that senate which they detested, for those patricians whom they envied, and yet increased their celebrity. Independently of the evils, without number, with which they loaded the universe, would they not have been more happy, if they had continued to enjoy under the pacific authority of their kings the tranquillity for which they were indebted to them? It must not however be concealed, that many of the observations made on these nations at the same time are not without their merit. Before concluding the first part of the work, there is a letter concerning India and China.

The second part relates to the history of the world from the time of the establishment of Augustus in the imperial power to the establishment of the throne of Charlemagne. It consists of reflections on the government of Augustus; on the persecutions, and the informers which appeared under the emperors; on the state of the empire from Tiberius to Constantine; from Constantine to Theodosius; from Theodosius to the fall of the empire in the east; and from Theodosius to the fall of the empire in the west. Then follows an account of the consequences of the fall of the Roman empire, in Italy, in Spain, in Poland, Denmark, and Sweden, in Batavia, in England, in Gaul. And lastly are two letters, one on the state of France under the first race, and under Charlemagne, and another on the state of the empire under that prince. An idea of the spirit of the reflections relative to this part of the subject will be best communicated by a few of the author's own introductory sentences.

“The picture which will be displayed to your eyes in this second part is of a very different sort from that which is seen in the former. The great people, they to whom the astonished world and several ages of victory had assigned that name, reduced all at once to the last excess of meanneis and abasement; the accomplices, the victims, or the slaves of all crimes united, attacked successively on all quarters of their empire, fall into dissolution, are annihilated, are metamorphosed. Virgin nations make war, and identify themselves with a nation reduced to degeneracy by its own greatness; and from the combination of so many ruins and different elements, wrought and fashioned by the hand of time, or rather rough-formed by the shocks and rubs of a thousand events, new nations arise which resemble neither that which has created them, nor that which they have destroyed. Manners, language, religion, government, boundaries, all change, all take another form, new relations, another manner of existing. In fine even the person of the inhabitant

tant changes with the empire, to which he was attached : and a race of men, till then unknown, come to lay waste at first, and then to renew whole kingdoms

Amid all these changes wrought among so many nations, and even on the soil, which they inhabit, one thing is remarkable ; 'tis the perversity of men ; or rather this appears to have surpassed at that time every thing which had hitherto been. The capital of the world appears to have accumulated, within herself, all the crimes of the universe, which, till then, were only to be found in history in scattered detail, but which hers has the advantage of presenting in a mass. And to whom is due this complete collection of barbarity ? To an ambitious republic, which torn to pieces at home, while it triumphed abroad, shews into what a terrible condition a great empire finds itself reduced, when it has overturned its laws and its constitution. In vain will the government here follow the natural direction, and go from the great number to the small. By not having legally regulated its procedure, it will have no certain procedure. All the resentments of the factions of the republic and of anarchy will rise up in continual succession under a shapeless monarchy. What the tribunes and the ambitious men did formerly with the people in the forum, the freedmen, and the informers will do with the emperors on the steps of the throne ; and the long duration which that empire shall notwithstanding obtain under its new form, highly vicious as it is, will prove that monarchy, even ill conducted, is the only form of government which comports with such great dimensions."

The third part of this work relates to the interval between the reign of Charlemagne, and that of Louis XIV. of France ; and composes a full half of the whole book. The subjects which it contains are the following ; a slight general view of the empire after Charlemagne ; the state of France under the second race ; and the elevation of the third race ; then an examination of the feudal government ; an account of the successive changes in the empire and in Italy, and of the growth of the papal power ; instructions how to follow the changes which happened in France down to the time of Louis XI. an account of the general state of Europe from 10th to 14th century, then an account of the first reigns of the third race, of the crusades, of the political consequences and effects of the crusades, and of some alterations in the feudal system by the grants of nobility and enfranchisement ; next follow the author's reflections on the state of learning, of public instruction, and the administration of justice ; an account of the parliament and of the states general ; then of the union of the histories of England and France, and of the difference of their governments ; and then reflections on the history from Louis le Gros to St. Louis ; from St. Louis to Charles V. ; and from Charles V. to Louis XI. This forms a sort of epoch in the middle of the third part. We next receive a general idea of the history of 15th and 16th centuries. During this dark, and barbarous period, four events, the greatest, perhaps, in the history of human kind, occurred ; the reflections to which these events give occasion are the next topic, the events of the discovery of gun-powder, of the art of printing, of the discovery of the mariner's compass, and of the discovery of America ; the subjects which next follow

follow are the elevation of the House of Austria ; the obstacles which it encountered in Turkey, in Hungary and Bohemia ; the reigns of Charles VIII. of Louis the XII. and the league of Cambray ; the bad policy of France, and the reign of Francis I : to these subjects succeeds an account of the state of Denmark, of Sweden, and of Prussia at this epoch ; the same for the Low-countries ; the same for England ; then we get an account of the wavering policy of France during that period ; of the disturbances on account of religion in France ; of Henry IV. Sully, and Elizabeth of England : next follow the political effects of protestantism for and against the House of Austria ; the events which preceded the 30 years war ; the 30 years war ; the peace of Westphalia ; the civil state of France from Louis XI. to Louis XIV. ; and reflections on the administration of Richlieu ; and then some notice of the history of Asia ; of Persia, India, and China ; of Africa and America. Our limits will not permit us to insert any extract in illustration of the merit of this part of the work ; it is however such that the part certainly is one of the best introductions to the history of the long period of which it treats, and the reflections, most frequently found, are often not deficient in ingenuity and acuteness.

The fourth part relates to a period of but short duration, from the peace of Westphalia to the year 1748. The contents of this part are, the changes produced by the treaty of Westphalia ; and the state in which that treaty placed Europe ; a general map of history to the death of Louis XIV. ; the revolutions in England under Charles I. under Cromwell and the rump parliament, under Monk and Charles II. and under James II. ; the revolution of Portugal ; the revolution of Denmark, the revolutions of Hungary, of Poland, of Prussia, and of Russia ; the history of Louis XIV. to the death of Mazarin ; to the peace of Riswick ; to the year 1715 ; the effect of the reign of Louis XIV. upon the interior condition of the kingdom ; the state of France until his death ; from 1715 to 1748. Then follow a recapitulation of the work ; general reflections on the balance, the credit and the policy of the states of Europe ; an account of the political state of Europe at the middle of the 18th century ; and lastly an account of the moral and religious state of Europe at the same period.

On the subject of a balance of power by land, the author speaks with no great respect ; we shall translate what he says of the event of it by sea.

“ It is very different with regard to a maritime equilibrium, with regard to the possession of an universal empire on that immense abyss, which unites all parts of the globe. Under such a despotism as this, all kind of balance would be entirely destroyed, and all states would in reality find themselves the subjects of one.”

* * * * “ The sea, in consequence of the maritime discoveries which have been made, and the improvements in ship building which have been introduced, has become, and can never cease to be, the principal domain of commerce. If then a nation should aim to engross that domain, the interest of

of all the rest should lead them to augment their relations with one another; they ought to make it their business to cramp the importations of that nation, to favour the importations of the others, and encourage their own exportations. If that nation should refuse to admit foreign vessels freighted with goods, the produce of any other country except their own, all the other nations ought to behave towards them in the same manner. They ought always to regulate their conduct according to the conduct of that nation, and counteract with measure and discernment all the regulations, which they should make."

This is a direct call upon all the nations of Europe to form a commercial confederacy against this country. And it is not a little astonishing, though at the same time not a little flattering to a Briton, to observe the hatred, and envy, which the commercial superiority of his country excites in the breast even of the most moderate and wise of the French.

As far as religion and morality are concerned this author's principles are pure, and his opinion is respectable; and with some cautions respecting the tendency in the book to slavish principles in politics, we think it is a work which any father may with safety and advantage put into the hands of his son, as an introduction to the study of history.

Histoire de France, depuis la Revolution de 1789. Ecrite d'après les Memoires et Manuscrits contemporains, recueillis dans les depots civils et militaires. Par le Citoyen F. Emmanuel Toulangeon, ancien militaire, ex-constituant, membre de l'institut national de France. 2 tom. 8vo. Paris chez Treuttel et Wurtz. An. 9, (1801).

The History of France, from the Revolution in 1789. By Citizen F. Emmanuel Toulangeon.

THESE two volumes continue the history of France down only to the battle of Valmy, towards the end of Dumourier's first campaign, against the Duke of Brunswick, and the King of Prussia; the time of the dissolution of the Legislative assembly, and of the first meeting of the Convention. They contain however the most interesting part, perhaps, of the history of the revolution; the causes which occasioned the assembling of the states general, the situation of the event, and of the nation, the views of the different parties, the constitution of the national assembly, the characters of its leaders, the acts of that assembly, the spirit of licentiousness which sprung up in the nation, and above all in the capital, and not a few of the unparalleled effects of that spirit. During the period, the transactions of which are here related, the most extraordinary facts, perhaps, in the revolution are contained, certainly those leading facts from which all the rest have flowed as necessary consequences. Such are, besides the constituting of the national assembly, and its operations, the assault upon

the palace of Versailles by the mob of Paris, unquestionably with intention to massacre the Queen at least; the conducting of the King and the Royal Family forcibly from thence to Paris; the King's escape from thence, capture at Varennes, and subsequent return to Paris; the formation of the jacobin club; the manifesto of the Duke of Brunswick; the insurrection of the 10th of August; the murder of the Princess Lamballe; the confinement of the Royal Family in the Temple; and the success of the military operations against the enemy on the frontiers. To have these events truly related and satisfactorily accounted for would be a gratification indeed. But without being of opinion that the writer of the present volumes is a mean author, with regard either to veracity or judgment, that gratification yet wants much of having been afforded us, in full measure, either by this author, or by any other.

We do not find it easy to characterize exactly this historian of the French revolution. That he is not a revolutionist, or anarchist, by any means, is certain. But he sometimes does not disapprove of actions, whose necessary effect, we think, is revolutionary confusion and devastation. That his knowledge of the parties, and proceedings of France during the period of which he treats is extensive and minute, he gives abundance of proof, and yet it is not always that his account gives us an exact conception of the transaction which he describes, and still seldomer of the chain of causes, which brought it on. Yet he is by no means an author devoid of enlightened views in the science of government, or of discernment into the character of the parties which have ruled, agitated, lacerated, and deformed his country. He confesses the difficulty of preserving oneself free from all party favour, or disfavour, in describing transactions, which engaged the passions of all men so deeply, and with which their minds are still agitated, and he professes his fears, that after all the pains, which he has taken to adhere to perfect impartiality, it may have happened that he has not. Thus far may be said for him; he is not the advocate of any party; he brings forward the good and the evil of all parties apparently with equal indifference; and though we are frequently doubtful whether the colouring which he bestows upon certain transactions is the exact shade which belongs to them; we frequently too have no doubt that it is. That it is difficult, amid the opposite exaggerations of infuriated parties, and partisans, to hit exactly the middle point, where truth lies, is abundantly certain; but we are obliged undoubtedly to every man, who has made, or who shall make, an honest effort to give us a fair representation of transactions so interesting in the history of mankind. We can only expect to approximate to the truth by the long and careful comparison of many apposite accounts.

No man condemns with greater severity the scenes of cruelty, and even of disorder, which Paris so frequently exhibited. But somehow he leaves something very mysterious respecting the origin and cause of them. He ascribes purer, and more moderate views to the legislative assemblies than we have been accustomed to do in this country, and that

that they, as well as the king, were oppressed by the tyranny of the Parisian mob. But he gives no satisfactory account of the producing causes of that atrocious and unnatural spirit which arose among that people. He frequently indeed alludes to some concealed causes; to a conspiracy of secret perpetrators, by whom the wretched populace were instigated and hired; but he never attempts to designate them. Nor do we think it is very conceivable that a secret banditti, to whom all the legal authorities in the state were sincerely opposed, could long be the authors of such public excesses, without being detected, and brought to punishment. And yet in the tempest of a revolution it is difficult to say what is possible, or what is not. It is possible that men of great wealth and power, or even of great cunning and address might acquire such popularity by their open proceedings, and the rabble, if long enough overlooked in the hurry of a new state of things, might acquire such an ascendancy, that it might be dangerous to take off their favourites, however abominable the schemes might be thought, which it was known they were forwarding by means of that terrible engine, the mob.

What we should have wished above all things to have found an account of in any degree satisfactory, is, the immediate adoption of the revolutionary spirit by the French troops, which made them second the views of the Parisian rabble, and put it out of the power of the court or of the assembly to subdue the excesses, if they had been willing. But we are left as much in the dark in this matter by the present account as we are by all others. In short, whether the transactions of the French revolution are too complicated, and intricate, to have been clearly as yet seen through by any body; whether a number of the secret springs are yet concealed; or whatever may be the cause; no one has yet delivered to us those transactions in that clear order, in which we see one event always rising out of another, and the hold of one link of the chain makes us masters of all the rest. These events have always hitherto been delivered to us in such confusion, that it was impossible to tell which event deserved to be joined to which, the eye has no line along which it can run; this event we are told happened to day, and that next day; and this is all the reason we perceive why this was the cause of that, more than that of this. In short, we think it may very safely be affirmed of all the historians of the French revolution, whom we have yet seen, that they have neither understood the French revolution thoroughly, nor enabled their readers to understand it; and that even the best of them, if instead of the title *History of the French revolution*, they had adapted the old French, title, *Mémoires pour servir à l'histoire*, would have conveyed a much truer idea of their performances.

The first enterprize of the French populace, and what first taught them their strength, was the attack and capture of the Bastille. We shall give, in as few words as we can, the account furnished by our author of the manner in which their minds were wrought up to this exploit. In the first plan is to be reckoned that commotion of their

minds, which had been necessarily excited by the disputes between the parliaments, and the court, previous to the assembling of the states general; by the difficulties in which the government was known to be placed; by the assembling of the states general, from which the greatest alterations and amendments were expected, without any kind of conception what these amendments were, or ought to be. When the states general met, the extreme solicitude, which watched to see what their unknown proceedings should prove, was turned into a scene of animosity, and party rage, when the peculiar views of the clergy, and nobles, prevented the union of the bodies to deliberate on national improvements. After that union was effected, some extremely imprudent and childish interferences of the court took place. It was proposed that the plan of settlement, or of reconciliation, as it was called, should come from the king himself; and the counsel proposed that he should go to present it, with all the parade of monarchical power.— This says our author was imprudent. “As a message, as a conciliatory offer, the step might have been fortunate, but as an act of authority, it was at least ill-timed.” Necker was appointed to draw up the plan. He had gone over it with the king, and every thing was agreed upon. After his labour, having returned home the night before the plan was to be presented, a page brought him a note from the king; it was to intimate an alteration made in an article of the plan; a second, and a third followed, and a change of three articles altered the whole. “Necker took the only resolution,” says our author, “which remained for him, not to be present on the occasion, and thus to disavow by his absence a plan, which was no longer his.” The king spoke only a few words, and delivered the plan to his Chancellor to read: the discourse ended with these words, *If the states shall not agree, the King will take upon himself the charge of the happiness of the people.*

“This, says the historian, was a menace to dissolve the states. The Chancellor concluded with enjoining them to separate, and to assemble again immediately by order, to deliberate on the plan proposed. The two first orders (the nobles and clergy) retired; the third continued sitting: this attitude was formidable; attempts were made to separate them. The master of the ceremonies appeared from the king, and commanded the sitting to be raised. After a silence of some duration, without moving, Mirabeau said, Tell those who have sent you, *that by the bayonet only are we to be turned out here.* The deliberation continued. It is almost puerile to relate the little means which were afterwards employed to interrupt it: at first workmen with utensils were made to enter the hall, as if to make reparations, then detachments of the guards, under arms, marched quickly through the hall. The deliberation was prolonged, and finished by a decree, wherein they declared, that they remained in the state in which they had been since their constitution, that is to say *National Assembly.*”

Next day when the members repaired to the hall, they found the doors occupied by guards who refused them admittance. A tumult ensued: The people collected in numbers. The first proposal of the members

members was to hold their sitting in the open air, before the windows of the king's apartment, and to invite him to join them. They withdrew into a neighbouring apartment. The people, crowding to the doors, conjured them not to abandon them. And soldiers quitted their regiments, and their posts, to come, and guard the assembly. The minds of the people were raised to the highest pitch of agitation and enthusiasm. A scarcity of provisions at the same time prevailed; "and the ill-judged proceedings of the court, says our author, were a specious pretext to those who wanted to assemble the people in order to throw them into agitation to make use of them.—The levying of certain tolls gave occasion to the first collecting of the people, which was not a seditious assembly, but assumed the character of a general insurrection, the public, and coercive force no where appearing."

"Some days before this event, an animated multitude had betaken themselves to the doors of the prison where some soldiers of the king's French guards were confined for breach of discipline; the prisons had been forced, and the prisoners conducted to the palace of Orleans. A deputation without public character had come to beg their pardon from the assembly; that deputation was not admitted: and the assembly confining themselves within constitutional bounds, contented themselves with entreating the mercy of the king to the culprits; the credit of the assembly was such, that the soldiers were replaced in the prisons, and were liberated only by an order from the king. All forms were yet observed; the assembly, free, still would have wished for nothing, but peace, and public liberty; but the mistakes of the court were soon to excite the revolution.

"Since the success of Neckar, his removal had become the object of intrigue; passion, which makes no calculation, and flattery, which blindly serves the passions, at last obtained his exile: means had been used to persuade the king that this minister, under an outside of virtue, and demonstrations of popularity, thought only of founding a personal authority on the ruins of the monarchy. On the 12th of July he received a secret order from the king to quit the kingdom instantly; and confidence in his character still blending itself with the expression of his disgrace, the king recommended secrecy to him; he was obeyed. Immediately without allowing himself the slightest preparation, under pretence of a walk which he was accustomed to take every day after dinner, he mounted a carriage to quit the kingdom, and the king's letter served him instead of a passport.

"Whilst they were congratulating themselves at court, the capital was taking arms, the busts of Neckar and Orleans united were carried through the streets; the gates were broken down and burned; at night the popular authority made the theatres be shut; the troops wanted to act, or rather the troops were wanted to be made act, for already they had an opinion.

"The prince Lambesc, of the house of Lorraine, was transported to movements of anger, to acts of violence, as imprudent, as reprehensible, in the public garden of the Tuilleries. The soldiers of the French guard declared themselves for the people, fired upon the troops; the first blood flowed. These movements had been foreseen in the assembly. Reiterated instances, pressing deputations had solicited from the king the removal of the troops. The new ministers kept from him, as much as possible, the know-

ledge of events, which they flattered themselves they should always be able to treat as commotions of the hour.

“ Mirabeau had first denounced the commotions of Paris, and proposed an address to the king, at first, adjourned, then resumed, at the moment, on the advice and persuasion of La Fayette. * * *

“ Paris was already in arms, the arsenals forced and pillaged; the Bastile taken; and the king still spoke as master, as arbitrator, concerning measures of repression. On the very day of that great event, the magistrate, charged with the police of the capital, arrived, and being in the anti-chamber of the king, along with the deputation of the assembly who had come to announce it to him, he denied positively the facts, as exaggerated by fear, or ill intention. Nevertheless, from the evening preceding the 14th of July until morning, after a night of agitation and alarm, the alarm-bell ringing in all quarters, had assembled the inhabitants; the soldiers of the French guards had placed themselves at the head of the different riotous parties; they made the guns, and the colours of the city be given up to them, they opened the prisons, &c. * * *

“ The people had only that enthusiasm which is inseparable from the first flashes of liberty, always tempestuous; but among the people were mixed persons with projects or systems, who directed the enthusiasm, or payed the ferocity. It was a happy turn for the public weal which directed the general effervescence towards an enterprize, the audacity of which assumed a character of grandeur.

“ The people demanded with loud cries, the attack of the Bastile; some hours before, a crowd of citizens had collected thither, they had conferred with the governor; the outward courts were filled; about four hundred men having passed the first draw-bridge of the interior courts, the bridge was raised; and whether from disorder, or as a measure of safety, the cannons were fired upon the multitude, who at first dispersed, but quickly rallied again; the soldiers of the French guard took the lead in the attacks; they shewed great bravery, and were warmly supported by a brisk fire, which came from all points of the neighbouring houses. The cannons arrived, and whether by a fortunate shot, which broke the chain of the draw-bridge, or by the intrepidity of a man, who made steps for himself by bayonets stuck into the wall, and went to saw the link which fastened the chain, the bridge fell, and a way was opened to the second ditch, near to which were the bodies of those, who had fallen by the first discharge of artillery from the castle; the cannon broke the second gate; a grenadier of the guards, and a young citizen threw themselves in the foremost, the latter was killed; the crowd followed, and the castle was taken.”

We present this history of the revolution to our readers, as a work which may be useful to the man of reflection in making up his mind concerning that great event, and in the comparison with other accounts may assist in rectifying his views. We neither regard it as a complete history, allowing its representations to be always just; and although we are far from condemning it for misrepresentation, we are not unfrequently of opinion that its views are not perfectly correct.

Une Année Memorable de la Vie d'Auguste de Kotzebue publiée par lui même. 2d Edition originale revue & corrigée 2 tom. 12mo. A Paris chez Henrichs. An. 10. (1802) i. e.

A memorable year of the life of Augustus de Kotzebue; published by himself. Second original edition, revised and corrected.

WE are not to enter into the subject of this man's life and merits. We mean to confine ourselves entirely to the present narrative, which is the history of his banishment to Siberia by the Emperor Paul I. This was an event which very strongly excited the curiosity of Europe, though Kotzebue was neither a prince, a great lord, nor a minister. If Kotzebue deserved this fate, it was as a man of letters, as an author. His works were spread abroad through Europe. The influence of the press is now understood to be so great on the affairs of the world that every one felt that such a man as Kotzebue could neither be a good nor a bad man without affecting the interests of mankind. Some people talked of him as one of the worst of men, profligate in his morals, an infidel in his religion, a revolutionist in his politics, and a sharer in all the projected crimes of the illuminati. Of course such people rejoiced at his taking off, as a security to mankind, and almost forgave the injustice of the means for the goodness of the end. The whole of this representation however was denied by others. And they asserted that if Kotzebue was not a better man than others, it was never understood by those among whom he lived that he was a worse; that he was known to be an affectionate husband, and an attentive father; and for the correctness of his political conduct, his employment, they said, at the court of Vienna, as dramatic author to the Emperor, was sufficient security. People had scarcely received time to express all their fine reasonings and sentiments, when they were informed that Kotzebue's banishment was remitted, that he was recalled to Petersburg, and in high favour at court, and they were placed as much in suspense with regard to this transaction, as they were with regard to almost every other transaction of that court at that strange period. Kotzebue lost no time in publishing an account of the transaction himself, which was greedily received. He professes to tell all that he knows, and publishing it at the very period of the transaction, he gave the strongest security that he did not very far depart from the truth in any important particular, by having many qualified to contradict him immediately if he did.

His account of his seizure is the following. He had lived a good many years in Russia, and formed connections there. He had married a Russian lady, and part of the fortune which he got with her was a small landed estate in Russia, which still remained in his possession. Having been three or four years absent from Russia, his affairs began to require his presence, he wished to renew his old connections, and his wife's impatience was very keen to revisit her country and her friends. He applied for a passport to Baron Krudener the Emperor's resident at Berlin; who wrote to him that he should trans-

mit the request to his court, and advised Kotzebue at the same time to apply to the Emperor himself. This Kotzebue did; and while his letter, containing his request, and the motives which made it desirable for him to obtain it, was yet upon the road, he received a second letter from Baron Krudener, which is as follows,

"It is with great satisfaction, sir, that I hasten to communicate to you the favourable answer of his Majesty the Emperor concerning your passport. I have orders to dispatch it to you, and to announce as quickly as possible the road which you mean to take, for the purpose of removing every obstacle, which you might encounter without that precaution. You will have the goodness, sir, to let me know, as soon as convenient, the plan of your journey, the list of the persons who accompany you, and where I ought to send your passport, if it is not in your way to pass through Berlin.

I am, &c."

On such an assurance as this he passed the frontiers of Russia, and advanced to the first post, the commander of which M. Sellin was his ancient friend. He had lived (says Kotzebue) near the estate of my wife. When I quitted Russia on my last journey we had embraced one another on the same frontier; and pleased ourselves with the thought that we should meet upon it again.

"I spring out of the carriage. Sellin comes upon the stairs; I run to him, and embrace him; but he returns my affectionate behaviour with an air of gravity. I ask him if he does not know me; he utters not a word, and makes a bow, then makes an effort to appear amicable; I observe him, and am disconcerted.

"My wife alights; the embarrassment of Sellin chills her: he receives her however with politeness, and conducts us to his chamber. Weyrach, the player, who had followed us from Memel to Polengen, enters likewise without difficulty.

"My wife assumes an air of gaiety, as is natural among ancient acquaintances. Sellin returns it with a bad grace; at last he turns to me: Where is your passport?—In the possession of the Cossac officer.—He said nothing, he was evidently troubled; the passport comes a few minutes after, Sellin reads it, and then asks me; you are President Kotzebue?—That question was very singular from him: undoubtedly, said I, I am.—In that case——said he, but here he stopt, his face was pale, and his lips trembled—he then said to Madam Kotzebue: Be not frightened, madam, but I have orders to arrest your husband."

It was a strange proceeding in an Emperor, or if not in an Emperor, for him Kotzebue freely acquits, in a court, to delude a man by false appearances to put himself in their power, and afterwards to treat him in the manner which is here related. Poor Kotzebue was torn from the arms of his wife and children, hurried he knew not whither, nor even told for what his liberty was taken from him, and lodged at last in the most inhospitable region of the earth, ignorant if ever he should be removed from it, or what fate awaited his deserted family. As a delineation of a man's feelings in an uncommon state of suffering this narrative is powerfully interesting. It is a case like

one

one of those, "contrived and played to catch spectators." It is one of those situations into the feelings that arise out of which we have the strongest curiosity to look, but a situation the feelings of which the world affords but few opportunities of having historically described, however often they may be pourtrayed from the imagination. If we could depend then upon this to be a faithful history of the mind of Kotzebue during the period which he describes, it is a very valuable present to the philosopher and the moralist. We confess that to us, judging by the internal evidence of the composition, it has every appearance of being to a great degree that faithful transcript which we require. There is no appearance of exaggeration, no seeming effort to move compassion or surprise. The incidents related are simple, and the feelings natural, and too much in the common road to be the suggestion of imposture. We have little doubt that the thoughts here delineated are really the thoughts which passed through the mind of Kotzebue, while on the road to Siberia, while confined to that dismal region, after the joyful news of his deliverance reached him.

The history of his own mind, however, is not the only thing, which renders this narrative of Kotzebue amusing, and instructive. It notices many curious particulars in the regions, through which he passed, and to which he was confined, particulars which add not a little to our knowledge of these singular parts of the world. The characters too which Kotzebue met with were many of them remarkable; and Kotzebue well knows how to pourtray them. His mind indeed appears, from this short history, to be particularly turned to mark the characters of men. And he has uncommon skill in describing the little scenes, and interesting incidents of private life, not a few of which he finds occasion to introduce into this little work. We shall conclude this account with an extract or two, with which we are persuaded our readers will be gratified.

The benevolence and kindness of the governor of Jobotsk he commemorates with affecting sensibility.

"I never quitted him," says he, "without consolation, never at least without having my affliction abated. His delicacy and sensibility found more than one road to my heart, and by more than one contrivance led in it delicious hope.

"He himself was any thing but happy. Often, seated beside him in his tent, did we cast our eyes beyond the mass of waters towards the immense forests which surrounded us. One day, giving free scope to his sentiments, he said to me, reaching out to me his hand; do you see these forests? they extend eleven hundred wersts to the frozen ocean. The foot of man has never traversed them, they are inhabited only by wild beasts. My government comprehends a greater space than Germany, France, and European Turkey, taken together; but what advantages does it present to me? Hardly a day passes on which wretched objects are not brought to me, either single, or in numbers, whom I neither can, nor ought to relieve, and whose cries pierce my heart. A heavy responsibility lies upon me; an accident, an occurrence which all human wisdom and sagacity cannot foresee, a secret and malignant report, is enough to strip me of my employment, my honour, and

my liberty. And what compensation have I for all this? A desert country, a horrid climate, and the company of the miserable."

"For a long time had he fed his imagination with the idea of requesting a recall, and never yet had dared to do it. Never may that time arrive! what will become of the miserable exiles; when he, who is their brother, and their friend, shall be taken from them! may he find an ample recompence for all his sacrifices in the feelings of his own heart! oh! when that man shall one day present himself before the tribunal of God, surrounded with all the innocent or unfortunate beings, whose pains he has alleviated, with whose tears, when he could not dry them up, he has mixed his own; when they shall all lift up their voices to bless him, what greater felicity can be conferred upon him by the sovereign judge!

One very remarkable turn of thought; the offspring of his situation, is related by Kotzebue.

"After supper," says he, "I used to play by myself at great-patience" (a species of game at cards for consulting fortune) "and I went to bed more or less disconsolate, (I am almost ashamed to tell it,) according as I had played with success or without.

"Whoever has passed through the furnace of affliction, has assuredly experienced, that a man is never so prone to superstition, as when he is unhappy. What would, in every other situation of life, be nothing at all, becomes in misfortune something, a plank of risque in the ocean; and in spite of this firm conviction that 'tis a plank not able to support a fly, he wishes to catch it, and is distressed when it escapes from him. I confess that there passed not at Kurgan a night in which I did not propose, by the game I have mentioned, to determine whether I should again see my family or not. When the game was successful, I should be wrong to say that it filled me with joy and hope, but it always gave me pleasure; and when it was unsuccessful, I should be equally wrong to say that it increased my affliction and discouragement, but it never failed to give me pain. Laugh at me, I give you leave, ye happy mortals, whose bark has always floated on the peaceful stream between banks crowned with flowers, laugh at the wretch who on the wreck of his vessel beholds himself the sport of the unbounded ocean, and wishes to lay hold upon every twig of sea weed."

We cannot deny ourselves the pleasure of adding the following affecting remark.

"Even at Kurgan, says our author, did I find a charitable man, who offered of his own accord to send letters to my wife, and made one reach her much sooner than by the ordinary mode of conveyance. If I name him not 'tis for reasons easy to be conceived. My heart has named him a thousand times before God.

"How I pity those splenetic, unhappy philosophers, who bestow upon human nature an innate, original corruption! my misfortunes have confirmed me in the opinion that man may confide in man. How few pitiless and insensible beings are to be found in my history! yes! it is my opinion, and I speak it with conviction, be unhappy, and every where you will find friends: arms, and hearts will open at your approach, in the most distant, the most desolate corners of the earth."

The latter part of the book contains an account of the author's employment

employment and situation at the court of St. Peterburgh after his return, in which account some curious particulars are mentioned. And a short appendix is subjoined, calling in question the representations in the work entitled *secret memoirs concerning Russia*.

La plus grande action de Buonaparte, par un ancien Professeur. 8vo. Paris. 1802. i. c.

The greatest Action of Buonaparte, by an old Professor.

IF the first Consul should take it in his head to establish a *chair of Adulation*, in his new University, cyleped *the National Institute*, he could not find a more fit subject to fill, fertile as France is in such subjects, than this old Professor, of whose notable work one sample will suffice for *our* readers.

"All the powers are changed, disconcerted, disabled: the world is silent around him (Buonaparte.) Under the reign of Augustus universal peace prepared the birth of a most sublime empire; under the Consulate of *the august young man*, it prepares the restoration of that empire.

"I might extend this parallel much farther"—No, good citizen, you had better borrow an English panegyric, and declare, what you may, with truth, declare, that

"None but himself can be his parallel."

"I could shew the mistress of the world, embracing all nations in one bond, uniting all interests in one common centre; all the different manners, and languages are assembled; all distances removed; *all people subjected to the great people*."—Gently, good citizen, fair and softly, there is one refractory branch, at least, of the great western family, which, however humbled, has not yet submitted to the *great people*—has not yet bowed the knee to Baal.

"A young hero, *absorbing* all factions, restraining all by the strength and address of his character, completes the picture: this was the moment chosen by the favour of the world to convey to him an unknown light." Blasphemous allusion! but the parasites of the great Consul are wholesale dealers in blasphemy! so, indeed, were the parasites of his great predecessor, Robespierre; if the former call *their* hero the envoy of God; the latter gave to theirs the attributes of the Deity!—"That light, after a lapse of eighteen centuries, suddenly and totally extinguished, now shines again: the comparison is too striking, the traits are too strongly characteristic of the two epochs, the connection is too manifest, not to be perceptible by the dullest apprehension.

"The elements of human society, which were almost dissolved, joined together again and moulded anew; all the ties, broken by the dreadful convulsion, renewed in one common band; and, on the foundation of the great republic, *an universal republic beginning to raise its head*; such is the grand work of the present day!" PP. 16, 17.

This is speaking plain language; and when we consider that the French press is under the absolute controul of the first Consul; and that not one of his subjects, or, more properly speaking, *his slaves*, dare utter or publish a sentiment that is not perfectly congenial with

with his feelings and his wishes, unless, indeed, it be an author who wishes to be sent to Guiana, it is no difficult matter to divine the nature and extent of consular ambition. Thus, after twelve years of blood, plunder, anarchy, wretchedness, there are beings we see, who, unwarned by experience, are still intent on completing the gigantic and destructive projects of the first revolutionists!

Collection de Memoires, &c. i. e. A Collection of Memoirs and official Letters on the Government of the Colonies, and particularly on French and Dutch Guiana. By P. V. Malouet, formerly Administrator of the Colonies and of the Marine. 8vo. 5 Vols. Paris. 1802.

IT is impossible for any one, who is not personally interested in the discussion, to wade through this almost boundless ocean of colonial disputes, letters, and dissertations. M. Malouet is certainly a man of information and talents, and, notwithstanding the extreme tediousness of his work, has suggested a variety of considerations highly useful to the possessors of the colonies, to which they relate. Knowing what his opinions are on the subject of the revolution, we cannot but pity his feelings, when penning a panegyric on the hero of *Tenasco*, of *Alexandria*, of *Jaffa*, and of *Acra*!—But sic Fortuna jubet.

Les Contemporains; i. e. The Contemporaries, by Retif de la Bretonne. 12mo. 2 Vols. Paris. 1802.

CITIZEN Retif de la Bretonne is one of the most voluminous writers of which the French republic can boast. The title which he has chosen is an admirable one, it must be confessed, for a *maker of books*, who considers *quantity* and not *quality*, in his compositions; and accordingly it has already served him for some dozen of volumes, before the two little miserable volumes, now before us, were ushered to the world. When we consider that the avowed object of this writer, is to *form the minds and hearts of youth*, and that his book is filled with dirty accounts of the dirty intrigues of the lower classes of society, indignation at the man who can so write is almost stifled by a superior sentiment of compassion for the unhappy youth who are to be so instructed. That such a miserable scribbler should revile LA HARPE is perfectly natural; dullness is ever enraged at genius, and ignorance must ever vent its spite at knowledge.—Woe be to the parents who can put such works into the hands of their children; and woe be to the nation who can give encouragement to such authors!

supposed to be the only one extant, M. Polyssois has been so fortunate as to discover another manuscript on parchment at Joannina. There can be no doubt but that, with the aid of the variations in these two manuscripts, and of his own intimate knowledge of the Greek language, he will be able to produce an useful work, and to render an acceptable service to the literary world.

Of the poem before us it may be truly said "*materiem superabat opus.*" It contains many beauties, and a great display of genius, exerted on a most unworthy subject. But it has its defects, and, worst of all, fear or flattery has deterred him from pointing the *moral*, and from exhibiting successful vice in its true colours. The French translator has been guilty of an impropriety in denominating it an *Epic Poem*, as it does not properly belong to that class of poetry; and the bard has been guilty of a much greater impropriety himself in introducing the personages of the heathen mythology in his description of modern events. What, in the name of common sense, have Jupiter, Neptune, Apollo, and Minerva, to do with Buonaparte, Berthier, Kleber, and Defaix; with the invasion of Italy, the expedition to Egypt, or the downfall of the directory? And to complete the absurdity, Minerva, who is the guardian angel, and divine patroness of his hero, is made to dictate the reestablishment of the Romish religion!!!

Some of the best verses in the poem are to be found in the description of the God of the Nile, affrighted (as well he might be) at the arrival of the French.

Ὅψι δὲ ταῦτ' ἔνοι χερσὶ ῥέμβρης βυθωπύγων
 Νείλος, ἀπὸ Γραικῶν; γὰρ καλὰ ῥέχτων ἀτειζῶν
 Ἔειθε μὲν! ἀγλαίων Νυμφῶν ὕδασι αἰὲν ἀνάσσει.
 Ἡ σὶ δ' ἔτι σιν θάμβος; ἔχει μ' αἶνον. τί δόρατ' αἶ;
 Τίς γὰρ αἶσα πορθεῖ ἄρ' Ἀργυρόλοιο ταλάνης;
 Ἡφαιστὶ δόλον μὲν; κεραιῶν καὶ παρὰ κεραιῶν;
 Ἡγ' ὑψιβρυγία Ζεύς παῖδ' ὀλέσει γὰρ περαυκίῳ;
 Ἡ Δαναοὶ ἦκου, ἰδ' Ἀλκιβιάδης Παλίνος,
 Τῶν κέρει αἰὲν ἔσται καθ' ὑσμίνης ἀνταρμον; ——— P. 18.

In the following passage in which the author speaks of the Greeks who fell in the different actions in Egypt, the national spirit breaks forth, and proves that the desire of recovering their ancient liberty is not extinguished in the bosom of that people.

Ἡ χι τ' Ἀχαιῶν παῖδες ἰφ' ὑσμίνῃ ὀλοκῶν,
 Καὶ παρ' ἀνταρμον, τόγ' ἔνοι, τὸ πρόσωπα κατ' ἐχθρῶν.
 Αἰὲν θ' ὀπισθοστροφῶν ὕδασι πᾶσι πᾶσι ἀλλὰ
 Ἐλευθερίας ἐπὶ κεν ἐλευθερίας; γὰρ τὴν
 Μακροῖς ἔμμεται δὲ πᾶσι πᾶσι Γραικίῳ ἈΟΙΚΩΣ.

M. Polyssois informs us that he has begun another poem, entitled the *Galliad*, in which he means to describe, in heroic verse, the different events of the French revolution. But, ne futor ultra crepidam;

pidam; it is not the business of a poet to trace the horrid annals of that disastrous period; which must be held up by the historian as the terror of the present, and as a lesson, to future, times.

MISCELLANEOUS.

An Essay on the Leviathan and the Behemoth of Scripture; occasioned by some recent discoveries. By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall.

(Concluded from Vol. XII. P. 531.)

BUT let us now turn to the Leviathan's associate in scriptural grandeur, the Behemoth. *That* being a native of the sea, *this* will of course be a native of the land. The two parts of the terraqueous globe will thus be properly represented, by the two largest animals in it, the largest of the marine, and the largest of the terrestrial. Yet, the moment we look into modern commentaries on scripture, we find this natural distribution overturned, and both the animals produced as inhabitants of the waters. This is very staggering to our faith, at the very first perusal; and appears more than staggering, as we trace the lineaments of the Behemoth in Job's description of it. The Vulgate accordingly notes the Behemoth in a marginal observation, to be "a woodland animal, as the Hebrews say, while the Leviathan is a marine animal,"*

"Behold now BEHEMOTH," cries God to Job, "which I made with thee, HE EATETH GRASS LIKE AN OXE." Behemoth therefore comes forward to our view at once, as an animal of the land. For can any strokes of description afterward obliterate this strong line of colouring, except they be astonishingly powerful in themselves. The animal is characterized in general as a feeder upon grass like an ox; grass then must be presumed by every one, to be his regular food; and grass, without such an opposition of touches as will almost amount to a contradiction in terms, must be considered as meant to be pointed out for his regular food. Yet, to show how commentators love like ostriches to hide their heads in the reeds while their rumps are all exposed to sight, Patrick considers the Behemoth as the RIVER-HORSE; and sets him to "live among the fishes in the great river of Egypt, "but" to "feed upon the earth, and" so "eat grass like an ox." The contrast between living among fishes and feeding upon grass, proves the grass in Patrick's opinion to be only food *occasional*. Nor is the fact different with the river-horse himself. He resides principally at the *bottom* of the rivers in Africa, indolently reposing there in general, and there remaining for many minutes together. But hunger, that stimulation of nature into energy when every other impulse fails, of course stings him into brisker exertions. He comes upon land and he returns into the river, in actual pursuit of food. When he returns, he seldom looks about him till he has reached the middle nearly of the river. Here he seeks for the large water-herbs, particularly the root of a large water-lily. This is frequently seen by persons in a boat

* Job XLI. "Nunc animal sylvestre, ut dicunt Hebræi, sicut Leviathan "marinum animal."

upon the surface; not indeed of the muddy Nile, which reflects no picture of what is passing in its bottom, but of the Niger and the Zara, which roll upon gravel or rocks, and exhibit all that is in vivacity of motion within. He roots up these herbs with his nose, like a hog; fills his ample mouth with them; and then, in vast morsels half-chewed, swallows them down his ample throat. Vegetables thus appear to be his principal food, but the vegetables in the water; as he cannot swim, and cannot even walk with swiftness. Yet, when vegetables fail, he has recourse to the fish among whom Patrick says he lives. Three or four river-horses have been seen from the surface, forming at the bottom a kind of cord across the current, and seizing upon such fish as were forced down by the violence of it. Yet both fish and vegetables fail the river-horse at times. Then he ventures upon shore, not to "eat grass like an ox" as Patrick fancies he does, not even to "feed upon the standing corn," as Pliny surmises he does*, but in fact from what we have already seen, and from what we shall instantly see, to ravage the plantations on the banks, in order to seize any cattle that he can surprise, and (as the natives of Africa assert) to devour even any children that he can catch. So very different is the Behemoth from the river-horse, *this* perhaps never eating grass at all, *this* certainly feeding only upon flesh-meat at times, but frequently feeding upon fish only, and habitually feeding upon water-vegetables alone!

"Lo, now his strength is in his loins, and his force is in the navel of his belly," where other animals are weakest. "He moveth his tail like a cedar;" or (as the Septuagint renders the words) "he erects his tail like a cypress;" or, as Patrick amazingly proceeds in his course of contradictions to fact, "he hath a tail as thick and as stiff as a cedar, but he bends" and throws it back at his pleasure;" when all the while the river-horse has a tail actually flat and pointed, "the sinews of his loins are wrapt together," or (in Patrick's just explanation) the nerves of his thighs are so many, that they are intricate and perplexed one within another. "His bones are as strong pieces of brass, his bones are like bars of iron;" or, (in the language of the Septuagint) "his ribs are ribs of brass; and his back-bone is cast iron;" or (in the language of the Vulgate) "his bones are as pipes of brass, his cartilages are as plates of iron."† What an animal of extraordinary robustness have we here before us! If we dwell only on the picture drawn by the pencil of the Septuagint, as the most authentic of the three, we see such an animal as has never been delineated to the world before or since. No other could ever be said with any possible propriety of meaning, to have for "his ribs ribs of brass," and for "his backbone" to have "cast iron." The words indeed convey such an idea of corporeal stoutness, solidity, and strength, as makes us stare with astonishment at the portrait. What is the might of the river horse to this? He has been known to seize a boat with his teeth, and to sink it by the tenacity of his jaws. Or he has been known to come under a boat with six men in it, raise it on his back out of the water, and then cant it aside into the water again. Yet what are such exertions, to what we have reason to expect from a "back-bone" that is formed "of cast iron," and from "ribs" that are built "of brass"? They are truly trifling in themselves, the petty labours of a Her-

* Pliny viii. 25. "*Depascitur segetes.*"

† Vulgate "*Ossa ejus velut fistulæ æris, cartilago illius quasi Luminæ ferreæ.*"

cules strangling a snake in his cradle, who in his maturity of life is to encounter lions and to subdue hydras. Thus, as the description adds, "he is the chief of the ways of God; he that made him can make his sword to approach unto him"; or, in the loftier and therefore juster language of the Septuagint, "he is the head of the Lord's creation, MADE TO BE PLAYED WITH," as was said of the Leviathan before, "BY HIS ANGELS." This indeed carries (as before) a strong sublimity of sense with it, while our version has really no meaning at all. Patrick however has attempted to engraft a meaning upon it, which the words themselves do not bear; he applying them to the river-horse thus, "he that made him hath fastened such crooked teeth in his jaws, that therewith he mows the grass and the corn as with a scythe." But, as we have already seen, the river-horse perhaps, even probably, even *very probably*, eats not grass at all, much less mows it down as with a scythe; because the only vegetables, that we know he certainly eats, he mows not down with his teeth, but roots up with his nose. Nor does he appear, when he invades the plantations upon the banks of his rivers, ever to mow down the corn, or even to eat it; as an animal so large, so strong, and so heavy, must commit dreadful havock in a plantation, even by his walking through it in hungry quest of animal food.* To drive him from it, the principal practice of the inhabitants is to light fires, to strike drums, and to raise cries, in order to overpower the strong impulse of necessity, and to send him into his own element again. Should they bring any weapons of assault against him, and actually give him a wound, they know he will turn upon all his opponents, and overset all the plantation in his course. Their attention to their property, therefore, is safety to the person of this robber, who comes only in the night generally, who is therefore as timid as he is inoffensive, and who is inoffensive (we must say) because he is timid. He attacks only upon the spur of some sharp provocation. Thus he assaunts the boats navigating on the current, only if any of the crew accidentally strikes him with his oar; but on land his power is still feeble than it is in the water. He moves so very slowly on land, that any animal with a common proportion of britkness is able to escape him. And this circumstance alone proves his designation from his creator, to be almost exclusively for the water. The river-horse then cannot be the Behemoth, because the former neither "moveth" nor can possibly move "his tail like a cedar," having not from nature a large long tail capable of a very lofty erection; because the river-horse is not known to eat grass at all, but is known to eat water-herbs, to eat fish at times, or at times to eat land animals, while the Behemoth is marked by the most opposite of all characters, that of "eating grass like an ox"; and because the river-horse, though strong, has not a thousandth part of the strength, which an animal with ribs of brails and a backbone of cast iron must have had.—But we come to circumstances still more characteristic; and shall now wonder more than before at the folly of making the river-horse to stand for Job's Behemoth.

"Surely the mountains bring him forth food, where all the beasts of the

* "I could never be well informed about the Hippopotamus, and only heard that *they* have been seen about Damietta, and that by night they had destroyed whole fields of corn, but I take the foundation of this account to be owing to one that was taken there some years ago; they seem to be natives of Ethiopia, in the upper part of the Nile, and it must be very seldom that they come down into Egypt." Pococke's Travels, 1. 202.

field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow, the willows of the brook compass him about." All this plainly points at a land-animal, an animal habitually on land, and on land *not* Egyptian, *not* composed of ~~two~~ shelving banks of sand, that are divided by the Nile and overflowed every summer by its waters; *but* having mountains stocked with beasts grazing, having vallies either covered with reeds or reduced into fens, having trees in both to overshadow the beasts couching under them, and having brooks in the bottoms to spread their willows over them as they drink. All this is so plain, that my curiosity is much excited to learn, how Patrick can possibly *hold up his blanket to the sun* here. Yet he holds it up thus: "For he goes," says the critick concerning the river-horse, "in the *night to graze upon the hills*;" when *ordinarily* the river-horse in the *evening* goes only to *sleep* upon the *bank*, when *therefore* he hardly ever ventures far from the bank, and when *consequently* he could never be said to have "the *mountains* bringing him forth food;" even *extraordinarily*, if he ranges farther, ranges only because hunger prevents him from sleeping, and sends him, not up the mountains for grass, but into the *plantations* upon the *plains* in quest of animal food. Yet the river-horse is additionally said by Patrick, as the converter of him into a Behemoth, in the night to graze upon the hills "in the company of the *rest* of the beasts of the field;" an animal, actually walking into the river with his head foremost, actually walking down its banks under water, and actually walking to the very bottom, as if all was air above or all was land below, who thus proves in the strongest characters his appropriation to the water for every thing except sleep, being here made by Patrick one of "the beasts of the field." Yet these beasts are said by him to be, "who sport themselves in those rich pastures;" as if the rich pastures of Egypt could ever be "the *mountains*" of the Behemoth, which "bring him forth food," and in which, "*all* the beasts of the field play." But, as Patrick adds, "in the day he lieth down in shady and close places, under the covert of the reeds, in fenny mud;" when this assertion is as false concerning the river-horse, as it is stated to be true concerning the Behemoth. The river-horse indeed sleeps ordinarily at *night* upon land, but spends his *day* ordinarily in the water. Nor is his abode said merely to be "in shady and close places," as Patrick tacitly insinuates it was, and so perhaps has made himself believe the depths of the Nile were meant; but "under the shady trees," which can be only upon land. Accordingly "the bushy trees," adds Patrick himself, "which are very numerous, afford him shelter." Yet *bushy* trees certainly are not *very numerous* on the bank of the Nile; almost the only trees there being palms with tall bare stems and short rounding heads, seldom combined into a wood, and even then affording as little shelter as shade.* "As the land of Egypt does not in any part run into wood," says an author who saw with his own eyes, aided indeed by the spectacles of learning, who yet writes too frequently without a just confidence in his spectacles and eyes, but here exerts a peculiar energy of mind; "*it is much to be questioned, if there are any trees in it, which have not been transplanted to it from other countries.*"† "He is compassed with the willows and the osiers," does Patrick subjoin, "which grow in abundance on the banks of the Nile;" which however do *not* grow in abundance

* Norden's Views of Egypt in plates.

† Pococke 1. 205.

there,

there,† and which (if they did) would not prove the point. Unwarily has Patrick suppressed the characteristick circumstance of them, that “the willows of the brook compass him about.” And the land of Egypt is strikingly distinguished from the country of Canaan, in Moses’s description of Canaan to the Israelites soon after his and their migration out of Egypt, by *that* being what *this* was not “a land of brooks of water, of fountains, and depths that spring out of valleys and hills.‡” No other words can so strongly as these characterize any land, in opposition to the region of Egypt. But let us now see, how the Septuagint renders this remarkable passage. “Ascending upon the abrupt crest of the mountain,” says that version concerning the Behemoth, “he makes joy to the quadrupeds in the Tartarus below;” the altitude of the mountain reducing the valley below into a kind of Tartarus to the eye, and the quadrupeds in *this* rejoicing to see so huge an animal mounted upon a ridge so high, yet looking down with such known complacency upon them; when the river-horse could not possibly have mounted such a hill, and (even if he could) must have thrown the quadrupeds into terror by his remembered ravages among them. Yet so much has the magick of criticism been operating upon the mind of poetry, that the river-horse has been set up by a modern poet for the actual Behemoth, illustrated by *his* name, even honoured with *his* character, and hence exhibited as an animal the very opposite to what he is. Thus “the hippopotamos or river-horse,” is described by Thomson, as possessing a *little* of the character of the river-horse, but being absolutely the Behemoth in *all his greater qualities*.

The flood disparts, behold! in plaited mail
BEHEMOTH rears his head; glanc’d from his side,
The darted steel in idle shivers flies.

So far we have a description only of the *river-horse*! But we instantly turn to the *Behemoth* himself.

He fearless walks the plain, or feels the hill;

when the *river horse* walks seldom upon the plain, because he walks awkwardly on it, never seeks the hills because he cannot climb them, and is so little fearless as to keep always close to the river, ready to take refuge in it from the mere terror of sounds.

Where, as he crops his varied fare —,

which he crops not at all, as what he comes to seek in his landing upon the bank is merely *sleep* in general, and what he ranges occasionally to find in the plantations near, during the night, is only *animal food* for his extreme hunger;

————— the herds,
In widening circle round forget their food,
And at the harmless stranger wondering gaze.

This is apparently the picture in Job concerning the Behemoth, applied with a direct contradiction to facts, and substantiated in the river-horse by

† Norden’s Views.

‡ Deut. viii. 7.

the mere mysticism of credulity. All the land-animals must flee at his approach, as they apprehend his ravages from what they remember of them. And he, who remembers them best himself, has always therefore an apprehension of man upon him, so retires before a fire, a drum, or a cry, moves into the river, and then, as safe in his own element, lifts up his head like a bully to roar in a cowardly defiance of his foes. So grossly in describing him, has poetry been bewitched by criticism! Yet it was not always so; as Milton, who read his Bible more critically than any other of our poets, and who wrote at the very appearance of these new notions, yet writes as if he were either wholly unconscious of or entirely superior to them. Thus he delineates the Leviathan as a whale, in the following lines:—

— — — There Leviathan,
Hugest of living creatures, on the deep
Stretch'd like a promontory sleeps, or swims,
And seems a moving land, and at his gills
Draws in, and at his trunk spouts out, a sea.

Thus also he distinguishes the Leviathan again from the Crocodile, and the Behemoth from the River-horse, in other lines additional:—

— — — Scarce from his mold
BEHEMOTH, biggest born of earth, upheaved
His vastness; fleeced the flocks and bleating rose,
As plants; ambiguous between sea and land,
The river-horse and scaly crocodile.

Yet such had been the general change of opinion among scholars, in the interval between Milton and his last great annotator; that the annotator thought himself obliged to apologize in a note, for this strange perverseness in his author. "*It seems,*" cries Newton, "as if Milton was of the former opinion," the old opinion of Leviathan being the whale and Behemoth the elephant, "by mentioning Leviathan among the fishes, and the river-horse and scaly crocodile, as distinct from Behemoth and Leviathan; and *there is surely authority sufficient to justify a poet in that opinion.*" A fine apology for a poet upon an opinion, that (in the former half of it at least) is *philosophically just*! But, as the Septuagint proceeds in its account of the Behemoth, it sleeps," not spends its day, as Patrick describes the river-horse to do, "under all sorts of trees," under trees therefore *not* Egyptian, yet "upon the *Papyrus*, and the *Calamus*, and the *Butomion*," the rushes are not peculiar to Egypt, but one of them first noted there, so made memorable to the world at large, even peculiarly memorable to the translators of the Bible under the Ptolemies, and all signifying only the three sorts known in Egypt, one known as the material of the paper manufacture, another known only as a reed, and a third merely as *ex-meat*.* Yet, what shows

* Pliny, xiii. 11. Hanc [chartam] Alexandri Magni victricem repertam, auctor est "M. Varro, condita in Egypto Alexandria.—Papyrus ergo nascitur in palustribus Egypti.—Nascitur et in Syria.—Nuper et in Euphrate nascens circa Babylonem Papyrus—." What the *Butomion* and *Calamus* precisely are, we need not enquire if we could. They never became famous.

these are *not* Egyptian themselves, they are apparently in Job's history what they could not possibly be in Egypt, rushes *under* all sorts of trees. "The shades over him are great trees with their twigs, and the boughs of the field." So directly opposed to Patrick and his river-horse, is the Septuagint version! Its specification of Egyptian rushes, in some measure to answer the Hebrew, has given indeed an Egyptian air to the passage. But this is only fallacious, as those are merely rushes *under trees*. The whole scenery therefore appears plainly to be *not* Egyptian, to be a country of hills and vallies, the hills rising up into abrupt mountains, and the vallies sinking into abysses below; to have the abysses lined with all sorts of trees, and under them with three sorts of rushes; to have the abysses grazed with quadrupeds for the sake of the rushes, but the hills ranged by the Behemoth to the very crest of them; and to have the Behemoth deeping *under* the trees yet *upon* the rushes, even under *great trees* that throw their branches over him, or under *the common boughs of inclosed fields*. And, as such a scenery is evidently not Egyptian, so neither is the acting animal of it an inhabitant of Egypt; not one, like the river-horse, moving unwieldily upon even level land, but one, however bulky, capable of climbing the high mountains straining up the sharp ridge of it, and thence looking down in mild majesty upon the quadrupeds in the abyss below.

But let us push on to circumstances even more characteristick. "Behold, he drinketh up a river, and hasteth not;" when Egypt has no river within it but the Nile,* when therefore the river-horse could drink of the Nile alone, and when even the river-horse could never drink the Nile *up*. Indeed no river-animal could be said to drink *up* his own or any other river, to suck-in the very waters that form his chamber of residence, and to swallow at once his whole country at a draught. Yet the Behemoth is here described from the largeness of his throat, the strength of his suction, and the capacity of his belly, to drink up a whole river; not a Nile indeed, not any river so large as that, and not any river very large. This is he also described to do, even while he "hasteth not," in no violence of thirst, in no paroxysm of heat, but in the ordinary state of his heat and thirst. "He trusteth that he can draw up JORDAN into his mouth." This mention of a particular river is a happy appropriation of the animal's country, undiscerned by the whole herd of commentators, but obvious to the eye of common-sense. The animal, was confessedly an inhabitant of JUDÆA at the time, as well known to Job as the *Jordan* itself, and known to drink of

* In Gen. xviii. 18. God says unto Abram, "Unto thy seed I have given *this* land" of Canaan, "from *the river of Egypt* unto the great river the river Euphrates." The reckoning therefore is made *up to* the borders of Egypt westward, and up to the Euphrates eastward, "In parte chartarum nostrarum euro-aquilonari," says P cocke, i. 291, 292. "conspicitur fluvius Sihor, qui differtimasse dicitur Palæstinam ab Egypto (Esaiæ, xxvii. 12.)" "In textu Biblii originali vox sonat Torrentem Egypti, et apud xx. redditur Rhinocorura. Tabulæ nauticæ hic loci exhibent rivulum quendam, inservientem aqutioni nautarum; nec desunt probati scriptores, qui mentionem faciunt de torrente de Rhinocorura. Vici itidem Gazæ (Josue, xv. 47.) pertigisse dicuntur usque ad Torrentum Egypti. Falsos itaque habuit quosdam ea opinio, voce istâ innui Nilum."

the *Jordan's* current. But, as the mention of *Jordan* additionally intimates to my mind, the history mentioning it could never have been written by Moses, as almost all authors have united to suppose it was; Moses knowing nothing of the animals that grazed upon the banks of *Jordan*. Yet the writer of the history knew, and knew so exactly as to specify by name one huge animal grazing there, even drinking of its waters, even drinking them up at times. The author therefore was certainly a Canaanite like Melchizedek, but posterior to him probably, prior however to Moses (says Eusebius) by two whole ages, and cotemporary (say the Hebrew writers) with Isaac or Jacob.* "He," the Behemoth, "taketh it" the *Jordan*, as the inspired author proceeds, "with his eyes;" he swallows up the *Jordan* itself in imagination, as he is thirsty and drinks. But this grand imagery is of so much consequence as being actually local, that we will see before we go on, what the Septuagint and what Patrick says to it. "Although there be an inundation," the former tells us of the Behemoth, "he trusts it will not be felt, because the *JORDAN* will push into his mouth." Here the geography is retained equally with the sublimity. "In his eye he shall receive it," as in his imagination he can drink it all. "Nay, behold," cries Patrick, actually turning the sublimity into burlesque, and losing the geography in the travestie merely to introduce his river-horse again, "he dives to the very bottom of the river, and takes his repose without fear;" as if this littleness of action could possibly meet the majesty of the Behemoth's conduct, or as if diving to the bottom of a river could possibly be any substitute for drinking it up. "He will be secure," continues Patrick in the same pace of shuffling attendance upon Job, "though *JORDAN* also should break out, and be poured upon his mouth." The river-horse, therefore, who takes not his repose at the bottom of the Nile, but stays there only for thirty or forty minutes at a time, who is then compelled by a spring from his four feet at once to gain the surface for taking in air, and for this reason peculiarly *reposes* always upon land; is wildly pronounced to be *secure* in the Nile, even if a much more inconsiderable river than the Nile should "break out" upon him; even if *Jordan* should do what is impossible in nature to be done, "break out" into Egypt, even if a river, with a current not a thousandth part so deep or so strong as the Nile's, should "break out" to water his mouth. Yet, with all this half-lunatick extravagance of folly, the principal point of the whole is still preserved, and the *Jordan* is still specified as the river frequented by the Behemoth. The extravagance indeed is thus shown more glaringly by the preservation, and the folly is thus exposed in a brighter blazonry by the specification. No stubbornness of adherence to an hypothesis, no sophistical language of paraphrase, can either wrench away or even shade off this conspicuous land-mark of geography. Accordingly the Vulgate unites with the Septuagint and our version, in rearing this monumental mound on high; as it says with both, that the Behemoth "is confident the *JORDAN* may flow into his mouth."† Thus does the Behemoth appear from all, to have grazed on the banks and to have drunk of the waters of *Jordan*, when the Book of Job was written; the earliest of all our inspired books, the only

* See Patrick's preface for the authorities.

† "Habet fiduciam quod influat Jordanis in os ejus, for suum."

inspired book from the pen of a Canaanite, and coeval probably with either Isaac or Jacob.

There is however one circumstance more in the description of Behemoth, that closes all in a seemingly frivolous declension from his whole dignity at once. "His nose," says our version, "pierceth through snares." The Septuagint exhibits the meaning thus: "he when caught in snares will bore his nose through."* This corresponds with our version. But Patrick's interpretation corresponds with neither. "Where is he," asks Patrick, changing an assertion into an interrogation, and unconsciously cheating himself by the change, but applying all to his poor "Idol of Majesty," in the Behemoth, the river-horse, "that will undertake to fasten hooks in his nose?" He thus describes the Behemoth as the Leviathan is described before, our translation asking of *this* as Patrick here asks of *that*, "Canst thou put a hook into his nose?" Thus the same question is put by God concerning two animals totally different in designation, and God asks concerning the land-animal as he has asked of the sea-animal before. God is thus represented, as confounding the Leviathan with the Behemoth for an animal equally marine or equally amphibious! But, as the Leviathan is certainly a marine and the Behemoth certainly a terrestrial animal, this can never be the real meaning of the passage.—Yet let us do so much justice to Patrick, as to acknowledge what the Vulgate shows us, that he here considers the clause immediately preceding as intimately connected with this, and uniting to give us in conjunction these interrogatories, "who dare come in his sight, or attempt to take him by open force? where is he, that will undertake to fasten hooks in his nose?" The version of both in the Vulgate runs thus, and very properly without any interrogation, "he" (the Behemoth), "will take it" the Jordan "with his eyes as with a book, and amid stakes will bore his nose through."† The sense thus appears to be lost in the Vulgate, by a mis-interpretation given to the Hebrew; and the action of the text is ridiculously rendered impossible to be practised. The animal, that by his strength could break through all fetters formed of cordage, could never break through a palisado of stakes. The truth is, that the Vulgate has missed the meaning, by taking the upright bars of net-work for an upright range of stakes. But the real meaning is, that if caught in a snare of cords, as the Behemoth could only be caught in a snare, when no one dared to assault him even covertly, when such pitfalls were not invented as were afterwards practised for elephants;‡ and when yet his magnitude made his body a considerable object of desire to man; the Behemoth by "his nose," by his trunk like an elephant's projecting from his nose, as the nose of the whale we have seen denominated his trunk by Milton in this line before,

And at his trunk spouts out a sea;
bursts and breaks all the ligaments about him at once. This in the elephant is so pliant by the extension of the skin at the point of the nose, but

* Εγκολλησάμενος τρετσίβη. A snare was then formed, as we now form nets, by plating one string across another. It was therefore called cross-work, as we speak of cross platen and of twine at present. And εν τω διωσμένω thus means one entangled in twine, one entwined.

† "In oculis ejus" for suas "quali hamo capiet eum, et in sudibus perforabit nares ejus" for suas.

‡ Pliny, viii. 8. "Africa loveis capit."

just above the nostrils, in the form of a finger, and with all the usefulness of a finger; that it can even use a pen, even open a door, and even untie the knots of a rope; yet so strong, that almost nothing can withstand its rending. We thus find the Behemoth, like the elephant, accommodated by nature with a trunk; and so make an important addition to our knowledge, an addition never suspected before, concerning this animal. Yet we must not believe for this reason, what the world before the days of Rochart was universally inclined to believe, and what Milton therefore hesitated not to pronounce as true, his Behemoth being plainly the elephant, because he omits the elephant and notices Behemoth only; that the elephant is the real Behemoth of Scripture. In preclusion of such a belief, I need only hint at the Behemoth's "force" being lodged by Scripture in "the navel of his belly;" while the elephant has been always distinguished, by the *softness* of his belly.* I need only note also a very prominent point in the general history of this animal, that elephants are confined at present, and have for seventeen ages at least been confined, to some parts of Africa and to the Indian regions of Asia;† I need only to mention additionally the bulk of the Behemoth, as so much greater than that of the elephant; the Behemoth's "moving his tail like a cedar," when the elephant's is only short in proportion to his body; the Behemoth's characteristically delighting to do, "what the elephant from the very stiffness of his legs is not calculated to do," "ascending upon the abrupt crest of the mountain," thence "making joy to the quadrupeds in the *Tartarus* below," while the elephant as characteristically loves to keep in the *Tartarus* itself, to bathe in its rivers, or to wander upon its banks; ‡ and the Behemoth's drinking up a river at a draught, even fancying he could draw the whole of such a river as the Jordan into his mouth at once. All these are characters, that combine to set him in a wonderful elevation above the elephant. Yet to all I will superadd the evidence of history itself. I know no points of knowledge more amusing to the mind, than the first appearance among us of foreign animals now grown familiar to us. Thus Solomon's navy (we are told) returned from Tarshish once in three years, "bringing gold, and silver and ivory" "and APES and PEACOCKS."|| In this curious passage of ancient history, we see introduced into Judea those crested peacocks of Ceylon, which afterwards formed a splendid part of the heathen mythology, so late was this mythology in its formation! the bird being appositely selected for its stateliness to be the attendant bird of Juno. We see also introduced then into Judea those apes, which the Hebrew calls *cephim*, which Pliny correspondently calls *cephos*, and one of which, the only one that Rome had ever seen to his days, he says Pompey exhibited at some games as a native of *Ethiopia*, a local notice ascertaining decisively another of the regions to which the navy traded; but what demonstrates these Ethiopians to be apes, "they had" as Pliny subjoins, "their hinder legs like human legs and thighs, yet their forelegs like hands."§ And, as the *ivory* of the text is undoubtedly an

* Pliny viii. 10. "Ventre molle."

† Pliny viii. 11.

‡ Pliny viii. 10. "Gaudent omnibus maximè, et circa fluvios vagantur."

|| 1 Kings x. 22.

§ Pliny viii. 19. "Ex Ethiopia quas vocant Cephos, quarum, pedes posteriores pedibus humanis, et cruribus priores manibus suere similes."

animal like the *ape* or the *peacock*, but called *senhabim* in the original, *sen* signifying a *tooth*,* and *babim* being assuredly the same word with *ebur* in Latin or *ivory* in English, both uniting to denominate the elephant from his ivory teeth or tusks; so does all prove the elephant to have been first known in Judea by importation from *India*, yet not to have been imported from *India* thither till the days of Solomon, even, till *eight hundred years later than the book of Job itself*.† How much then is it *historically impossible*, for the elephant to be the Behemoth of Job!

The elephant however is a kind of miniature-picture for the Behemoth, reflecting all his principal features, but reflecting them in a fainter form. Provided with a trunk to his nose, like the Behemoth, he feeds like him upon grass, and is indeed the largest, the strongest, yet the mildest of all animals now existent. He also exhibits a variety of expressions in his eyes, turning them with attention to his master, seeming to think or to deliberate in himself, and shewing the workings of his passions distinctly in them as those succeed each other in his mind. He appears besides to be delighted with music, readily learning to beat time, to move in measure, and even to unite his voice with the sound of the drum or the trumpet. But, what we should still less expect in an elephant, he gathers flowers with great pleasure, picks them up one by one, combines them into a nosegay, and seems charmed with their perfumes. He actually becomes the most obedient and most faithful of all creatures, soon conceiving an attachment for the person attending him; obeying his commands with zeal, catching his tones with promptness, comprehending his meaning with quickness, anticipating his very wishes as it were, and even shewing his attachment by his caresses. He has actually been known to form such a friendship for his keeper, as would not let him obey any other; and when an elephant in a fit of madness once killed his keeper, he absolutely died for grief as he recovered his intellects. Elephants thus appear to approximate the nearest of all brutes to the human race, in understanding, in feeling, and in friendship. This principle of friendship is so strenuous even in their natural state, that neither male nor female is ever known to make a second choice of a mate. Nay, they are known not to copulate in the presence of any other elephants. In our stables therefore, as they can have no privacy, they allow themselves no indulgence; even suffering madness at times rather than yield to the impulse openly. §

Nor let all this ascription of intellectual, even of moral qualities to the elephant, be thought the mere suggestion of modern fancies. The same

* Patrick.

† Virgil in the very days of Augustus, "*India mittit ebur*."

§ This abstinence is now universally ascribed by our own writers to another principle, the generous animal forsooth! *disdaining to propagate a race of slaves*. Such a refinement of indignation has man given to this brute, even what man feels not himself, as negroes marry in servitude, and what we may therefore be doubly sure is not felt by the brute. But he who *sleeps under the Manchineel-tree of liberty*, is sure to be stupified in his senses; as the very complacency of the brute under subjection, his fidelity to his subjector, his attachment to his enslaver, all show this *English* notion to be as visionary as it is extravagant.

ascription was made, and with considerable additions too, seventeen hundred years ago; when the elephant was even more familiarly known to man than he seems to have ever been since, because he was then and has been for ages trained up by man to war in concert with him. When Antiochus "was trying the ford over a river," says Pliny, "his elephant Ajax refused to enter the water, though always the leader of the elephants before; then any, who should cross over was publicly promised to be the leader in future; Patroclus accordingly pushed in, and rewarded with those trappings of silver in which elephants delight, and was honoured with all the other ensigns of a leader, but the disgraced elephant preferred death to ignominy, and killed himself by not eating. For wonderful is their sense of shame, and the conquered shuns the very voice of the conqueror.—From this sense of shame they never copulate except in secret.—Nor have they ever known adulteries among them, or those wars for females which are so destructive with all other animals. Not that they feel no force of love; for one is said to have been in love with a girl in Egypt who sold garlands, and what shows the elephant was not vulgar in his choice of the girl, she was then a wonderful favourite with Aristophanes the very celebrated grammarian; another was in love with Menander of Syracuse, one in the bloom of youth, serving among the soldiers of Ptolemy's army; and even showed his love for him by not eating when he did not see him; and a third is recorded by Juba, to have been in love with a woman who sold unguents. The proofs of love in all were joy at even seeing the object, awkward blandishments, and the pence which the populace had given preserved to be poured into the lap of the person. Nor let us wonder, that those should be in love who have a memory; as Juba writes that one, who had been the leader in his youth, was many years afterward acknowledged as such even in his old age. They have even a kind of divination, in points of justice; as when King Bocchus had tied to stakes thirty men whom he meant to punish cruelly, and exposed them to thirty elephants, those who were to stimulate the elephants for these executions went forward among them, but they could not possibly make them the executioners of another's cruelty."* Once even at Rome, in the

* Pliny viii. 5. "Antiocho vadum fluminis experienti rēruit Ajax, alioquin dux agminis semper: tum pronuntiatum, ejus fore principatum qui transisset; ausumque Patroclum ob id phaleris argenteis, quo maximé gaudent, et reliquo omni primatu donavit: ille, qui notabatur, inediâ mortem ignominia prætulit. Mirus namque pudor est, victusque vocem fugit victoris.—Pudore nunquam nisi in abdito cocunt; nec adulteria novire, nullave propter feminas inter se prælia, cæteris animalibus pernicialia: non quia desit illis amoris vis. Namque traditur unus amasse quendam in Egypto corrolla vendentem, ac (ne quis vulgariter electam putet) mirè tum gratam Aristophani, celeberrimo in arte grammaticâ, alius Menandrum Syracusanum, incipientis juventæ in exercitu Ptolemæi, desiderium ejus, quotiens non videret, inediâ testatus; et unguentariam quandam dilatam Juba tradit. Omnium amoris fuere argumenta, gaudium a conspectu, blanditiæque inconditæ, stipasque quas populus dederat servatæ, et in sinum effusæ. Nec mirum, esse amorem quibus sit memoria. Idem namque tradit, agnitum in senectâ multos post annos, qui rector in juventâ

the days of Pompey, and during a spectacle of elephants given by him in the circus Maximus, one of them being killed by the Gæule engaged to combat with them, "all in concert attempted to break out of the pit, to the alarm of the people in their seats, defended as these were by lattices of iron; then, finding all hope of escape precluded, the elephant fought and supplicated of the populace by an undescribable sort of demeanour, bewailing their condition in a chorus of lamentation; and so greatly affected the people by it, that forgetting the General, forgetting his munificence exerted in a compliment to them, they all rose up together from their seats, and imprecated from Heaven those punishments on Pompey which he soon afterwards suffered."* Such has been, and such is, this more than half-human animal the elephant;† And I have rested the longer upon him, because he is the only representative existing of that Behemoth, in his size however reduced, in his virtues however retained; who by day had "surely the mountains" which he ascended to "bring him forth food," yet at night "lay under the shady trees, in the covert of the reed, and fens," where "the shady trees covered him with their shadow, and the willows of the brook compassed him about;" while the elephant is with a great similarity represented, as peculiarly fond of the banks of rivers, deep vallies, and marshy grounds, especially when well shaded with trees.

The elephant then is very like to the Behemoth in many of his qualities, but essentially distinguished by his promptitude in climbing the steep mountains and by his imparative diminutiveness of size. Yet, as the Behemoth has been for so many ages unseen by man, and the elephant is the largest animal seen upon the earth at present, the christians and the jews have united recently to consider the Behemoth, as merely the elephant. Thus the sober, the thinking, and the judicious Grotius alleges the jews to consider it at present; and perhaps for that reason principally, considered it so firmly himself, as to make the tail of the Behemoth mean the proboscis of the elephant. ‡ The very preposterousness of the supposition, should have

"juventà fuisset. Item divinationem quandam justitiæ: cum Iocchus Rec triginta elephantis totidem, in quos sævire instituerat, stipitibus alligatos objecisset, procurstantibus inter eos qui lacesserent, non potuisse effici ut crudelitatis alienæ ministerio fungerentur."

* Pliny viii. 7. "Universi eruptionem tentavere, non sine vexatione populi circumdati clathris ferreis.—Pompeiani, amisæ fugæ spe, misericordiam vulgi inerrabili habitu quærentes supplicavere, quadam sese lamentatione complorantes; tanto populi dolore, ut oblitus imperatoris ac munificentis honori suo exquisitæ, fletus universus confurgeret, diratque Pompeio (quas ille mox luit) poenas imprecaretur."

† Pliny viii. 3. Cites "Mutianus ter Consul" as an author saying that one elephant learned Greek. Antiquity seems to have thought, that it could not too much honour the elephant with its praises, and that nothing extravagant would be incredible concerning him.

‡ Grotius's Annotata ad Vetus Testamentum, Paris, 1644. 1. 433. "Elephantem intelligunt omnes Hebræi," "laudam suam quasi cedrum" "Proboscidem intelligi." Patrick also seems to have meant the same, when he previously says the Behemoth "hath a tail as thick and as fast as a cedar," but he bends and throws it back at his pleasure." Yet Patrick thus gives to the river-boje what he could mean only for the elephant.

turned

turned him with disgust from the opinion. Nor can we attend to the *present* sentiments of the Jews, because these are in direct contradiction to the sentiments of their fathers formerly. Of this we have ample evidence in that only Book of our Bible, which mentions the Behemoth again, the apocryphal Book of Esdras; which betrays itself to be a Jewish composition, by the Talmudical extravagances in it; which yet is cited by so early a writer as Clemens Alexandrinus,* and which, as in use only among the Greeks,† must have been written by some Christian Jew of the East during the first century. "Then didst thou ordain two living creatures," says Esdras to God concerning the creation of the world;‡ "the one thou caldest Enoch," Margin reads БЕHEМОТЪ, as the very context demands this passage evidently adopting the language of Job's history, and ranking the animals of land or water under their respective principals, "and the other LEVIATHAN; and didst separate the one from the other; for the seventh part, namely where the water was gathered together, might not hold them both." In asserting this, the author directly opposes the extravagance of fancies more modern than Grotius's in their prevalence; as these have fixed both the animals, by believing them to be the river-horse and the crocodile, in "the—part where the water was gathered together;" yet not in "the—part where the water was gathered together" into a sea, but where it was bounded by banks and reduced into a river. "Unto Enoch," adds Esdras but means БЕHEМОТЪ again, "thou gavest one part, which was dried up the third, "that he should dwell in the same part wherein are a thousand hills." Behemoth, therefore, in the still-remaining opinions of the Jews, was not to be an amphibious animal, living generally in a river, and only coming occasionally upon its banks; but to be wholly an animal of the land, to be by this very circumstance distinguished from the Leviathan as an animal wholly of the water." "But unto Leviathan," as Esdras adds, "thou gavest the seventh part, namely the moist and has kept him to be devoured of whom thou wilt and when."

These concluding words carry a strange air of *unmeaningness* with them, to our ears. Nor can we lend any meaning to them, till we consult the Talmudical fables to which they so darkly refer. These assert God on the fifth day to have created two living creatures of an immense size. But, in the Bedlamite extravagance into which the fables mount, these creatures so different in designation, as having been created the one for land and the other for water, as therefore fish and beast respectively; are averred to be *one of each sex*, as if the beast and the fish were to copulate. And, in an extravagance which mounts still nearer to the moon, God is then represented as counteracting the very purpose for which alone he could have made them male and female, by killing the *Leviathan* to prevent its union with the *Behemoth*, and salting it for a banquet intended to be given by him, at the end of the world. Yet the *Behemoth* (says this rhapsody of madness) he permitted to live upon the earth, and gave it (as

* Stromata iii. 16. P. 556. Potter. Citing a passage from 2 Esdras V. 35, he adds "Esdras the prophet says."

† Cosin's Canon of Scripture, P. 115, 116.

‡ 2 Esdras vi. 49, 52.

Esdra himself has intimated before) *a thousand mountains* for its range of pasturage.*

This account of the Behemoth, as given us by Esdras and the Talmud together, suggests to us strongly the *actual existence of the Behemoth in the east*, at the time when the Book of Esdras was written, about the end of the *first* century, and even when the Talmud was written, near the middle of the *third*. The animal, indeed, according to the united opinions of the Talmud and of Esdras, was *not to be killed till the reign of the Messiah*; they again uniting to give us this additional intimation, of the Behemoth still existing in the east. Then both the one and the other, the fresh and the salted provision, according to these two rhapsodists, are to be drest by cooks and eaten by guests, in this grand banquet for the Messiah and his followers.† From all however we see with disgust, how soon the Talmudical fooleries were adopted by the Christian Jews of the east, even long before they were incorporated into a Talmud, as early in fact as the first century; and with satisfaction see, how steadily to the very last the Behemoth has been discriminated among all the Jews from the Leviathan, as an animal wholly terrestrial from one entirely marine, as an animal in their imaginations much, very much, larger than an elephant, and as an animal *not yet extinct or soon to be extinct* upon earth. The elephant indeed was known to the Jews from the beginning, by a very different appellation; the Jews of course discriminating the one from the other, by the distinction of their names respectively; and *Senbabim* I have recently stated to be the title of the one, as Behemoth was of the other. Nor could elephants ever be said with any possible propriety to do, what the Behemoth is expressly said to do, to "*lie under the shady trees, in the covert of the reed, and fens*;" when the stiffness of their legs makes them stoop with so much difficulty, that either age or sickness induces them actually to sleep standing; and when, from the very softness of their bellies, they never sleep among reeds.‡

* Mod. Un. Hist. xiii. 170.

† Ibid. 475.

‡ This latter hint I borrow from Patrick himself, whom after so much censure I am happy to acknowledge for my prompter in one point. Yet I must again censure, as, in the very moment of thus usefully prompting me, he has the temerity to make one wild assertion more, the wildest of his wild assertions, and the natural completer of them all. "It appears by the second book of Esdras, chap. vi. v. 49," he tells us in iii. 54, "that the Hebrews reckon Behemoth, not among the land creatures, but among those belonging to the water." This is surely said with a confidence most astonishing in itself, as it is said in the very face of evidence positive and plenary. To show this decisively, I need only repeat two of the sentences above. To *Behemoth*, cries Esdras, "thou, O God," gavest one part, which was *died up* the third, that he should dwell in the same part *wherein are a thousand hills*." Behemoth therefore is plainly marked as a land animal. Yet he is marked still more plainly, if possible, by what is contrastedly said just afterwards: "unto *Leviathan* thou gavest the seventh part, namely the *moist*." Can demonstration itself carry a clearer conviction, than these two passages carry either separate or conjoined! And could he be *awake*, who could read them and not *feel* their import?

That the Behemoth existed on the banks of Jordan, portentous in his size, yet familiar to the other quadrupeds, and formidable to none of them; we have seen from an author cotemporary (I suppose) with either Isaac or Jacob. That he existed for ages afterwards in Judea, even as late as the first century, and even down unto the third, we have sufficient reason to believe from the liveliness of tradition in the writings of the Jews concerning him, and from the suggested non-extinction of the race till the days of the Messiah. Yet in the west the animal was wholly unknown to Pliny, unknown even by the whispers of tradition; as he pronounces the elephant, without hesitation, to be the largest of all land-animals.* Nor was the Behemoth ever recognized as existent upon our earth, before the Jewish writings brought him forward to our mind's eye. Even since they have done this, the monstrousness of his size, and the non-appearance of his species, have made him carry a very questionable shape to many; and all have at last agreed, if they believed (as thinking men could not but believe) he did once exist, to contract his huge dimensions within the much minuter limbs of an elephant or even of a river-horse. Yet an animal has been very recently found in America, answering partly in name, but answering wholly in size, to the Behemoth of the Jews. "Ninety years have elapsed," as a paper published at Philadelphia on December the 23d, 1801, informs us, "since the first remains of this animal," entitled MAMMOTH at the head of the paper, "were found in this country" of America. "They were thought to be the remains of a giant. Numerous have been the attempts by scientific characters of all nations, to procure a satisfactory collection of bones. At length the subscriber has accomplished this great object; and now announces to the public, that he is in possession of a complete skeleton of this antique wonder of North-America. After a long, laborious, and uncertain enterprize, they were dug up in Orange and Ulster counties, state of New-York; where they must have lain *certainly* for many hundred years. No other vestige remains of these animals; nothing but a confused tradition among the natives of our country," the Indians in the Back-Settlements; "which states their existence ten thousand moons ago. But whatever;" rather *what*, "might have been the appearance of this enormous quadruped when clothed with flesh, his massy bones can alone lead us to imagine; already convinced, that he was the largest of terrestrial beings." C. W. PEALE.

We thus see at last the Behemoth of Job, dug up in the land of America. We had heard of parts of him being dug up there before. We had even heard of parts, I think, being found bedded in the rock of Gibraltar. Now however the whole is brought to light, not indeed altogether, but in two different counties, and fortunately forming after many discoveries perhaps, many collations, yet many disappointments, "a complete skeleton." This is certainly a very singular discovery, the most singular perhaps that occurs in the whole compass of antiquarianism. Yet its extraordinary nature is heightened wonderfully by what I have already pointed out of the animal's existence formerly upon our own continents, on the mountains of Judea, and along the banks of the Jordan. It is even more wonderfully heightened by what I have just now noted, the mention of the animal in
the

* Pliny viii. 1. "Maximum est elephas."

the traditions of the Indians as familiar as in the writings of the Jews. And it is even heightened more wonderfully still, by the Jewish name of Bihe—*moth* being half-preserved in the Indian appellation of Mam—*moth*. But what heightens its wonderfulness most of all, it subjects to our very senses that one animal, the asserted bulkiness of whom in Scripture had shaken the credit of his own existence, and even thrown a shade over the brightness of Scriptural truth; it lends a lustre to the veracity of Scripture, by exhibiting as realized to the eye what Scripture asserted to be true upon record, concerning a point almost utterly incredible in appearance; and it thus throws a new brilliancy of beams, over the face of our very SUN OF HISTORY itself. §

TO THE EDITOR.

SIR,

Wickham, Hants, Nov. 3, 1802.

HEREWITH I have an opportunity of sending you a document of great importance to the interests of that church, of which your Review is of all periodical and contemporary publications, the ablest advocate. This important case you should have had long ago, but that it was unfortunately mislaid.

I am truly happy to see, that jacobinism both foreign and domestic, political and ecclesiastical, is invariably the object of detestation, pursuit, and exposure, by the Editor of the A. J. and his able colleagues. If ever this monster receive his death-wound, it will be from the hand of an A. J. But you must not imagine its destruction so near, as some are apt to think. You have, by the skilful application of the critical pruning-hook lopped off many of its luxuriant branches: but, alas! its roots are so deeply and widely ramified, as frequently to be invisible—and elude detection.

Duris ut illex tonsa bipennibus
Nigræ feracis frondis in Alcido,
Per damna, per cœdes, ab ipso
Ducit opes, animumque ferro.

Non Hydra, secto corpore firmior,
Vinci dolentem crevit in Herculem
Monstrumve submittere Colchi
Majus, Echioniæve Thebæ.

That this monster may, finally, fall before the Herculean club of the A. J. is, Mr. Editor, the fervent wish of

Your sincere wellwisher,

G. A. THOMAS.

§ The name of *Bebemoth* is said by Patrick to be a word of Egyptian termination, and so said assuredly to turn the animal into his river-horse of Egypt; yet the name *Leviathan* is contradictorily said by him to be a word of the Arabian language, though he substitutes for it the Egyptian crocodile. Neither of them was idiomatically understood by the Septuagint translators, these rendering the former by "wild beasts" only, and the latter only by "dragon." From all, these names appear to have been two terms of that original language, which existed as the language of all the earth before the confusion, and has left *must* traces of itself perhaps in the Hebrew.

Important

Important information to Clergymen of the Church of England.

THE RECTOR OF WOOLWICH AGAINST WM. PEARCY.

CASE.

THE Rev. Wm. Percy, a clergyman of the church of England, in holy orders, has, for some time past read prayers, preached, and baptized, according to the rites and ceremonies of the church of England, in a certain chapel (not consecrated) appropriated for dissenters, in the parish of Woolwich, in the county of Kent and diocese of Rochester, without his having obtained any licence from the ordinary for so doing.

The rector of the parish of W. is desirous of preventing the said Wm. P. from preaching and performing divine service in manner aforesaid, many of the parishioners having thereby been drawn off from attending the parish church, and attempts made to prejudice the regular minister in the opinion of his parishioners.

Your opinion is requested, whether a cause of office can be maintained in the ecclesiastical court against the said Wm. P. for reading prayers, preaching, and baptizing, without a licence, in manner as above set forth, or for the performance of any and which of these solemnities? And if so, in whose name do you think it most advisable to promote such cause of office? whether in the name of the rector, church-wardens, or a parishioner? Or, do you apprehend, that the church-wardens have any power (without resorting to a suit in the ecclesiastical court) to restrain or prevent the said Wm. P. from performing divine service, in the said chapel; and if they have, in what way can they legally exercise such power?

ANSWER.

This place of worship is not stated to be *licensed* under the Toleration Act, but, I presume, that it is so; and taking that to be the fact, I must observe, that it is a practice highly injurious to the regular parochial clergy, which has lately crept into different parts of this kingdom (particularly Lancashire) for clergymen of the established church to take these *dissenting chapels*, and, under shelter of the Toleration Act, perform the entire service of the church of England. It has been a question whether they could defend themselves under that Act against a prosecution. I am of opinion, that they could *not*, and that it is a *GROSS ABUSE* of the Toleration Act, which would not be supported in any Court of Law. The question, however, has not been tried, and it would be a very eminent service performed to the church of England, to obtain a decision upon it.

I cannot advise the church-wardens to attempt to restrain this person by any act of their own authority; I think they would not act safely in so doing. But, I am of opinion, that a cause of office might be maintained, either in the name of the rector, or, in the names of the church-wardens. As the rector is the person immediately aggrieved, by this encroachment on his function, he is, in that view, the most rational person to institute proceedings; though there are reasons of prudence which induce me rather to recommend, that the church-wardens should be the acting parties. The rector, in that case, can be examined as a witness.

AUG. 13, 1793.

W. SCOTT.

(A true copy,)

G. A. THOMAS.

N. B. The issue of this suit was, a decree from the ecclesiastical court inhibiting the defendant from preaching, or otherwise officiating, in the place of worship above described. He made no defence, but was condemned in costs. The building is now used as a military chapel, having been purchased by the Board of Ordnance for that purpose.

FOR THE ANTI-JACOBIN REVIEW.

Εἰδομένη γὰρ αὖτις τοῖς ἀστέρας ἐν τῇ ἀναίετῃ— καὶ * * * * *

Μαθ. Κεφ. β. 3.

QUÆ nova se species mirantibus aëre tollit
Gentibus? En! lætas imitantia fœdera flammæ,
Augure quò cœli, quondam invenere Salutem
Demissam a Solio Patris, precibusque genuque
Supplice Pastores venerandi Numina Christi,
Infantemque adiere Deum; qui missus in orbem
Ipse scelus lueret Mundi, populosque doceret
* " Ire per æternos Ævi venientis honores."
Quò nova Lux Cæcis, quò Membra vigentia Claudis,
Quò Surdis aures coëant, miseroque cubili
Exiliat levis, et morbos miretur abactos
Æger; et ah! mirum dictu, cœlestia verba
Lapsa anima audiret, gelidosque reviseret artus.

Quis novus ast Holpes? quis cœli lucidus augur?
A Nilo quis tantus Honos se ostenderit orbi
Occiduo?—

Vix vocem—vix lingua finit—Tu, barbare, surgis
Corfice? tu tantos audes jactare triumphos?
Scilicet et de te Pueri meruere Parentes
E sanctis raptos penetralibus? Irrita vota
Nil valeant!—tremat ante oculos, tremat ense cruento
Semianimis Genitor—dam semineo ululatu
Campus Alexandriæ resonat—sic millia letho
Voce sacrâ damnas!—Victor, Bonaparte, decorus
Ah! fugis?—Et nullus cohibet pudor ire, relicti
Virtutum Sociis? Illos vel Pellis ad orcutu
Fervida præcipitet—vel sævius ense duelli,
Agmen arenarum, cæco se turbine volvens,
Lucem almam sentire velet; sive arida fauces
Ingruat atra Sitis, lethoque et febre laboret.
Nulla sinus moveat Clementia; sola superstat
Ambitio, Sceprique ardor. Tu denique Habenas
Corripis Imperii; et populis ad bella coactis,
Hesperix dices campos, feliciaque arva,
Vastaris, sine lege furens. " Quod Civibus instat
" Servitium," exclamas, " quæve anxia cura tyranni
" Sollicitat mentes, divinæque opprimit auræ
" Particulam?—Tibi jura fero, faustissima Tellus,
" Quæ sacra Libertas voluit: rape turpia sceptrâ
" Ad flammæ, sævæ rape sæda volumina legis.
" Eu! nova Lex, puris sapientum excussa cerebris,
" Te junget nobis Sociam—paribusque volentes
" Ibimus armati telis, odiumque tyrannis
" Æternum juremus," ais; " mœx aurea messis

* Sadolet.

" Per steriles ridebit agros, firmataque pace
 " Gloria perpetuo Gallos conjunget Amore."

At Pietas ridet vultu, Fraus impia menti
 Incubat; admissos ad tot nova munera cives
 Cogis in arbitrium et " Fiat "—sic nostra Voluntas.
 Usque adeo prædaris opes, et sancta Minervæ
 Busta rapis. Quæcunque artis monumenta prioris
 Pura manent, juvat e patriis evellere muris—
 —Scilicet—ut vigeat majori Gallia pompâ,
 Totiusque Caput tot exemplaria Mundo
 Ipsa benigna ferat Musarum e sedibus Altrix!

Hæc—ed enim cohibet nostra Indignatio versus—
 Hæc tua dona petunt Insignia lucida cæli;
 Hunc Oriens Heroa tulit, quod vincula Menti
 Incumbunt—perit antiquæ Virtutis, Avorum
 Cura perit. Procul O Patriæ sancta Insula nostræ,
 Hæc admissa Salus, atque hic Salvator abesto.
 Ipsa foves memori puros in pectore cultus;
 Ipsa vetas Homines malefano ardore Tropæa
 Cælicolum versare, et non imitabile Lumen.

CHRISTIANUS.

BLAGDON CONTROVERSY.

WE cannot close our account of this controversy, in which we have taken so deep an interest, and to which we have paid such particular attention, without a few more words respecting ourselves. In consequence of our animadversions on "The Life of Mrs. Hannah More" we received two letters censuring our review of that publication. One contained a temperate remonstrance; the other a scurrilous invective. In the latter we were stiled "execrable apostates," and were threatened with the vengeance of the writer, who appears to have expected, that, because we condemned the conduct of Mrs. More in this controversy, we were equally to condemn all her writings and every transaction of her life. If the disappointment of such expectations be a proof of apostacy, we exult in the character of apostates, and shall continue to deserve it.—The letter-writer also abused us for having stated our conviction that Mr. Bere would disapprove as much as ourselves the work in question, and the principles of its author, as there developed; and he took upon him to assert, that Mr. Bere not only approved the work, but had been consulted on it, in its progress through the press, and even insinuated that he had a share in the composition of it.—We have now authority to affirm, and it is with great pleasure we do affirm, that our statement was perfectly correct; that Mr. Bere's opinion of "the Life of Hannah More" is similar to that expressed by ourselves; that he never saw nor heard a line of that book till it was sent him, printed, from the printer's. We are given to understand, too, that no kind of intercourse between Mr. Bere and the reputed author of that work has taken place since its publication; nor is any farther intercourse likely to take place between two men whose sentiments are so diametrically opposite, on several important points of religion and politics. The author of "the Life of Hannah

nah More" may feel sore at our ample exposure of the pernicious principles which it contains; but he should recollect that we did not "travel out of the record," we did not introduce any extraneous remarks, and we did not pronounce any censure without producing the grounds of it, and thereby enabling the public to judge of its justice. If he be able to confute any of our positions by fair argument, and sober reasoning, let him write to us, and his letter shall be inserted. This is all that he has a right to expect from us. Had we been disposed to attack the author instead of the work, we were supplied with ample means for the purpose; could that author, whose name was long since communicated to us, see the letters which we have received respecting him, instead of condemning us for our severity, he must thank us for our indulgence. But we have not a wish to avert his condemnation, much less to receive his thanks. Our sole object has been the establishment of truth, without respect to persons.

"Let the gall'd jade wince, our withers are unwrung."

We heartily concur in the hope expressed, by a most respectable clergyman, who has written to us on the subject of this controversy, that "the heat of dispute is now evaporated, and that if any thing more make its appearance, it will be in a manner calm and dispassionate." But one word more, at parting, with Mrs. More. We strongly appeal to her whether the protection which she still affords to the worst of her advocates, is becoming her own character, or consistent with the declarations of her friends? Does not Mrs. More very well know, that the Rev. Thomas Drewitt, curate of Cheddar, is the very person who assumed the appellation of Lieutenant Pettinger; after having, as there is very good reason to believe, taken the name of Josiah Hard, Esquire; and that he is now engaged in the laudable occupation of teaching the Latin language to a *Methodist Preacher*, in order to prepare him for the church? * If she do not know this, she is ignorant of facts that are notorious to the whole country, and has bestowed her protection on a man, without a previous enquiry into his principles;—and if she do know it, it appears impossible to account for the protection which she affords him, on any other ground than a congeniality of principle? We say not this in a spirit of enmity, we have sufficiently shewn that against Mrs. More we can entertain no enmity, and that we know how to value and to commend her good qualities, and her good services. But we say it with a view to afford her friends an opportunity (since she still deems it decorous and proper to observe a profound silence herself) for correcting any mis-statement, and for removing any misconception, respecting her conduct or her principles.

We shall here state, (for the information of the Bishop of the diocese) that there exists at Bristol a clerical society, consisting of fourteen or fifteen members, all assuming the distinctive appellation of *Evangelical Ministers*, whose object it is to support, by contribution, a certain number of young men such as Mr. Drewitt's pupils, whom they select and place out under proper tutors. This society is entirely extra-episcopal, and an annual meeting is holden for the purpose of managing and regulating its concerns.

* Be it observed, en passant, that the Rev. T. Drewitt has been entrusted with the education of two other *young men*, who are to be farther qualified for the ministry, at St. Edmund's Hall, Oxford, a college not unknown in the methodistical controversies of the last century.

We trust that this notice will suffice to direct the attention of the bishop to a society, as irregular in its formation as dangerous in its object. If such associations be allowed to pass unnoticed, we may even expect to see the standard of schism openly displayed in our own churches, and the cant of the meeting-house transferred to the pulpits of the establishment. Indeed this is too much the case already. On Christmas day last, we heard a clergyman, within ten miles of the metropolis, assert in the pulpit that in "those who preach the Gospel there is a *studious omission* of the principles of the Gospel, which they reduce to a mere system of morality." Such a calumnious falsehood as this, (which is incessantly repeated in all the methodist meeting-houses in the kingdom with a view to render the regular clergy objects of contempt to their flocks) wherever uttered is most reprehensible; but what shall we say of it when a parish priest presumes to deliver it as truth from his own pulpit?—Words are too weak, and our respect for the profession too strong, to admit of our application of appropriate terms to it. It might surely have occurred to this preacher, that every man of common understanding who heard him must immediately feel, that he was advancing that which, even if it were as true as it is notoriously false, he could not know to be so, because, having two livings, on one or other of which he constantly resides, it is impossible for him to attend other preachers, being, at the very time when *they* are delivering to *their* congregations those principles which he so arrogantly condemns, engaged in instructing his own flock in a manner, no doubt; perfectly satisfactory to himself, whatever it may be to his audience. This observation, however, will probably be considered by him as resulting from those prejudices which still disgrace the protestant countries of Europe; and as betraying a spirit of persecution, in defence of the establishment and its regular ministers, which ought to be confined to Catholic states;—but he must excuse us for our presumption in demurring to such a plea, though, with all humility, we should plead guilty to the charge of arrogance, in intrenching upon his prerogative; since we must admit that the correction of falsehood is more peculiarly the province of the pastor, than that of an obscure sheep of his flock.

ERRATA.

Page 207, line 9 from the bottom, for *know*, read *knew*.—P. 211, l. 11, for *cause* read *clause*.—P. 227, l. 3 from the bottom, after *and* insert *had*.—P. 228, l. 13, for *labour*, read *labours*.—Ibid. l. 23, for *e* singulis, read *a* singulis.—P. 231, l. 15, for *scismatics*, read *schismatics*.—P. 233, l. 13, for *sacrament*, read *sacraments*.—Ibid. for *in*, read *an*.—Ibid. l. 37, for *right*, read *rile*.—P. 234, l. 30, for *the* value, read *their* value.—P. 236, l. 9, for *withdrew*, read *withdraw*.—P. 237, l. 44, for *remensi*, read *remansi*.—P. 239, l. 17, for *ivet*, read *ivit*.—P. 240, l. 26, for *observe*, read *deserve*.—Ibid. Note 1st, for *Keith*, read *Kett*. For Novetian and Novetians, read every where Novatian and Novatians.—P. 284, l. 10, for *plentifully*, read *falsely*.—P. 287, l. 13 from the bottom, for *value*, read *nature*.—Ibid. l. 12 from the bottom, for *contemplations*, read *contemplation*.—Ibid. l. 5, for *exhorted*, read *exorted*.—P. 288, l. 4 from the bottom, for *immortality*, read *immorality*.—P. 303, l. 33, for *hearing*, read *proving*.—P. 307, l. 24, for *regard*, r. *read*.—P. 319, l. 16 from the bottom, for *are*, read *here*; and for *as*, read *is*.—P. 421, l. 12 from the bottom, for *renumeration*, read *remuneration*.—P. 429, l. 21, for *comparison*, r. *companion*.—P. 461, l. 23, for *characatured*, r. *characteristic*.

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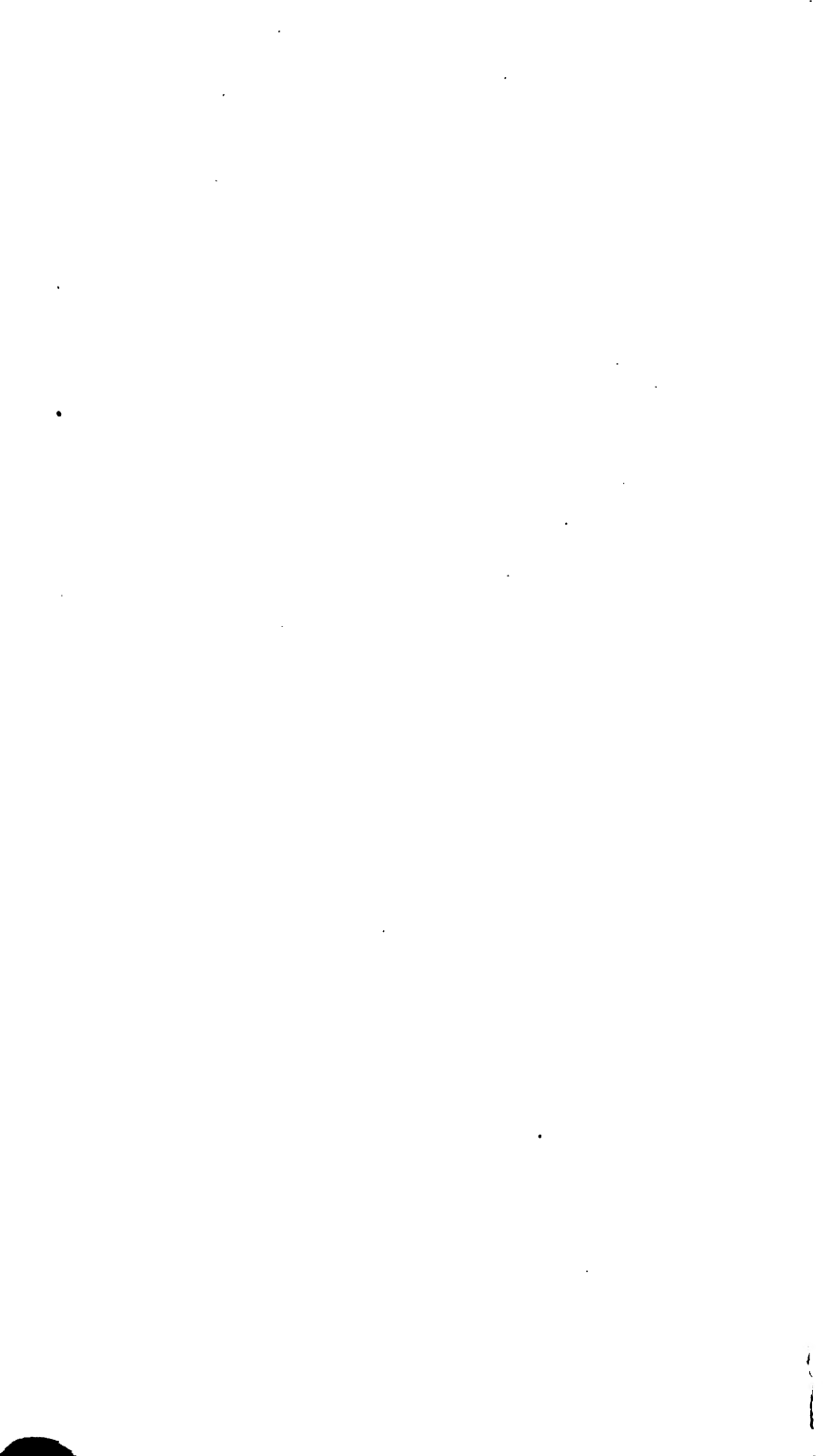
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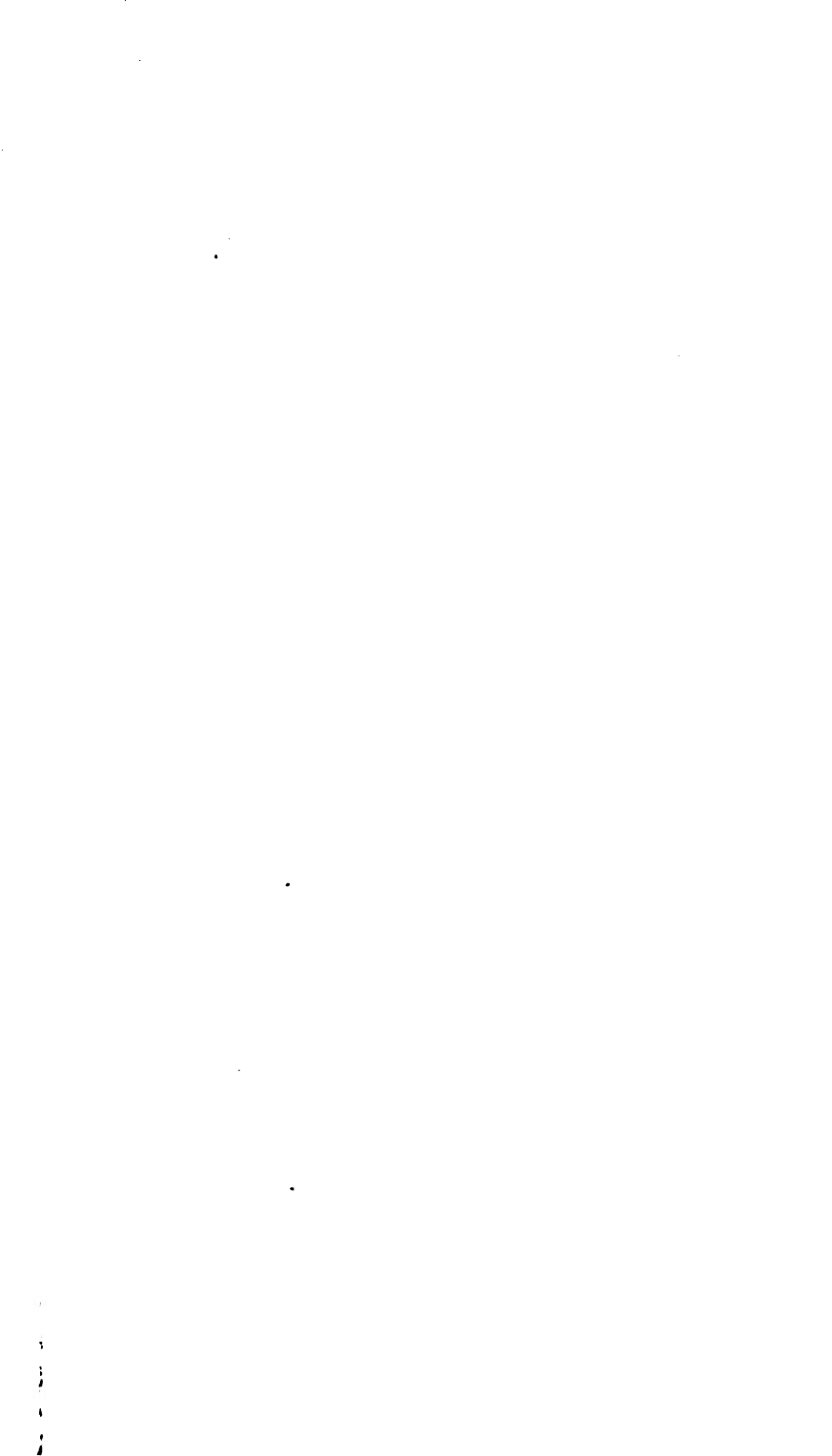
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